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PATROLOGIA ORIENTALIS

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JOHN OF EPHESUS

LIVES OF THE EASTERN SAINTS

SYRIAC TEXT EDITED AND TRANSLATED

BY

E. W. BROOKS

I

Nihil obstat.
Parisiis, die 1ª maii 1923.

R. GRAFFIN.

PERMIS D'IMPRIMER

Paris, le 1er mai 1923.

J. LAPALME,
v. gén.

INTRODUCTION

Until 1853 the name of John of Ephesus was hardly known except from scattered references in extracts from the so-called Dionysius and other authors published by Assemani; but in that year the 3rd part of his Ecclesiastical History was published at Oxford by W. Cureton, and this was soon followed by J. P. N. Land's pamphlet *Johannes Bischof v. Ephesos der 1ste syrischer Kirchenhistoriker* (Leiden, 1856). In 1860 an English translation of Cureton's text was published at Oxford by R. Payne Smith, and in 1862 a German translation by J. M. Schönfelder at Munich. Finally the *Commentarii de Beatis Orientalibus* and fragments of the 2nd part of the Ecclesiastical History appeared in tom. II of Land's *Anecdota Syriaca* at Leiden in 1868, and a Latin translation of the same by van Douwen and Land was published at Amsterdam in 1889. Since that time however two works have appeared which are invaluable for the purpose of enabling us to supplement John's published works and correct his text, M. Nau's analysis of the 2nd part of the history from the so-called Dionysius in *R. O. C.*, II, p. 455, (1897), and the first two volumes of M. Chabot's edition of Michael the Syrian (Paris, 1899, 1901)[1]. Other studies of our author have been published by Land[2], H. G. Kleyn[3], and L. Duchesne[4]; but all these have now been thrown into the shade by the great work of A. Dyakonov, *Ioann Efesskiy* (Petrograd, 1908), in which 402 pages are occupied by a critical account of John's life and works, and full use is made of the new information derived from 'Dionysius' and Michael. In consequence of John's careless methods of writing the chronology of his life and of the facts which he records appeared to be an almost insoluble puzzle; and it is not the least of Dyakonov's many merits

1. Some fragments are also preserved by Elijah of Nisibis (*C. S. C. O.*, tom. VII, VIII). — 2. *De gedenkschriften v. een Monoph. uit de 6de eeuw* (K. Ak. v. Wetenschappen, *Verslagen en Mededeelingen;* Afd. Letterkunde, 3de Reeks, Dl. v, p. 237. Amsterdam, 1888). — 3. *Een blik of het godsdienstig leven in de oostersche Kerk d. 6de eeuw* (*Theol. Studien,* VII, p. 229. Utrecht, 1889); *Bijdrage tot de Kerkgeschiedeniss v. het Oosten gedurende d. 6de eeuw* (*Festbundel aan M. J. De Goeje.* Leiden, 1891). — 4. *Jean d'Asie. Mémoire lu devant les 5 Académies le 25 oct. 1892* (*Journ. Officiel,* n° 299, p. 5200). I take this ref. from Dyakonov, but cannot find the work.

that by a laborious investigation of the whole subject he has succeeded in bringing order out of chaos. In a few places I am obliged to differ from him; but in general my chronology is based upon his work (I have not thought it necessary to occupy space by mentioning his name every time), and I am thankful indeed to have been spared the necessity of attempting what seemed to be an impossible task.

John of Ephesus (so called from his titular bishopric) was born about 507 in the territory of Ingila in the territory afterwards known as Armenia IV[1], which for ecclesiastical purposes was united with the province of Mesopotamia of which the capital was Amida, and at the age of 3 or 4 was placed in the neighbouring monastery of the stylite Maro at Arʿa Rabtha[2]. At the age of 15, after Maro's death, he moved to the monastery founded by John Urtaya at Amida[3], the monks of which, having been expelled during the persecution of 521, were then residing in the deserted monastery of Mama at Hazim, where they remained 5 years, i. e. till 526[4]. The archimandrite at this time was Sergius[5], who from the dates given in ch. 58 seems to have died in 523[6], so that the author's migration may be placed in 522/3[7]. After other wanderings the monks were at the end of 530 allowed by Justinian to return to Amida[8]. In the preceding year John had been ordained deacon by the exiled bishop John of Thella (Constantina)[9]. The quiet life in the monastery seems however not to have suited him, and he frequently travelled about to visit other monasteries and celebrated hermits; in 532 he accompanied his friends Thomas and Stephen to Antioch[10], and in 534 undertook a journey to Egypt, and in 535 visited Constantinople[11]. At the end of 536 or beginning of 537 the patriarch Ephraim of Antioch followed up the final condemnation of the Monophysites at the synod of 536 by a 'descent to the East', when the monks were again expelled[12]. They then removed to Thella d Thuthe in the region lying W. of Amida, and on being expelled thence came to the monastery of the Poplars at the extreme limit of the Amidene territory[13]. But there also they were not let alone, and this time they were dispersed; but in 539 the bulk of them, headed by the archimandrite Abba and including our author, came to the territory of Claudias on

1. This was inhabited by a mixed Syrian and Armenian population; but Ingilene seems to have been predominantly Syrian. — 2. P. 64. — 3. P. 84; see also ch. 51. — 4. Ch. 35. — 5. Ch. 58. — 6. Dyakonov, p. 38, n. 51. — 7. See p. 83, n. — 8. Ch. 35; 'Zach. Rh.', VIII, 5. They were in exile 9½ yrs. and returned in Ind. IX (Dyakonov, p. 28, n. 160). — 9. Ch. 24. — 10. P. 207. — 11. P. 209 (see n. 1), 211. Dyakonov (p. 47) puts the Egyptian journey in 535, but himself notes that, since there is no mention of the ecclesiastical revolution that followed the patriarch Timothy's death (7 Feb. 535; see *Byz. Zeitschr.*, XII, p. 49), it must have been before that time. — 12. Ch. 35, 58; Land, p. 294; 'Zach. Rh.', X, 1; *Vit. Monoph.* (*C. S. C. O.*, tom. XXV (I)), p. 65. — 13. Ch. 35; cf. ch. 58 and Land, p. 295.

the Euphrates [1]. Thence in 540 John, perhaps following Abba, who fled to Constantinople about this time, removed to the capital, and never permanently returned. In 541 he made a second journey to Egypt, and in the autumn of the year he went to Palestine, where the plague was just beginning [2], and thence to Mesopotamia, and returned through Syria to Constantinople. The date is fixed by the fact that he met John of Hephaestopolis performing ordinations in Asia Minor [3], for in 542 James and Theodore were appointed for that purpose [4].

In 542 John was selected by the emperor for the task of converting the pagans in Asia on condition that he should convert them to the Chalcedonian faith [5]. Probably however he did not wholly neglect the opportunity for propagating Monophysitism, for, when James Burd'ana passed through Asia Minor, he consecrated seven bishops. Among these was John himself, who was made bishop of Ephesus, the metropolis of Asia [6], whence he is often called 'John of Asia'. The date of his consecration may be gathered from the fact that he was consecrated at almost the same time as Kashish of Chios [6], who, having begun travelling with John, continued to travel for 13 years, and then lived 5 years in Chios before being made bishop [7]. Now the travelling must apparently have begun between 540, when John left his monastery, and 542, when he undertook the mission to the pagans [8], and this brings the consecration to 558-60, and it should probably be fixed to 558 [9]. He was still a deacon in 541, for he officiated as such at the ordinations performed by John of Hephaestopolis, and the date of his presbyterate is unknown. There is nothing to show that he ever resided at Ephesus; and after the death of the patriarch Theodosius in 566 he became the acknowledged head of the Monophysites in Constantinople, where many Syrians had taken refuge under the protection of the empress Theodora and after her death (548) continued to enjoy the favour of Justinian, who encouraged them to come to the capital in order that he might bring pressure to bear upon them for the purpose of effecting a union [10] and leave the Monophysites in Syria without leaders. In this object he failed; and, though his successor by using more violent measures effected a temporary union (571) [11], it was repudiated by the eastern Monophysites, and

1. Ch. 58; see n. ad loc. — 2. Land, p. 310. — 3. Ch. 25. — 4. Ch. 50 (Dyakonov, p. 62). — 5. Mich., p. 287; *R. O. C.*, II, p. 482. — 6. Ch. 50. — 7. Ch. 51. — 8. Dyakonov (p. 81) supposes it to have begun between 537 and 540, and fixes the consecration to 555-8; but he does not note that J. states that the travelling was in the West. There is no evidence that he was in the West between 535 and 540. — 9. See n. on ch. 56. It may be added that 540, when J. (and probably Kashish also) left the monastery and went to CP., is the most likely time for the travelling to have begun. — 10. See ch. 25. — 11. *H. E.*, I, 24.

the division between East and West eventually led to a schism (575)[1] in which John is found on the opposite side to his hero James[2]. The union however did not last even in Constantinople, and the Monophysites suffered frequent persecutions as long as John lived. His history ends in 585, and he probably died in 586 after a year spent in prison at Chalcedon[3]; but with the last 18 years of his life, which fall after the completion of the *Lives of the Eastern Saints,* we have little concern. For the first two years of his residence in Constantinople (540-2) he lived in the house of the patrician Probus[4], nephew of the emperor Anastasius, and after this, when he was in the capital, his quarters were perhaps for a time in the palace of Hormisda, where many of the refugees were settled under the protection of Theodora[5]; but at some time between 542 and 546[6] the chamberlain Callinicus, who in 565 held the office of *praep. sacri cubiculi*[7], gave him a villa at Sycae[8] (probably that previously occupied by Mare the solitary, who died in 542/3)[9] which he turned into a monastery known as 'the monastery of the Syrians', of which he was archimandrite[10], and this was his head-quarters until in 578 it was confiscated by the patriarch Eutychius[11].

His earliest work was a history of the persecution, which was probably written in 537[12], and does not now exist. He also wrote, probably in 544, an account of the plague of 541/2[13]; but it is not certain that this was ever published as an independent work. Both of these were doubtlessly incorporated in the *Ecclesiastical History,* which extended from the time of Julius Caesar to 595, and was divided into three parts[14], of which the first probably came down to the time of Theodosius II[15], and the second to 571. Of part 1 we have only citations in Michael; but of part 2 large fragments exist, and with the help of 'Dionysius' and Michael it may be possible to restore it almost entirely. Part 3 exists almost complete. Another work, now lost, was a defence addressed to the Eastern Synod in the matter of the union of 571 and written not later than 575[16]. There remains the most characteristic of all his works, the *Histories concerning the ways of life of the blessed Easterns,* or, as it is more conveniently called, *Lives of the Eastern Saints*[17],

1. *H. E.,* IV, 13. — 2. Ch. 49. — 3. Mich., p. 364 (Dyakonov, p. 165). — 4. P. 157. — 5. Ch. 47. — 6. The date is fixed by the fact that Leontius, who died before the Lives were written (566), lived 20 years in the monastery (ch. 39). Dyakonov (p. 86), appy. confusing him with Aaron (ch. 38), makes him die in 560, and therefore throws back the origin of the monastery to Mare's lifetime. See n. at end of ch. 36. — 7. Corippus, *Laus Justini,* i, 75 ff. — 8. *H. E.,* II, 41. For the site see p. 298, n. 2. — 9. Ch. 36 (see tit.), and, for the name, p. 187, n. 1. — 10. P. 298, ch. 36 init., 38, 39, 40, 41, 51. 11. *H. E., l. c.* — 12. See ch. 35, 2nd note. — 13. Land, p. 325 (Dyakonov, p. 168). — 14. *H. E.,* I, 3; Mich., p. 377. — 15. It is most likely that he would end part 1 at the point where Socrates and Theodoret end, but the evidence adduced by Dyakonov p. 179) is to me unconvincing. — 16. *H. E.,* II, 6 (Dyakonov, p. 169). — 17. Lives is the easiest designation; but many are only detached anecdotes.

58 short lives or stories of hermits and others with whom the author was contemporary, after the style of Palladius and Theodoret, but containing more of the personal element, and including lives not only of obscure ascetics but also of men who played a part in history[1] besides a few more general chapters on life in Monophysite circles in his time[2]. This seems to have been written in 566[3], and amplified in 567[4], and again in 568[5]. We have one ms. only which contained the whole work: (1) Brit. Mus. Add. 14647 (A), written in 688 in a good estrangelo hand. This ms. consists of 20 quires of (normally) 10 leaves each, the 1st leaf being marked with the number of the quire in estrangelo, and the next four with the letters ܒ, ܓ, ܕ, and ܗ; the last five leaves, being the other halves of the folded sheets, needed no numeration. There are lacunae after f. 2, f. 3, and f. 5; and, since f. 3 has no numeral, and the 2nd quire begins at f. 6, it follows that 3 leaves are lost after f. 2, and one each after f. 3 and f. 5. There is another lacuna after f. 13, and, the 3rd quire beginning at f. 14, 2 leaves are lost. The 4th quire begins at f. 23; and the 3rd quire therefore contained 9 leaves only. Apparently the scribe, perhaps by inadvertence, left a leaf unused. The 5th quire begins at f. 33, the 3rd, 4th, and 5th leaves are numbered ܒ, ܓ, ܕ[6], and the 6th quire begins at f. 44. The 5th quire therefore contained 11 leaves; and we may perhaps suppose that the scribe found the blank leaf in quire 3, and tacked it on here. The 10th quire is wholly missing, and the next leaf (f. 83) is the 2nd leaf of the 11th, so that 11 leaves are here lost. After f. 89 is another lacuna; and, as the 12th quire begins at f. 90, 2 leaves are lost. In the 15th quire, which begins at f. 120, there is a lacuna after f. 121, f. 122 has no numeral, and there is another lacuna after f. 123, while f. 124 is the 2nd leaf of the 17th quire. Hence in these two lacunae 7 leaves are lost, and the earlier must include at least 3. Part of the text here lost can however be supplied from D; and from this we know that it cannot have covered less than 5 leaves, so that 5 or 6 are lost after f. 121, and 1 or 2 after f. 123. The rest is complete, but our text ends at f. 136 r° a. The ms. is carefully written, and it is not often necessary to depart from its text. Ch. 37 has been omitted by the scribe; and, since the Simeon mentioned in the heading of ch. 41 does not appear in the narrative, the end of that chapter has perhaps also been omitted[7]. The missing portions are parts of ch. 1, the beginning of ch. 2, the end of ch. 3 and beginning of ch. 4, all ch. 26 except $\frac{1}{8}$ of a leaf at the beginning, all chs. 27-29, all ch. 30 except about $\frac{1}{4}$ of a leaf at the

1. Ch. 2, 10, 24, 25, 26, 48, 49, 50. — 2. Ch. 35, 47, 58, and the latter half of ch. 20. — 3. Ch. 35, 47, 48, 49, 58 (f. 135 v° a). — 4. Ch. 31 fin., 35 fin., 48, 51 init. (cf. ch. 39), 58 tit. — 5. Ch. 58 fin. — 6. Probably the 6th was numbered ܗ, but the mark is illegible. — 7. Dyakonov, p. 363.

end, the end of ch. 33 and beginning of ch. 34, all ch. 52 except part of the title, the beginning of ch. 53, and part of ch. 54.

Several other mss. contain some of the lives or extracts from them. These are : (2) Brit. Mus. Add. 14650 (B), written in 875, which at f. 161 ff. contains chs. 3, 7, 13, 14, 15, 18, 19, 36, and 40, which are also in A, in that order, the lives of Susan and Mary (chs. 27, 28 below), which are there missing, these being placed after ch. 19, and ch. 11 and an extract from ch. 2, which stand between chs. 36 and 40, the last three having probably been added as an after-thought. The writing is semicursive, and, probably because it was fading, a later scribe wrote it over; but, since he did not ink over the letters, but spaced them afresh, he often made mistakes, as the remains of the original writing show, and in many places it is impossible to say whether the errors of the text are the fault of the original scribe or not. The text is of a paraphrastic character, the order of words being changed, one word substituted for another, and words inserted to make the sense clearer. Almost any other ms. should therefore be preferred to this; but for the life of Mary (ch. 28 below) it is the only authority. (3) Add. 12174 (C), written in 1197, a huge ms. in a large clear hand, which contains ch. 3 (f. 276 r°). (4) Add. 7190 (D), of the 12th cent , which contains ch. 52 (for which it is the only authority) and extracts from chs. 11 and 27 (f. 333 r° ff.). In the heading of the extract from ch. 11 John's name is not given. (5) Add. 14651 (E), a palimpsest written in 850, which contains chs. 12 and 27 (f. 70 v°, 94 v°) in a text which, as we see from ch. 12, differs little from that of A. (6) Add. 14730 (F), of the 12th cent., contains ch. 52 and the same extracts from chs. 11 and 27 which are preserved in D, of which it seems to be a copy (f. 121 r°, 125 r°)[1]. I have not thought it necessary to give its variants. (7) Add. 18814 (G), of the 9th cent., contains the life of Malkha (ch. 29 below), and, as this is missing in A, is the only authority for it (f. 255 v°). (8) Add. 14735 (H), of the 12th cent., contains chs. 18 and 33 (f. 171 v°, 157 v°), and for the conclusion of ch. 33, where A is defective, is the only authority. Its text resembles that of B, as may be seen from a comparison of the two in ch. 18, and the peculiarities of B may perhaps be derived from the original of B and H; but for brevity's sake I refer in notes to 'the scribe of B' without meaning to assert that the reading is not older than B. (9) Paris Syr. 234 (P), of the 13th cent., contained chs. 3 and 4 (f. 443 v° ff.), but the latter part of ch. 4 is defective. The text has been written over again by a 2nd hand, but is very difficult to read and seems to have been most carelessly written. It is

1. At the end of ch. 52 the word ܚܘܝܒ is added under the line in D (f. 336 v°) and inserted in F (f. 121 r°) in the wrong place as if it belonged to the line below.

in too bad a state to photograph, and I owe the text to a copy taken long ago by M. Nau which he kindly sent to me, and of which Mgr Graffin and M. Nau obtained a new collation for me. For the beginning of ch. 4 P is the only authority.

Land's text does not claim to be a critical edition; but it was collated with the mss. by Wright, and is fairly accurate, though many errors (some no doubt misprints) remain. Hardly any suggestions for emendation are made; but in v. Douwen and Land's translation are $2\frac{1}{2}$ pages of emendations, many of which come from Professor Nöldeke [1]. A large number of these are actually in the ms., and of the others many are of great value for the restoration of the text. The parts defective in A Land supplied from other mss. in which they are found, but did not give variants where A exists, and, where A does not exist, gave the text of one ms. without recording the variants of others, except that in the life of Susan (ch. 27 below), which he published from B, he gave a few of the variants of E. The existence of P was unknown to him [2]. Hence the beginning of ch. 4, which is in P only, is absent from his edition; and the life of Susan is given in the paraphrastic text of B instead of that of the more faithful E [3]. V. Douwen and Land's translation generally reproduces the original accurately; but in some places they have misunderstood the meaning, and, when there is a difficulty, they give what they believe to be the sense intended without comment or emendation. Notes on the subject-matter are rare, and there is no attempt to elucidate the chronology.

Michael (p. 377) mentions this work of John, and gives a list of the lives, stating the number as 54 [4]. This list, which is very corrupt, has been emended by M. Chabot, in whose translation the number appears as 51, but Dyakonov (p. 369, n. 75) notes that no. 42 in the list is our ch. 52, and that ܕܦܪܣܐ is a corruption of ܕܦܪܘܣܘܣ and is the title of the next life (our ch. 53), which brings the total to 52; and, if we suppose that the scribe omitted Elijah (ch. 30) because Elijah and Theodore (ch. 31) followed, and James and Theodore (ch. 50) because James (ch. 49) preceded, we have 54, the missing lives being chs. 10 [5], 42, and 43, and the life of Malkha (ch. 29 below). Among the lives mentioned by Michael is one of Cosmo, which cannot be identified with any existing life [6], and this life together with the

1. I believe these are taken from a review, but I have not the ref. to it, and give them from v. D. and L. with mention of Nöldeke's name. — 2. Land, p. IX. — 3. In this he departs from his principle of transcribing the oldest ms. (*Id.*, p. x). — 4. He implies that J. wrote more, but says that he himself transcribed or epitomated these 54 in another work. — 5. Dyakonov notes that in Mich.'s no. 7, where only ܕܬܘܡܐ is legible, we should not with M. Chabot supply 'Simeon' (ch. 10), since he is not called ܬܘܡܐ in the heading, but 'Addai' (ch. 8). — 6. M. Chabot identified it with ch. 52, because a C. is mentioned there; but see above.

lives of Susan, Mary, and Malkha must have occupied chs. 27-29, which were in the lost 10th quire of A, and ch. 37, which has been omitted by the scribe. Now in B, where the lives follow the order of A, the lives of Susan and Mary come in that order betwen our chs. 19 and 36, and, though for a reason stated below, this does not prove that Mary's life was not the omitted life, it does prove that Susan's was one of the missing chapters 27-29, and that it preceded Mary's. Further the life of Mary begins with the words « Neither then was the history of this holy Mary unworthy of admiration », from which it seems a fair inference that another woman's life preceded; and, if this is accepted, since there is no other woman's life till ch. 54, these two lives [1] are either chs. 27, 28 or chs. 28, 29. Van Douwen and Land, knowing nothing of Michael, and therefore knowing nothing of Cosmo, treated the omission of ch. 37 as merely an error of numeration, and made the lives of Susan, Mary, and Malkha chs. 27-29, without binding themselves to the correctness of the order. It is however more likely, as Dyakonov (p. 371) remarks, that the three women's lives came together; and this is borne out by the following consideration. The great lacuna in A covered, as I have shown, 11 leaves; and an easy calculation will show that Susan's life would cover about $4\frac{3}{8}$ leaves, Mary's about $\frac{7}{8}$ of a leaf, and Malkha's about 3 leaves, or $8\frac{1}{4}$ leaves in all, so that for the whole of the life of Thomas of Damascus (ch. 26) except the first $\frac{1}{8}$ of a leaf, and the whole of the life of Elijah of Dara (ch. 30) except the last $\frac{1}{4}$ of a leaf there remain $2\frac{3}{4}$ leaves, i. e. for these two lives we have $3\frac{1}{8}$ leaves. Now Thomas was a distinguished bishop, and is inserted here after John of Thella and John of Hephaestopolis as having been concerned with them in the work of ordaining Monophysite clergy [2], and their lives occupy $3\frac{1}{2}$ and 4 leaves respectively. It seems unlikely then that the life of Thomas covered less than 3 leaves, and, even if we cut it down to $2\frac{1}{2}$, we have only $\frac{5}{8}$ of a leaf for that of Elijah, at the end of which John says « Out of his practices I have briefly set down these », which seems to imply a longer space than this [3]. I conclude therefore that a shorter life than Malkha's stood in this place, and that can only have been Cosmo's [4]. Accordingly it is most probable that the life omitted by the scribe was Malkha's, and that the lives of Susan, Mary, and Cosmo occupied chs. 27-29. As to the order, we have already seen that Susan's preceded Mary's, and the order in Michael is a slight presumption that the three lives came in

1. Sc. Mary's and that which preceded, be it Susan's or Cosmo's. — 2. This is implied by the opening words of the life. — 3. There are similar expressions at p. 35, p. 71, ch. 25 fin., ch. 36 fin., ch. 49 fin., all in lives of considerable length. — 4. Dyakonov (p. 370) would identify the heroine of the life with the C. of ch. 13 and the C. of ch. 52; but it is strange that in that case John should in neither place have stated that he was writing or had written her life.

the order given above[1]. If however we make Malkha's life ch. 37, two difficulties arise : (1) The work naturally divides itself into two portions, of which the earlier (chs. 1-35) deals with persons whom the author knew (most of them in the East) before 542, and the later with those whom he knew (mostly in Constantinople) after that time[2], whereas Malkha died while he was at Amida[3]. (2) The life of Mare[4] (ch. 36) describes the sepulchre built by Mare, and the title of ch. 38 runs « of ... Aaron the presbyter and the rest of the presbyters and deacons who were afterwards laid in the sepulchre that was built by .. Mare », from which it clearly appears to be the immediate sequel of Mare's life. Hence we must suppose that the omission of a chapter has caused an error in the numeration through the scribe numbering the chapters consecutively without looking at the ms. that he was copying. Dyakonov (p. 371) would make Malkha's life ch. 36 and Mare's 37; but another difficulty then arises, since the history of the Amidene convents during the persecution in ch. 35 seems to wind up the first part, just as the history of the monastery of John Urtaya in ch. 58 winds up the second part. It is possible therefore that the error occurred earlier; but on the other hand the opening words of Malkha's life « Once, when we were in our convent ...., before it was driven into banishment » seem to refer back to ch. 35, and look as if Malkha's life were added as an afterthought[5]; and it may be conjectured that the two parts were in two volumes, and that the leaves containing this life, being at the end of a volume, were lost[6]. Since however the order is uncertain and of no importance, and Cosmo's life does not exist, I have preferred not to cause confusion by altering the numeration of v. Douwen and Land[7], and have left Malkha's life as ch. 29.

Of the whole 58 lives then that of Cosmo is altogether lost, of the lives of Thomas of Damascus (26) and Elijah (30) we have only insignificant

1. Mich. by calling ch. 47 a life of Theodora reckons 7 women's lives, which he puts together at the end as follows : (46) Theodora (ch. 47), (47) Susan, (48) Mary, (49) Cosmo, (50) Caesaria (ch. 54), (51) Sosiana (ch. 55), (52) Mary and Euphemia (ch. 12). Possibly he put Th. first as being empress, and meant to specify the others in order, but accidentally omitted the two sisters, and added them at the end. — 2. If my understanding of the difficult chronology of ch. 52 is right (see notes there), that chapter might appear to be an exception; but his informant, the cleric John, lived with him in CP. for 8 years. We might also have expected to find ch. 25 in the 2nd part, but it is the natural sequel of ch. 24. — 3. Dyakonov, p. 380. — 4. See p. 187, n. 1. — 5. A similar phrase occurs however in ch. 17 (p. 149) in a life which much resembles Malkha's. — 6. It may be that the ms. used by Mich. was derived from A or its original, and therefore did not contain Malkha's life, in which case the lives omitted by Mich. are reduced to 3. — 7. 'XXXVII' in the title of Mare's life in v. D. and L. is a misprint, as is clear from the list of contents and the note on p. 141.

fragments, and the lives of Habib (1), Z'ura (2), Simeon the scribe (34), Priscus (53), and Caesaria (54) are defective. The rest, except in so far as omissions may have been made by the scribe[1], and a few illegible words in ch. 4[2], is complete.

Besides Michael the work was also used by the so-called Dionysius, who transcribes p. 141, l. 2-12[3], and under A. S. 836 gives the following list of men celebrated at the time: « Abraham bishop of Anzetene and Maro the stylite from the convent of ܚܣܝܟܐ, Simeon the recluse and Sergius his disciple, Mare, [Paul] of Surtha on the Tigris, Addai ܣܥܘܪܐ (visitor) from the convent of Fardaisa, John of Zuknin »[4], i. e. our chs. 3-9 in a different order and with ch. 7 omitted (unless it came in the lacuna after Mare); where it is to be noticed that he has apparently confounded Abraham the Stylite (ch. 4) with Abraham bishop of Beth Urtaye mentioned in ch. 58 (f. 131 v° a), and that he gives the name Hsikha (abstinent) to the monastery over which Abraham and Maro presided, the name being perhaps derived from a gloss in an early ms.[5]. Again under A. S. 862 he gives the following names: « Theodosius, Anthimus, Paul, James, John of Amida from the monastery of Karthamin, Theodore of Hirtha »[6], all of which come from our chs. 48-50 except John, who is added to the list of bishops consecrated by James in the interpolated life of James[7] (see below), and may also be derived from a marginal addition in an early ms.[8].

John is not a literary writer. He puts down what he wants to say as it comes into his head, stringing sentences together by the use of ܟܕ and ܐܝܟ ܕ, which are often equivalent to 'and', and frequently rambles on, forgetting how he had begun; indeed in many places irregularities that I have charitably attributed to the scribe may well be the author's. In the translation I have reproduced these peculiarities so far as can be done without making the sentences unintelligible, placing the words 'sic syr.' in the notes when the sentence is ungrammatical or inconsequent. From the circumstances of his life he must have had an extensive knowledge of colloquial Greek, and many Greek words are interspersed in his Syriac[9]. He certainly used John Malala[10]; but

1. See above, p. VII. There are also two accidental omissions in ch. 46. — 2. P. 59. — 3. *B. O.*, I, p. 341. — 4. Kleyn, *Bijdrage*, p. 69; cf. *B. O.*, II, Diss., s. v. Anizeta Dyakonov, p. 34). — 5. It is just possible that it occurred in the lacunae on p. 59. — 6. Kleyn, *op. cit.*, p. 72. — 7. He is there however called bp. of Dara; see n. ad loc. — 8. That the extract under A. S. 836 at all events comes from the Lives, not from the Ecclesiastical History, seems clear, for J. would not have inserted a list of obscure ascetics as of men distinguished at the time. — 9. In two places in ch. 36 he even transliterates ποτέ into Syriac, though ܡܡܬܘܡ is an exact equivalent. — 10. Land, p. 300. Perh. we should say 'a source of John Malala' (Haase in *Or. Christ.*, Neue Ser., VI, p. 86, 259).

the only evidence of acquaintance with any other Greek writer is an erroneous citation from Ignatius in ch. 24, and that may come from a Syriac translation. Though he was a fervent Monophysite, he shows little interest in theology, and in contrast to his contemporary, the so-called Zacharias, includes no theological document in his works except the Henoticon. Even in the account of the Tritheite controversy in *H. E.*, v, 1-12, where some theology seems to be imperatively required, his theology is confined to a few stilted formulae, except that in ch. 8 he gives two short citations from the arguments at the conference. The only other theological argument in his works is the report of the debate with the Nestorians in the life of Simeon of Beth Arsham (p. 148), and that is put into Simeon's mouth, and is probably derived either from his own lips or from the books which John inherited from him[1]. His chronological statements are aften loose or even wild, of which many instances are given in the notes[2].

As an appendix to the genuine lives Land published a longer life of James, which is attributed to John and was taken by Land to be his; but its spuriousness was clearly proved by Kleyn[3] and was admitted by v. Douwen and Land in their translation; and its character is so obvious that I need not occupy space by repeating the arguments here. For the sake of completeness however, and because Land's text is taken from an inferior ms., I have re-edited it with the genuine lives. It is contained in three mss. : (1) Berlin Sachau 321 (S), of the end of the 8th cent.[4] (f. 166 r° b). This is perhaps the best of all Syriac hagiographical mss.; and, where we have it, we rarely need to emend or follow another ms.; but the last leaf of this life is unfortunately lost. For the text of this ms. I am indebted to a photograph which the kind assistance of Professor Allgeier enabled me to procure. (2) Paris Syr. 235 (N), of the 13th cent. (f. 315 v°), which I have consulted in a photograph which Monseigneur Graffin with his usual kindness supplied. This seems to be a not very good copy of S, and I have therefore not as a rule recorded its variants, but have supplied the lost final leaf of S from it. (3) Brit. Mus. Add. 12174 (C). See above, p. viii. The text of this ms. (f. 285 v°a) is a later paraphrastic version of the life, in which some stories are omitted because the scribe did not think them edifying. It was from this ms. only that the life was published by Land, and the full text is therefore now published for the first time.

This life is followed in S and C by a short narrative of the theft of the relicsof James by the monks of Fsiltha, which has been most carefully edited with illuminating introduction and commentary by M. Kugener in M. Clugnet's *Bibl. Hagiogr. Orientale*, III, p. 5. As the document is closely connected with the life preceding I have added it here; but, though I have collated both

1. P. 158. — 2. P. 83, 85, 94, 95, 157, 193, 210, 291, 296, besides many in part 2. — 3. *Jac. Baradaeus*, p. 105. — 4. See p. xiv, n. 1.

mss., I have seldom indeed found it necessary to depart from M. Kugener's text[1]. In both mss. the narrative is followed by the words : « The history of Mar James, bishop of Edessa, is ended », and in S there follows a colophon stating that the history was composed by Theodosius the stylite of Fsiltha in 741[2], as if he were the author of both. The narrative is however stated in the title to be the work of Cyriac bishop of Amida (C 'Mardin'), and we must therefore apparently suppose that Theodosius after writing the life copied the narrative of Cyriac as a pendant to it. Three difficulties remain. (1) Theodosius is said in the colophon to have written when Stephen was archimandrite of Fsiltha; but the archimandrite when the relics were stolen in 622 was also Stephen, so that we must postulate two archimandrites of that name. (2) The so-called Dionysius places the death of Cyriac of Amida in 623[3], whereas the narrative mentions events of 628, so that we must either postulate two bishops of Amida named Cyriac or adopt with M. Kugener the reading 'Mardin' from C[4]. Of a Cyriac of Mardin nothing is known. (3) The author of the life calls himself « Me the sinful John the Syrian, the converter of the pagans and author of the Ecclesiastical History, who am from the house of Mar John at Amida », and this is apparently not simply copied from the original, for the text there is « a man whose name was John »[5]. If then the author passed himself off as John of Ephesus, why is he in the subscription called Theodosius? To this it may be answered that the document is an amplification of the original lives, and that the use of the 1st person was a mere literary device not intended to deceive, and Theodosius was known to everyone as the author. I must say however that it seems very strange that a writer who is amplifying an older work should put an expression of humility into the mouth of the original writer which he did not find in the text; and, as John nowhere else in the Lives speaks of himself in the 3rd person[6], I have a suspicion that he really wrote ܠܝ ܚܛܝܐ here and the scribe of A inadvertently substituted ܐܢܫ ܕܫܡܗ ܗܘܐ because the expression was used of the other bishops above; but, as he is not in the habit of making mistakes, I have not presumed to alter the text[7]. In any case the narrative must have been

1. My S and C are M. Kugener's B and L. I had already used B for another ms., and had denoted Add. 12174 by C, and therefore could not adopt his notation. — 2. See Kugener, p. 23, where it is shown that 741 should be taken as the date of this document rather than that of the ms., as D[r] Sachau took it. — 3. Ed. Chabot, A. S. 934. He was the successor of the John who died in 578 ('Dion.' ap. Kleyn, *Bijdrage*, p. 73). See above, p. XII, and the interpolated life ad fin. — 4. Baumstark (*Gesch. d. syr. Lit.*, p. 181) ascribes the narrative to a Cyriac of Thella. — 5. Ch. 50. — 6. He often does so in *H. E.* — 7. There is a clear instance in which the text of A may be corrected from the interpolated life, i. e. the account of the consecration of the bp. of Seleucia in Syria, where A has 'Isauria'; see n. on ch. 50. Cf. also f. 117 r° b, where the reading ܕܗܕܐ should almost certainly be adopted from the interpolated life.

written between 628 and 741, and the life was probably composed in 741[1].

In the text I have recorded all variants except the common orthographical variations in the spelling of ܟܠ, ܡܛܠ, ܐܢܫܐ, ܒܪܢܫܐ, and such words as ܐܬܕܢܚ. Words and letters inserted to fill lacunae are inclosed in square brackets in the text, and, as far as possible, in the translation, and words which have been omitted by the scribe are inclosed in round brackets in the text. A half-bracket denotes the beginning of the part of the text to which a note refers. The biblical references are to the Peshito.

1. Baumstark (*l. c.*) thinks that the life may have been written before 600; but the title 'king of the Romans' shows that the author wrote under the Arabs.

MSS. USED IN THE PRESENT FASCICULE

A = Brit. Mus. Add. 14647 (688).
B = — — — 14650 (875).
C = — — — 12174 (1197).
D = — — — 7190 (12th cent.).
E = — — — 14651 (850).
II = — — — 14735 (12th cent.).
P = Paris Bibliothèque Nationale Syr. 234 (13th cent.).

ABBREVIATIONS

B. O.	Assemani, *Bibliotheca Orientalis.*
C. S. C. O.	*Corpus Scriptorum Christianorum Orientalium*, scr. syr., ser. 3ª.
H. E.	John of Ephesus, *Ecclesiastical History*, part 3
Land	Land, *Anecdota Syriaca*, tom. II.
P. O.	*Patrologia Orientalis.*
R. O. C.	*Revue de l'Orient Chrétien.*
V. D. and L.	Joannis Episc. Ephesi *Commentarii de Beatis Orientalibus et Historiae Ecclesiasticae Fragmenta* latine verterunt W. J. v. Douwen et J. P. N. Land.

ܟܬܒܐ ܕܬܫܥܝ̈ܬܐ ܕܥܠ ܕܘܒܪ̈ܐ ܕܛܘܒܢ̈ܐ ܡܕܢܚ̈ܝܐ. ܕܟܢܫ
ܘܟܬܒ ܝܘܚܢܢ ܐܟܣܢܝܐ. ܘܒܙܒܢ ܝܚܝܕܝܐ ܕܒܝܬ[ܡܪܝ ܝܘܚܢܢ]
ܕܐܡܕ. ܒܪܬܚܐ ܕܛ[ܢܢܐ ܐ]ܠܗܝܐ[1] ܀

ܟܕ ܠܡ̈ܠܘܗܝ ܕܡܚܝܢܢ ܘܦܪܘܩܢ ܝܫܘܥ: ܕܒܟܪܘܙܘܬܗ ܠܘܬ ܩܕ̈ܝܫܘܗܝ ܡܣܬܟܠܝܢ ܕܐܡܪ: ܕܢܢܗܪ ܢܘܗܪܟܘܢ ܩܕܡ ܒܢ̈ܝ ܐܢܫܐ: ܕܢܚܙܘܢ ܥܒ̈ܕܝܟܘܢ ܛܒ̈ܐ: ܘܢܫܒܚܘܢ ܠܐܒܘܟܘܢ ܕܒܫܡܝܐ. ܠܐ ܐܬܚܙܝܬ ܠܢ ܕܠܐ ܡܬܚܙܝܐ ܠܨܒܝܢܗ ܗܕܐ: ܕܢܘܗܪܐ ܕܥܒ̈ܕܝܗܘܢ ܘܕܙܟܘ̈ܬܗܘܢ ܕܩܕ̈ܝܫܐ ܬܠܡ̈ܝܕܘܗܝ. ܟܠ ܒܙܒ̈ܢܝܢ ܢܗܘܐ ܕܢܕܢܚ ܘܢܬܝܕܥ ܘܢܬܚܙܐ ܒܒܢܝ̈ܢܫܐ: ܐܝܟܢܐ ܕܐܦ ܗܘ ܣܘܟܠܐ ܕܡܠܬܗ ܩܕܝܫܬܐ ܡܚܘܐ. ܘܡܛܠ ܗܕܐ ܒܚܝܠܐ ܕܡܠܬܗ ܘܣܒܪܐ ܕܡܘܗܒܬܗ ܐܬܠܒܒܢ. ܐܦܢ ܕܐܝܟ ܕܒܪ̈ܘܪܒܢ ܡܢܢ ܦܣܥܝܢ ܡܬܚܙܝܢܢ. ܠܡܬܩܪܒܘ ܠܥܒܕܐ ܕܟܢܘܫ ܬܫ̈ܥܝܬܐ ܕܥܠ ܕܘܒܪ̈ܝܗܘܢ ܘܙܟܘ̈ܬܗܘܢ ܚܝܠܬܢܝ̈ܬܐ ܘܪ̈ܘܫܡܐ[2] ܕܥܒ̈ܕܝܗܘܢ ܛܒ̈ܐ ܕܢܨܘܪ.

1. Suppl. L. — 2. Point ∴ follows in ms.

A BOOK OF HISTORIES CONCERNING THE WAYS OF LIFE OF THE BLESSED EASTERNS, COMPILED AND WRITTEN BY JOHN THE PILGRIM AND AT ONE TIME A SOLITARY OF THE HOUSE OF [MAR JOHN] OF AMIDA IN THE FERVOUR OF DIVINE [ZEAL].

When we considered the words of our Saviour and Redeemer Jesus in his preaching to his saints which he said, « Let your light so shine before men, that they may see your good deeds, and glorify your Father who is in heaven »[1], it seemed to us that this is not disagreeable to his will, that the light of the deeds and of the triumphs of his holy disciples should at all times arise and be made known and appear among men, as indeed the sense of his holy saying declares; and for this reason, although we may seen to be presuming to set foot in things that are too great for us, by the power of his saying and the hope of his gift we have been encouraged to approach the task of compiling histories concerning their ways of life and their brave triumphs and the characters of their good deeds, that, we may draw, though obscurely, by means the vile and common pigments of

1. Matth., v, 16.

[illegible]

* A f. 1 v° b.

our poor words, the pattern of their likenesses for posterity, [and] leave it in the memorial of our writings; so that, when they read and see their good deeds and marvellous ways of life, by this means we opine that two beneficial results will be produced, one that when they see their good deeds they may also glorify their Father who is in heaven as it is written, and the second again, that, when the light of the narratives of their ways of life shines upon souls entangled in the vanities of this world and darkened by error, they may be enlightened by the light of their triumphs and be eager to imitate them, and to receive their patterns in themselves, in order that they may attain to their crowns, and hear with them the life-fraught call that says « Come enter, ye blessed of my Father » [1]. For these reasons therefore, since I dreaded even to hear the apostolic saying that condemns the man who knows what is good and does it not by the sentence of sin [2], I determined not to conceal and cover with silence the great and marvellous virtues that I have seen and known and clearly learned in heroic and divine persons, and I am confident of bearing true witness without fear and without hesitation; having first formed this resolution in my mind, that, though I hear

1. Matth., xxv, 34. — 2. James, iv, 17

ܕܡܢ ܠܗܠ ܡܢ ܩܕܡ ܝܘܡܬܐ ܩܠܝܠܐ ܘܐܦ ܗܫܐ ܒܐܬܪܘܬܐ ܕܚܕܪܝܢ. ܥܒܕ ܐܢܐ ܕܗܘܘ
ܘܐܦ ܐܝܬ ܐܢܫܐ ܓܢܒܪܐ ܘܚܝܠܬܢܐ. ܕܐܢܐ ܗܟܝܠ ܠܒܪ ܡܢ ܐܝܠܝܢ ܕܚܙܝܬܗܘܢ
ܒܥܝܢܐ ܟܠ ܚܕ ܡܢ ܣܘܥܪܢܝܗܘܢ ܒܙܒܢܐ ܣܓܝܐܐ. ܘܣܗܕܐ[1] ܕܫܪܪܗܘܢ ܠܕܘܟܪܢܐ
ܕܟܬܒܬ ܐܝܕܝ. ܠܐ ܐܫܠܡ. ܐܝܠܝܢ ܕܐܦ ܠܒܪ ܡܢܝ ܐܦ ܣܗܕܐ ܕܟܠܗܘܢ ܒܢܝ
ܙܒܢܢ. ܥܒܕܐ ܐܝܠܝܢ ܕܣܗܕܝܢ. ܕܐܬܥܒܕܘ ܒܗܠܝܢ ܓܢܒܪܐ ܒܕܘܒܪܝܗܘܢ ܐܫܬܘܬܦܬ.
ܐܢܫܐ ܕܒܟܠܚܕ ܚܕ * ܡܢܗܘܢ. ܡܢ ܛܠܝܘܬܝ ܘܥܕܡܐ ܠܚܪܬܐ ܕܫܘܠܡܗܘܢ * V f. 2 r° a.
ܕܝܠܗܘܢ ܗܟܝܠ. ܕܡܢܗܘܢ ܡܢ ܩܕܡ ܙܒܢܐ ܫܟܒܘ. ܘܡܢܗܘܢ ܒܗܢܐ ܙܒܢܐ. ܘܡܢܗܘܢ
ܥܕܟܝܠ. ܒܦܓܪ ܢܨܝܚܝܢ. ܗܠܝܢ ܕܟܠܗ ܡܫܟܚܘܬܐ ܕܐܬܘܬܐ ܫܠܝܚܝܬܐ ܠܡܣܥܪ.
ܡܛܠ ܕܠܟܠ ܚܕ ܚܕ ܡܢܗܘܢ. ܐܝܟ ܡܠܬܗ ܕܛܘܒܢܐ ܫܠܝܚܐ. ܡܘܗܒܬܐ ܡܬܦܠܓܢ
ܘܡܬܝܗܒܢ. ܠܗܢܐ ܚܝܠܐ. ܠܗܘ ܕܒܪܬܐ ܪܘܪܒܐ. ܕܠܐ ܐܬܘܬܐ. ܠܐܚܪܢܐ ܫܦܝܪܘܬ ܠܒܐ
ܘܕܟܝܘܬܐ. ܠܐܚܪܢܐ ܚܫܐ ܡܛܝܒܐ ܘܕܡܥܐ ܠܐܡܝܢܬܐ. ܠܐܚܪܢܐ ܡܣܪܩܘܬܐ ܘܐܟܣܢܝܘܬܐ
ܓܡܝܪܬܐ. ܠܒܪ ܡܢ ܦܘܠܓܐ ܕܡܘܗܒܬܐ. ܕܫܘܦܪܐ ܗܠܝܢ ܕܟܠ ܚܕ ܚܕ ܡܢܗܘܢ.
ܒܦܪܨܘܦܗ ܡܨܝܪ ܗܘܐ ܗܘܐ. ܠܗܠܝܢ ܗܟܝܠ ܫܘܦܪܐ ܠܬܕܡܘܪܬܐ ܘܠܬܫܒܘܚܬܐ.
ܥܒܕܬ ܐܦܝ ܕܠܬܘܥܕܢܐ ܕܠܡܬܐܡܪܘܬܐ ܐܢܬܐ. ܡܢ ܗܠܝܢ ܫܘܦܪܐ ܪܘܚܢܝܐ ܘܡܪܓܢܝܬܐ ܪܘܚܢܝܬܐ.

1. Ms. om. ܘ.

that a few days ago and now also there have been and indeed are in the districts round us heroic and brave men, for my part except those of whom I have been an eye-witness in every one of their actions for a long time and [1] a witness of the truth of them I will in no case commit any the of to the memorial of my handwriting[2], actions to the truth of which besides myself all the other men of our time are also witnesses, actions that were wrought in those men heroic in their ways of life, with every one of whom I was in intercourse from my childhood down to their own end; of whom some fell asleep some time ago, and some during this time, and some are still illustrious in the body, men who have power to perform apostolic signs, since to each one of them according to the blessed apostle's saying gifts are distributed and given[3], to this miracles, to that great ways of life without signs, to another beauty of heart and purity, to another ready sorrow and copious tears, to another self-denial and perfect pilgrim life, in addition to the other distributions of gifts, consisting in the beauties that each one of them severally used to depict upon his person. These marvel-

1. Ms. om. — 2. This statement cannot be taken literally. He gives an account of Abraham of Kalesh (ch. 4) who died before he was born. — 3. I Cor., XII, 10.

ܕܠܐ ܡܨܥܝܘܬܐ ܕܫܦܝܪܘܬ ܡܠܬܐ. ܒܬܪܝܨܘܬܐ ܕܦܫܝܛܘܬܐ ܠܟܝܢܗܘܢ ܗܝ ܕܒܗ
ܡܫܬܥܝܢ ܗܘܘ ܐܝܟ ܡܐ ܕܟܬܝܒ ܠܐܠܗܐ ܦܠܚܝܢ. ܘܒܗ ܡܥܗܕܢܘܬܐ ܕܕܘܒܪ̈ܐ ܕܚܕ
ܚܕ ܡܢܗܘܢ. ܕܠܐ ܨܒܬ ܡܡܠܠܐ ܘܪܘܟܒܐ ܐܘܡܢܝܐ ܕܦܬܓܡ̈ܐ ܢܦܩܝܢ. ܟܕ ܠܟܠܗ
ܫܦܝܪܘܬܐ ܥܠܡܝܬܐ. ܠܒܪ ܡܢ ܚܘܕܪܐ ܗܠܝܢ ܠܡܬܕܡܪܢܝܬܐ ܘܐܠܗܝܬܐ ܡܫܕܝܢܢ
A f. 2 r b. ܘܫܒܩܝܢ. ܕܕܠܡܐ ܢܛܠܐ ܒܗ ܠܨܘܪ̈ܬܗܘܢ ܩܕܝ̈ܫܬܐ. ܗܠܝܢ ܕܠܟܠ ܫܘܦܪܐ ܘܨܒܬܐ
ܕܠܒܪ ܡܢܗܘܢ [ܐܝ]ܬܝܗ̇ ܠܐ ܣܢܝܩܝܢ. ܐܝܟ[ܕ]ܐ ܕܐܦ ܠܐ ܗܘ ܝܗܘܒܐ ܕܫܘܦܪ̈ܝܗܘܢ.
ܡܛܠ ܕܐܦ ܠܐ ܚܣܝܪܝܢ ܒܡܕܡ. ܗܠܝܢ ܕܐܦ ܠܐܚܪ̈ܢܐ ܡܥܬܪܝܢ ܘܡܢܗܪܝܢ
ܒܫܘܦܪ̈ܝܗܘܢ. ܠܫܘܪܝܐ ܗܟܝܠ ܕܨܘܪܬܐ ܕܟܠ ܚܕ ܚܕ ܡܢܗܘܢ ܕܩܕܝ̈ܫܐ ܗܠܝܢ.
ܡܢ ܗܪܟܐ ܠܡܨܪܗ ܡܫܪܝܢܢ ܒܥܘܕܪܢܐ ܕܨܠܘ̈ܬܗܘܢ ܘܬܘܟܠܢܐ ܕܒܥܘ̈ܬܗܘܢ ܕܥܠ
ܐܦ̈ܝܢ. ܘܣܒܪܐ ܕܡܘܗܒܬܗ ܕܡܚܝܠܢܗܘܢ ܦܪܝܫܝܢ. ܗܢܘ ܕܝܢ. ܐܝܟ ܡܐ ܕܡܫܟܚ
ܚܝܠܢ ܙܥܘܪܐ ܠܡܬܡܛܝܘ. ܡܢ ܚܝܠܐ ܕܡܢ ܛܝܒܘܬܐ. ܟܕ ܒܪܝܫܐ ܕܣܝܥܬܐ ܗܕܐ
ܐܠܗܝܬܐ ܫܡܝܢܢ. ܠܣܒܐ ܗܢܐ ܪܒܐ. ܐܝܢܐ ܕܝܐܐ ܦܐܝܐ ܠܗ ܪܫܝܢܘܬܐ ܕܡܣܡܟܐ
ܕ[ܫܡ]ܝܐ ܡܥܡܪ̈ܢܐ[1]. ܐܝܟܐ[2] ܕ[ܟܠ] ܚܕ ܐܝܬܘܗܝ ܒܡܫܝܚܐ [ܝܫ]ܘܥ ܀

1. Ms. sing. — 2. Ms. ܐܝܟ; corr. v. D. and L.

lous and divine beauties therefore I have set myself to bring to the record of narratives, while the spiritual beauties and great triumphs themselves, without the interposition of elegant language, are related by their natural simplicity of heart with which as is written they glorified God[1], and we record the active manifestation of the ways of life of every one of them without ornate diction and artificial combinations of words, rejecting and dismissing all worldly elegance outside the circle of these admirable and divine beauties, lest by it we soil their holy images; which have no need whatever of beauty and adornment lying outside their circle, as neither has the Giver of their beauties himself, since indeed they are not lacking in anything, which also enrich and enlighten others by their beauties. We begin therefore from this point to draw the picture of each one of these saints by relating his history through the help of their prayers and confidence in their petitions on our behalf, and hope in the gift of him who strengthened them, that is, as far as our small strength is capable of attaining, through the strength that arises from grace; and at the head of this divine company we set this great old man whom a high place at table in the heavenly life, where each is in Christ Jesus, well befits.

1. [illegible]

ܬܫܥܝܬܐ ܩܕܡܝܬܐ ܕܣܒܐ ܪܒܐ ܘܐܠܗܝܐ ܚܒܝܒ[1] ܀

ܠܫܪܒܐ ܕܬܫܥܝܬܗ ܕܓܒܪܐ ܗܢܐ ܫܠܝܚܝܐ ܚܒܝܒ. ܠܐ ܕܦܫܝܛܐ ܕܐܢܫ ܕܠܐ ܕܚܠܬܐ ܢܬܩܪܒ ܠܡܫܬܥܝܘ. ܐܝܟܢܐ ܕܡܢ ܬܪ̈ܝܢ ܓܒ̈ܝܢ. ܫܘܓܫܐ ܢܒܥ ܡܢ ܫܪܒܗ. ܠܘܩܕܡ ܡܢ. ܗܘ ܕܗܘ ܕܫܪܐ ܐܣܟܝܡ ܕܢܡܢܐ[2] ܠܬܕܡܪ̈ܬܐ ܘܚ̈ܝܠܐ ܬܡܝ̈ܗܬܐ ܘܪ̈ܘܪܒܬܐ. ܘܐܬ̈ܘܬܐ ܕܚܝ̈ܠܬܐ ܘܫܠܝ̈ܚܝܬܐ ܕܒܐܝܕܘܗܝ ܣܥܪ ܗܘܐ: ܗܘ ܕܥܒܕ ܨܒܝܢܐ ܠܕܚ̈ܠܘܗܝ. ܠܬܚܬ ܡܢ ܡܢܝܢܐ ܢܦܠ.[4] * ܡܛܠ ܕܐܦ ܙܥܘܪ ܗܘ ܠܫܢ ܒܣܪܐ. ܘܠܐ ܣܦܩܝܢ * A f. 2 v° a.
ܦܘ̈ܡܐ ܐܢܫ̈ܝܐ ܕܐܝܟ ܕܐܝܬܘܗܝ ܥܠܘܗܝ ܢܡܠܠܘܢ. ܘܗܪܟܐ ܕܣܟܠܘܬܐ ܗܘ ܕܕܝܢ ܡܕܘܪ̈ܬܐ ܡܥܛܪܢܝܬܐ. ܐܝܟ ܠܝܡܐ ܗܢܐ ܪܒܐ ܘܐܠܗܝܐ ܕܢܨܘܪ ܠܡܨܘܪ. ܘܡܢ[3] ܡܒܨܪ ܟܕ ܗܘ ܕܠܐ ܣܦܩ[1] ܠܕܡܘ̈ܬܗ ܫܡܝܢ̈ܝܬܐ. ܠܚܪܬܐ ܚܝܒܘܬܐ ܕܡܚܒܠܢܐ [ܕ]ܫܘܦܪ̈ܐ ܪ̈ܘܚܢܝܐ ܢܩܒܠ. ܕܬܪ̈ܬܝܢ ܕܝܢ. ܕܐܦ ܢܬܐܡܪܢ ܪ̈ܘܪܒܬܐ ܘܬܡܝ̈ܗܬܐ ܗܠܝܢ ܕܒܐܝܕܘܗܝ ܫܠܝ̈ܚܐ ܒܠܚܘܕ ܦܫܝܩ ܕܢܬܥܒ̈ܕܢ: ܕܒܐܝܕܘܗܝ ܐܠܗܐ ܣܥܪ. ܕܠܡܐ ܐܝܟ ܥܣܩܢ ܠܗܝܡܢܘܬܐ ܢܗܘ̈ܝܢ. ܐܠܐ ܟܕ ܪܒܘܬܗܝܢ ܡܫܠܡܝܢ ܚܢܢ ܠܝܕܥܬܗ ܕܗܘ ܕܫܪܝܪ ܗܘ ܘܠܐ ܡܟܕܒ. ܘܐܡܪ ܕܟܠ ܕܡܗܝܡܢ ܒܝ ܕܪ̈ܘܪܒܢ ܡܢ ܗܠܝܢ

1. A word seems to have been here erased. — 2. Point follows in ms. — 3. Ms. ܡܢ. — 4. Point ܀ follows in ms.

I. — The first history, of the great and divine old man Habib.

The relation of the history of this apostolic man Habib it is not easy for any man to approach without fear to narrate it, inasmuch as on both sides a cause of alarm springs from the relating of it; first, the fact that the man who sets himself to enumerate the marvellous and great miracles and acts of power, and fearful and apostolic signs, which he who performs the will of those who fear him wrought through him will fall short of the sum; since a tongue of flesh is indeed too small, and human mouths are not sufficient, to speak of him as he is; and here there is danger lest a man wish to depict this great and divine sea in an ill-ordered and faulty manner, and[1], diminishing his heavenly features because he is not sufficient for them, finally incur the condemnation of a corrupter [of] spiritual beauties; secondly, even if the great and marvellous deeds that can be easily wrought through apostles only which God wrought through him be narrated, lest they be as it were hard to believe; but, committing the greatness of these to the knowledge of him who is true and does not lie, who said, « Whoever belie-

1. Ms. om.

ܐܬܘ̈ܬܐ ܕܥܒܕ ܐܢܐ ܢܥܒܕ. [ܘ]ܗܕܐ ܠܗ ܘܠܐܝܠܝܢ ܕܠܐ ܥܛܠܬ ܠܗܘܢ ܡܗܝܡܢܘܬܗ
ܠܡܦܩܘ[ܬ]ܗ ܡܢܗ ܡܩܪܒܝܢ. ܟܕ ܗܠܝܢ ܕܒܘܢܝܐ ܩܠܝܠܐ ܡܢ ܣܓܝܐܐ. ܠܬܘ ܠܥܘܗܕܢܐ
ܡܛܠ ܠܫܘܒܚܐ ܕܐܠܗܐ ܦܫܝܛܝܢ. ܗܢܐ ܗܟܝܠ ܗܘܐ ܩܕܝܫܐ. ܡܢ ܐܬܪܐ
ܐܝܬܘܗܝ ܗܘܐ ܕܨܘܦܢܝܐ. ܐܬܬܠܡܕ ܕܝܢ ܡܢ ܓܒܪܐ ܕܐܦ ܗܘ ܪܒܐ ܘܩܕܝܫܐ ܘܥܒܕ
ܕܚܝܠܬܐ ܐܝܬܘܗܝ ܗܘܐ. ܕܫܡܗ ܗܘܐ ܒܪܢܒܝܠ. ܗܘ ܗܟܝܠ ܗܢܐ ܐܠܗܝܐ. ܩܕܡ
ܙܒܢܐ ܕܝܠܢ ܗܘܐ. ܘܐܝܟ ܕܥܠ ܕܩܕܡ ܗܘܐ ܠܝܘܡܬܢ ܫܘܠܡܗ. ܟܕ ܐܦ ܗܘ
ܣܒܐ ܗܢܐ ܪܒܐ ܬܠܡܝܕܗ ܘܐܚܪ̈ܢܐ ܣܓܝܐܐ ܡܫܬܥܝܢ * ܗܘܘ ܠܢ ܥܠ ܬܕܡܪ̈ܬܐ
ܪ̈ܘܪܒܬܐ ܕܥܒܕ ܗܘܐ. ܐܝܟ ܡܐ ܕܩܕܡܝܢ ܚܘܝܢ ܐܫܬܘܕܝܢ: ܕܢܫܒܘܩ ܐܢܫܝܢ ܕܚܙܬܐ
ܕܥܝ̈ܢܝܢ ܠܐ ܣܗܕܬ ܠܟܬܒܬ ܐܝܕܝܢ ܒܗܘܢ. ܡܛܠ ܗܕܐ ܠܬܫܥܝܬܗ ܕܩܕܝܫܐ
ܗܘ ܠܐ ܐܬܩܪܒܢ. ܐܝܢܐ ܕܐܦ ܗܘ ܬܘܒ. ܠܓܒܪܐ ܐܠܗܝܐ ܐܬܬܠܡܕ ܗܘܐ ܕܫܡܗ
ܗܘܐ ܡܪܝ ܕܕܐ. ܕܗܠܝܢ ܫܒܩܢ ܕܢܐܡܪ ܐܢܝܢ. ܕܒܠܚܘܕ ܕܥܠ ܗܢܐ ܕܒܪ ܙܒܢܢ
ܗܘ ܢܐܡܪ. ܗܢܐ ܗܟܝܠ ܐܝܬܘܗܝ ܗܘܐ ܡܢ ܩܪܝܬܐ ܕܡܬܩܪܝܐ[1] ܦܝܛܪ. ܗܢܘ ܕܐܦ
ܪܒܗ ܡܢܗ ܐܝܬܘܗܝ ܗܘܐ. ܘܗܘ ܠܥܘܡܪܐ ܢܨܒܗ ܠܘܩܕܡ ܗܘ. ܘܗܝܕܝܢ ܗܢܐ ܛܘܒܢܐ

* A f. 2 v° b.

1. Point follows in ms.

veth on me shall do greater than these signs which I do »[1], we leave this [also] to him and to those to whom it has not been hard to believe his word, bringing these few things (a small proportion) to record for the glory of God. This holy old man therefore came from the district of Sophanene, and was trained by a man who was himself also great and holy and a worker of miracles, whose name was Bar N b y l. This divine man therefore was before our times; and, inasmuch as his end preceded our days, though this great old man his disciple and many others used to tell us about the great marvels which he used to perform, inasmuch as we declared before that we shall omit men in whose case the sight of our eyes has not borne witness to our handwriting[2], for this reason we have not touched the history of that saint; who himself also again was trained by a divine blessed man whose name was Mar Dada; which things we have omitted to relate, in order to tell only the things that concern this man who was our contemporary. This man therefore came from a village called F y ṭ r, from which his master also came; and he first planted that monastery, and then this blessed Habib

1. John. XIV. 12. — 2. P. 3.

ܢܦܩ ܠܘܬܗ ܐܝܟ. ܐܝܟ ܒܪ ܫܢܝ̈ܢ ܥܣܪ. ܘܩܒܠܗ ܘܡܥܡܪ ܗܘܐ ܥܡܗ.
ܘܡܕܪܫ ܗܘܐ ܠܗ ܒܕܘܒܪ̈ܐ ܪܘܚܢܝ̈ܐ. ܟܕ ܡܣܬܟܠ ܒܛܠܝܘܬܗ. ܘܐܝܢܐ ܢܟܦܘܬܐ
ܘܐܝܢܐ ܡܛܟܣܘܬܐ ܩܢܝܐ ܗܘܐ ܡܢ ܛܠܝܘܬܗ. ܟܕ ܕܝܢ ܫܠܡ ܠܗ ܠܗܘ ܣܒܐ ܗܘ
ܬܫܥܝܢ ܫܢܝ̈ܢ. ܠܘܬ ܐܘܢܗ ܕܒܫܡܝܐ ܫܢܝ. ܘܫܒܩܗ ܠܗ ܕܝܪܗ ܒܐܝܕܝ̈ ܛܘܒܢܐ ܚܒܝܒ
ܥܡܗ. ܟܕ ܚܝܐ ܥܡܗ ܥܣܪܝܢ ܫܢܝ̈ܢ. ܘܗܟܢܐ ܟܕ ܚܙܐ ܕܘܒܪ̈ܘܗܝ ܘܡܫܬܡܥܢܘܬܗ
ܘܡܟܝܟܘܬܗ. ܐܘܪܬܗ ܝܪܬܘܬܐ ܕܒܘܪ̈ܟܬܗ ܘܫܒܩܗ ܒܕܘܟܬܗ. ܗܟܢܐ ܓܝܪ ܡܟܝܟ ܗܘܐ
ܛܘܒܢܐ ܚܒܝܒ ܘܡܫܬܡܥܢܐ ܐܦܠܘ ܗܘܐ ܐܦ ܒܣܝܒܘܬܗ. ܐܝܟܢܐ ܕܠܐ ܣܒܪ
ܐܢܐ ܕܢܘܟܪܝܐ ܗܘܬ ܠܗ.[1] . . . .

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ܣܓܝܐܐ. ܘܡܢ ܗܝ ܕܝܢ ܢܦܠܬ ܕܚܠܬܗ ܕܛܘܒܢܐ ܥܠ ܟܠܗܘܢ ܒܢܝ̈ ܐܢܫܐ. ܐܝܟܢܐ * A f. 3 r° a.
ܕܣܓܝܐܐ ܡܢ ܕܚܠܬܐ ܩܕܡ ܕܢܐܡܪ ܠܗܘܢ ܗܘ. ܗܢܘܢ ܒܨܒܝܢܗܘܢ ܥܒܕܘ ܫܘܒܩܢܐ.
ܘܗܝܕܝܢ ܡܟܝܠ ܠܛܘܒܢܐ. ܚܝ̈ܠܐ ܐܡܝܢ̈ܐ ܒܟܠ ܕܘܟ ܥܒܕ ܗܘܐ ܠܘܩܒܠ ܐܝܠܝܢ ܕܡܬܚܪܝܢ
ܗܘܘ ܠܘܩܒܠܗ ܥܒܕ ܗܘܐ. ܟܕ ܐܡܪ ܡܠܬܗ ܒܥܒܕܐ ܥܒܕ ܗܘܐ ܐܠܗܐ. ܕܠܐ

1. A leaf or more is here lost.

went to him, when he was about ten years old, and he received him, and he continued to dwell with him, and he exercised him in spiritual ways of life, marking his tender age, and what devoutness and what orderliness he possessed from his youth. But, when that old man had completed ninety years, he departed to his mansion in heaven, and left his monastery in the hands of the blessed Habib, after he had lived with him twenty years; and so, having seen his ways of life and his obedience and his humility, he made him heir of the inheritance of his blessings, and left him to succeed him. For the blessed Habib was so humble and obedient even in his old age that I do not think it was strange to him[1]. . . . .

. . . .

And from that time the fear of the blessed man fell upon all men, so that many from fear, before he himself spoke to them, of their own free will made a remission; and then afterwards the blessed man used to perform frequent mighty works in every place against those who contended against him, and when he spoke God would perform in action everything that he

1. A leaf or two missing.

ܠܗܘܢ ܟܠ ܡܕܡ ܕܐܡܪ ܗܘܐ. ܡܛܠ ܕܚܙܐ ܚܦܝܛܘܬܗ ܘܛܝܒܘܬܗ ܘܚܪܝܦܘܬܐ ܕܨܒܝܢܗ.
ܗܘ ܕܝܢ ܡܪܗ ܕܚܡܪܐ ܟܕ ܫܡܥ. ܒܘܪ̈ܟܘܗܝ ܚܕܐ ܠܚܕܐ ܢܩܫ. ܟܕ ܕܚܝܠ.
ܕܠܡܐ ܐܦ ܥܠܘܗܝ ܚܝܠܗ ܕܠܘܛܬܗ ܕܩܕܝܫܐ ܢܫܟܚܝܘܗܝ. ܘܩܡ ܫܩܠ ܟܠܗܘܢ
ܟܪ̈ܛܝܣܘܗܝ. ܘܐܝܬܝ ܐܢܘܢ ܠܗ. ܘܐܬܟܫܦ ܕܢܫܒܘܩ ܠܗ. ܬܘܒ ܕܝܢ ܓܒܪܐ ܐܚܪܢܐ
ܒܩܪܝܬܐ ܐܚܪܬܐ ܐܝܬ ܗܘܐ ܥܬܝܪܐ. ܕܐܝܬ ܗܘܐ ܠܗ ܡܬܚܝܒܢܘܬܐ ܥܬܝܩܬܐ ܡܢ
ܫܢܝ̈ܐ ܣܓܝܐܬܐ. ܘܐܦ ܗܘ ܒܙܐܙ ܗܘܐ ܠܣܓܝܐܐ. ܘܐܬܘ ܐܡܪܘ ܠܗ ܠܛܘܒܢܐ
ܡܛܠܬܗ. ܘܢܦܩ ܕܢܐܙܠ ܠܘܬܗ. ܘܟܕ ܫܡܥ ܕܗܐ ܚܒܝܒ ܐܬܐ: ܡܛܠ ܐܝܟ ܡܢ
ܕܠܐ ܡܛܝܒ ܗܘܐ ܠܛܒܬܐ. ܘܫܩܠ ܐܢܘܢ ܠܟܪ̈ܛܝܣܐ ܗܢܘ ܕܝܢ ܠܫܛܪ̈ܐ.
* A f. 1 b. ܘܐܪܦܝܗ ܘܥܪܩ. ܘܟܕ ܫܡܥ ܛܘܒܢܐ ܐܬܥܝܩ ܘܐܡܪ: ܕܡܛܠ ܕܗܟܢܐ ܡܛܝܒ
ܗܘܐ ܨܒܝܢܗ ܠܡܥܒܕ ܒܝܫܬܐ ܠܘܬ ܗܠܝܢ ܡܣܟܢ̈ܐ. ܐܢ ܨܒܐ ܐܠܗܐ ܒܦܘܪܩܢܗܘܢ.
ܠܘܬ ܠܐ ܢܚܙܘܢܗ ܠܥܠܡ. ܘܒܗ ܒܠܠܝܐ ܡܝܬ ܓܒܪܐ ܗܘ. ܘܢܦܠܬ ܕܚܠܬܐ
ܥܠ ܟܠܗܘܢ ܕܫܡܥܘ. ܘܡܫܡܠ ܛܘܒܢܐ ܪܕܐ ܒܣܘܥܪ̈ܢܐ ܕܫܘܒܩܢܐ. ܦܠܚ ܗܘܐ
ܗܘܐ. ܟܕ ܦܘܪܩܢܐ ܠܡܣܟܢ̈ܐ ܗܘܐ ܗܘܐ. ܘܫܡܥܗ[1] ܣܓܐ ܗܘܐ. ܐܢܬܬܗ ܕܝܢ

1. Ms. ܘܫܡܥܬܗ: corr. v. D. and L.

said without delay, because he saw his zeal and readiness and the keenness of his purpose. But, when the owner of the ass heard it, his knees knocked together in fear, lest the power of the saint's curse should light upon him also; and he arose and took all his parchments (χάρτης), and brought them to him, and entreated him to forgive him. Again there was another rich man in another village, who had an ancient debt, many years old; and he also used to plunder many people; and they came and told the blessed man about him, and he set out to go to him. And, when he heard 'Lo! Habib is coming', inasmuch as he was not prepared to do good, he arose and took the parchments (χάρτης), i. e. the deeds, and left him and fled. And when the blessed man heard it he was distressed and said : « Because his will was thus prepared to do evil toward these poor men, if God wills their deliverance, let them never see him again ». And the same night that man died, and fear fell on all who heard it. And the blessed man went on continuing to busy himself greatly in matters of debt-remission, becoming a deliverance for the poor and his[1] fame increasing. But the wife of the man

1 [illegible]

ܗܿܘ ܕܡܝܬ ܘܒܢ̈ܘܗܝ. ܟܠܗܘܢ ܟܪ̈ܛܝܣܝܗܘܢ ܢܣܒܘ ܘܐܝܬܝܘ ܠܘܬ ܠܛܘܒܢܐ.
ܘܗܟܢܐ ܠܡܪ̈ܝܗܘܢ ܦܢܝܘ ܐܢܘܢ.. ܬܘܒ ܓܒܪܐ ܐܚܪܢܐ ܐܝܬ ܗܘܐ. ܘܢܛܝܪ ܗܘܐ
ܫܛܪ̈ܐ ܥܬܝܩ̈ܐ ܕܡܢ ܫܢܝ̈ܐ ܥܠ ܡܣܟܢ̈ܐ. ܘܐܬܘ ܐܘܕܥܘܗܝ ܠܩܕܝܫܐ. ܘܕܒܪܘܗܝ.
ܘܐܙܠ. ܘܗܕܐ ܕܡܢ ܛܠܝܘܬܗ ܘܠܣܝܒܘܬܗ ܡܟܝܟܘܬܗ ܘܡܫܬܡܥܢܘܬܗ ܗܝ
ܕܐܦ ܗܝ ܢܨܝܚܬܗ ܠܗ ܗܘܬ: ܐܝܟܢܐ ܕܐܪܡܠܬܐ ܐܘ ܡܣܟܢܬܐ ܐܘ ܡܣܟܢܐ ܕܒܥܐ
ܗܘܐ ܠܗ ܕܢܐܙܠ ܥܡܗ ܒܟܠ ܨܒܘܬܐ ܐܝܢܐ ܕܗܘܐ.. ܠܐ ܐܝܟ ܓܒܪܐ ܡܫܡܗܐ
ܡܬܟܠܐ ܗܘܐ ܕܠܐ ܢܐܙܠ. ܐܠܐ ܡܛܠ ܐܝܟ ܕܢܢܝܚܝܘܗܝ. ܥܡܗ ܐܙܠ ܗܘܐ ܕܠܐ
ܬܘܗܝܐ. ܟܕ ܗܟܝܠ ܐܙܠ ܠܘܬ ܓܒܪܐ ܗܿܘ. ܐܝܟ ܕܡܠܐ ܣܛܢܐ ܠܠܒܗ ܕܓܒܪܐ
ܗܿܘ. ܐܬܚܡܬ[*] ܥܠܘܗܝ ܟܕ ܐܡܪ. ܕܠܐ ܐܙܠ ܗܢܐ ܝܬܒ ܒܕܝܪܗ ܘܫܠܐ: ܕܗܐ ܢܦܩ[1] ܦܗܐ * A f. 3 v° a.
ܘܡܬܟܪܟ ܠܡܐܟܠ ܘܠܡܫܬܐ. ܟܕ ܫܡܥ ܛܘܒܢܐ ܗܠܝܢ ܐܬܟܪܝ. ܘܗܦܟ ܠܕܝܪܗ. ܟܕ ܨܠܝ.
ܘܐܡܪ. ܕܡܪܝܐ ܝܕܥ ܕܒܠܒ̈ܘܬܐ ܕܟܠ. ܐܢ ܝܕܥ ܐܢܬ ܕܡܛܠ ܕܐܟܘܠ ܘܐܫܬܐ
ܢܦܩܬ ܒܗܕܐ ܨܒܘܬܐ. ܫܒܘܩ ܠܗ ܠܓܒܪܐ ܗܢܐ. ܘܬܘܒ ܐܢ ܝܕܥܐ ܛܝܒܘܬܟ
ܕܡܛܠ ܫܡܟ ܘܡܛܠ ܦܘܪܩܢܐ ܕܛܠܝܡ̈ܐ ܢܦܩܬ. ܐܝܟܢܐ ܕܗܝ ܗܕܐ ܠܓܒܪܐ

1. Appy. corr. from ܢܦܩ.

who had died and his children took all their parchments (χάρτης), and brought them to the blessed man, and thus returned them to their owners.

Again there was another man, and he kept ancient deeds some years old against poor men, and they came and told the saint, and they brought him, and he went; and that because from his boyhood and down to his old age he retained his humility and obedience which itself also distinguished him, so that a widow or a poor woman or poor man who begged him to go with him on any business whatever, he[1] did not as being a man of high reputation refuse to go, but, in order to satisfy him, would go with him at once without delay. When therefore he had gone to that man, inasmuch as Satan had filled that man's heart, he was roused to fury against him, saying, « Will not this fellow go and sit in his monastery and be quiet? for see! he comes out and wanders about to eat and drink ». And when the blessed man heard these things he was distressed, and he returned to his monastery, having prayed and said : « Lord who knowest what is in the hearts of all, if thou knowest that I came out in this business in order to eat and drink, forgive this man. And again, if thy grace knoweth that it is for the sake of thy name and for the sake of the deliverance of the wronged that I have come out, in order that this same thing may be made known to this man and

1. Sic syr.

ܘܠܫܪܟܐ ܕܟܠ ܐܢܫ ܥܒܕ ܥܡܗ. ܐܝܟܢܐ ܕܝܕܥܐ ܛܝܒܘܬܟ. ܗܝܕܝܢ ܬܒܥܬܗ. ܘܡܚܕܐ ܛܝܒܘܬܐ
ܠܒܥܠܗ ܕܣܒܐ ܒܥܠܝܗ. ܡܢ ܓܒܪܐ ܓܒܪܐ. ܘܒܗ ܒܝܘܡܐ ܗܘ. ܡܚܝܗܝ ܡܪܝܐ.
ܘܝܒܫ ܦܠܓܗ. ܚܕܐ ܥܝܢܗ ܘܚܕ ܕܪܥܗ. ܘܟܠܗ ܓܒܗ ܘܚܕܐ ܪܓܠܗ. ܘܗܘܐ
ܒܐܘܠܨܢܐ ܡܪܝܪܐ. ܘܟܕ ܐܣܬܟܠ ܕܓܙܪ ܕܡܛܐ ܗܘ ܕܡܢ ܟܐܢܘܬܐ: ܕܡܛܠ ܓܘܕܦܗ
ܐܕܪܟܗ. ܫܕܪ ܡܦܝܣܢܐ ܠܘܬ ܩܕܝܫܐ ܕܢܨܠܐ ܥܠܘܗܝ. ܗܘ ܕܝܢ. ܠܐ ܟܠܐ ܛܝܒܘܬܗ
ܡܢܗ. ܐܠܐ ܒܪ ܫܥܬܗ ܠܬܠܡܝܕܗ ܫܕܪ ܕܫܡܗ ܗܘܐ ܙܥܘܪܐ. ܗܘܐ ܕܡܢ ܗܝܕܝܢ
ܒܡܢܬܐ ܛܝܒܘܬܐ ܐܝܟ ܕܒܬܠܡܝܕܗ ܐܠܝܫܥ. ܡܢ ܡܘܗܒܬܐ ܕܚܝܠܐ ܕܨܠܘܬܗ
ܢܦܫ ܗܘܐ ܒܗ. ܐܝܟܢܐ ܕܒܬܪܗ ܐܦ ܝܬܝܪ ܡܢܗ ܢܬܝܕܥ. ܠܗܢܐ ܗܟܝܠ ܫܕܪ. ܟܕ
* A f. 3 v° b. * ܐܡܪ. ܕܙܠ ܒܪܝ. ܚܢܢ ܠܐ ܬܪܥܐ ܐܚܕܝܢ. ܘܨܠܝ ܥܠܘܗܝ. ܫܪܟܐ ܕܝܢ ܓܙܪܐ ܕܢܦܩ
ܢܦܩ ܥܠܘܗܝ. ܕܢܫܢܐ ܡܢ ܚܝܐ. ܘܗܕܐ ܕܢܗܦܘܟ. ܠܐ ܡܫܟܚܝܢ. ܘܟܕ ܐܙܠ ܘܨܠܝ
ܥܠܘܗܝ. ܒܪ ܫܥܬܗ ܢܦܩܬ ܢܦܫܗ ܡܢ ܦܓܪܗ ܘܡܝܬ. ܘܕܠܐ ܒܪܨܝܢܗ ܗܘܬ
ܫܘܒܩܢܐ ܠܡܛܠܡܢܐ ܗܠܝܢ. ܕܗܘ ܗܘ ܠܐܘܠܨܢܗܘܢ ܡܛܝܒ ܗܘܐ. ܘܡܢ ܕܚܠܬܐ
ܗܕܐ ܟܠ ܐܢܫ ܕܐܝܬ ܗܘܐ ܠܗ ܚܝܒܐ ܥܬܝܩܐ. ܫܒܩ ܗܘܐ. ܘܡܢܗܘܢ

to everyone else, do with him as thy grace knoweth how ». Then Grace exacted forthwith from the man requital for the old man; and that same day the Lord smote him, and half of him became withered, one of his eyes and one of his arms, and the whole of his side, and one of his feet, and he fell into grievous affliction. And, when he understood that it was a sentence emanating from justice, which had overtaken him of on account of his blasphemy, he sent intercessors to the saint to ask him to pray for him; and he on his side did not withhold his kindness from him, but immediately sent his disciple whose name was Z 'ura; on whom from that time he poured part of the gift of the power of his prayer like the blessed Elijah upon his disciple Elisha, so that after him he became even more distinguished than himself. This man therefore he sent, saying : « Go, my son; we for our part will not close the door, and pray for him. But the rest of the sentence has gone forth against him, that he shall depart from life; and this we cannot reverse ». And, when he had gone and prayed over him, immediately his soul departed from his body, and he died, and without his consent a remission was brought about for these injured persons whom he himself was prepared to subject to afflictions. And in consequence of this fear everyone who had debtors of ancient standing would remit the debt; and some of them brought their deeds to the blessed man himself, and entreated him to bless them;

ܐܬܦܪܣܘܗܝ ܠܗ ܠܡܦܩܬܐ ܩܕܡܝܗ ܗܘܐ. ܘܡܬܟܫܦܝܢ ܗܘܘ ܠܗ ܕܢܦܪܘܩ ܐܢܘܢ.
ܡܢ ܡܟܝܠ ܕܚܠܬܗ ܘܙܘܥܬܗ ܒܟܠ ܐܬܪ ܢܦܩܐ ܗܘܬ. ܡܛܠ ܕܐܦ ܗܘ ܒܟܠܗܘܢ
ܐܬܪܘܬܐ ܕܣܘܪܝܐ ܡܗܠܟ ܗܘܐ. ܘܐܝܟ ܕܟܬܝܒ ܒܛܘܒܢܐ ܐܝܘܒ: ܕܡܢܘ ܩܡ
ܠܘܩܒܠܗ ܘܫܠܡ (ܠܗ)[1] ܫܠܡ. ܗܟܢܐ ܒܗܢܐ ܣܒܐ ܪܘܚܢܐ ܡܫܬܡܠܝܐ ܗܘܬ.
ܐܝܟܢܐ ܕܠܐ ܩܡ ܐܢܫ ܠܘܩܒܠܗ ܒܗܢܐ ܨܒܘܬܐ. ܘܥܒܪ ܥܠ ܦܘܩܕܢܗ ܘܐܪܝܡ
ܪܫܗ ܬܘܒ .. ܓܒܪܐ ܬܘܒ ܐܚܪܢܐ ܥܬܝܪܐ ܐܝܬ ܗܘܐ ܒܡܕܝܢܬܐ ܡܝܦܪܩܝܛ.
ܕܐܝܬܘܗܝ ܗܘܐ ܛܪܦܝܙܝܛܐ. ܘܐܝܬ ܗܘܐ ܠܗ ܓܪܡܛܝܩܘܢ ܣܓܝܐܐ ܕܡܢ ܫܢܝܐ.
ܘܬܒܥ ܗܘܐ ܚܝܨܐܝܬ. ܘܕܠܐ ܪܚܡܐ. ܘܐܬܘ ܐܢܫܐ ܐܘܕܥܘܗܝ ܠܣܒܐ. ܘܩܡ ܒܥܓܠ
ܘܐܙܠ ܠܗ ܠܡܕܝܢܬܐ[2]. . . . .

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*ܫܢܝܐ ܚܡܫ. ܠܐ ܚܙܝܬ ܠܗ ܠܢܘܗܪܐ. ܘܟܕ ܩܪܒܬ ܥܡ ܟܠܢܫ ܠܘܬܟ. ܐܬܦܬܚ * A f. 4 r° a.
ܥܝܢܝ. ܟܕ ܐܦ ܓܝܪ ܗܘ ܣܒܐ ܬܡܗ ܗܘܐ ܥܠ ܗܕܐ. ܘܐܝܟ ܕܡܙܕܗܪ ܕܠܐ ܢܛܥܐ. ܐܡܪ
ܠܗ. ܗܝܡܢܘܬܟܝ ܕܝܠܟܝ ܐܢܗܪܬ ܠܟܝ ܢܘܗܪܐ. ܘܐܢ ܕܝܢ ܠܐ.. ܐܢܐ ܚܛܝܐ ܐܢܐ.
ܘܗܟܢܐ ܐܬܟܪܙܬ ܬܕܡܘܪܬܐ ܗܕܐ ܒܟܠܗ ܡܕܝܢܬܐ. ܟܕ ܟܠܢܫ ܦܐܝܐ ܗܘܐ ܠܐܠܗܐ. ܟܕ

1. Ms. om.; e Pesh. suppl. — 2. A leaf or more is here lost.

while the fear and the terror of him went out thenceforth in every place because he himself also travelled in all the districts of Syria. And, as it is written in the blessed Job, « Who hath contended with him and hath had peace? »[1], so was it fulfilled in this spiritual old man, so that no one resisted him in this matter, and transgressed his orders, and raised his head again.

There was again another rich man in the city of Maiferkaṭ[2], who was a banker (τραπεζίτης) and had many bonds (γραμματεῖον) several years old, and used to exact cruelly and mercilessly. And certain persons came and informed the old man; and he rose forthwith and directed his steps to the city[3]. . . . .

. . . .

five years I have not seen the light, and, when I came near you with everyone, my eyes were opened »; though indeed even the old man was astonished at this, and as if by way of precaution against being deceived said to her, « Your own faith has given you light; and, if not, I for my part am a sinner ». And so this miracle was proclaimed all over the city, while everyone

1. Job, IX, 4. — 2. Martyropolis. — 3. A leaf or two missing.

ܐܠܗܘܗܝ ܕܝܢ ܒܫܘܪܗܒܗ ܒܗ ܒܡܕܝܢܬܐ. ܫܡܥܘ ܐܢܫܝܢ ܡܢ ܐܬܪܐ ܕܦܪܣܝܐ
ܡܛܠ ܕܩܪܝܒ ܗܘܐ ܠܬܡܢ. ܘܐܝܬܝܘ ܠܘܬܗ ܬܪܬܝܢ ܢܫܝܢ. ܚܕܐ ܕܡܬܢܟܦܐ ܡܢ
ܫܐܕܐ. ܘܐܚܪܬܐ ܕܥܩܪܐ ܡܢ ܝܠܕܐ. ܟܕ ܫܢܝܐ ܣܓܝܐܬܐ ܥܡ ܒܥܠܗ ܐܝܬܝܗ ܗܘܬ.
ܘܠܐ ܗܘܝܢ ܗܘܘ ܠܗ ܒܢܝܐ. ܘܡܬܟܫܦܢ ܗܘܘ ܠܗ ܕܢܨܠܐ ܥܠܝܗܝܢ. ܗܘ ܕܝܢ[1]
ܩܡ ܘܪܫܡܗ ܠܗܝ ܕܫܐܕܐ. ܘܨܠܝ. ܘܐܟܐܝܗ ܠܗܘ ܫܐܕܐ. ܘܢܦܩ ܡܢܗ ܒܪ
ܫܥܬܗ ܘܐܬܐܣܝܬ. ܠܗܝ ܕܝܢ ܕܥܩܪܐ ܗܘܬ. ܨܠܝ ܘܪܫܡܗ ܘܐܡܪ. ܙܠܝ ܘܐܙܕܗܪܝ
ܒܢܦܫܟܝ. ܠܐ ܬܚܛܝܢ. ܘܠܙܒܢܐ ܗܢܐ ܠܫܢܬܐ ܐܚܪܬܐ. ܗܐ[2] ܐܝܬ ܠܟܝ ܒܪܐ.
ܘܗܝܡܢܬ ܐܢܬܬܐ ܗܝ. ܘܐܙܠܬ. ܘܩܒܠܬ ܒܛܢܐ ܘܝܠܕܬ ܒܪܐ. ܘܟܕ ܫܠܡܬ ܫܢܬܐ
ܫܩܠܬܗ ܘܐܬܬ ܠܘܬ ܛܘܒܢܐ ܒܕܝܪܗ. ܘܐܥܡܕܗ ܘܒܪܟܗ. ܘܗܦܟܬ ܟܕ ܚܕܝܐ ܘܡܫܒܚܐ
A f. 4 r° b ܠܐܠܗܐ.. ܬܘܒ ܓܒܪܐ* ܚܕ ܐܝܬ ܗܘܐ. ܘܟܪܡܐ ܐܝܬ ܗܘܐ ܠܗ ܪܒܐ. ܘܢܦܩܬܐ
ܣܓܝܐܬܐ ܥܠܘܗܝ ܢܦܩ ܗܘܐ. ܘܫܢܝܐ ܬܠܬ ܒܬܪ ܚܕܐ. ܢܚܬ ܗܘܐ ܒܪܕܐ ܘܡܚܒܠ
ܗܘܐ ܠܗ ܠܟܪܡܐ ܗܘ ܕܣܓܝܐܐܝܬ. ܘܟܕ ܡܛܝ ܙܒܢܐ ܗܘ ܒܗ ܕܐܪܒܥ. ܢܦܩ ܘܐܙܠ
ܟܕ ܒܟܐ ܠܘܬ ܣܒܐ. ܘܡܬܟܫܦ ܗܘܐ ܠܗ ܕܢܨܠܐ ܥܠܘܗܝ. ܗܘ ܕܝܢ ܣܒܐ ܐܡܪ

1. An erasure follows. — 2. Ms. ܗܘܐ; corr. v. D. and L.

gave thanks to God. While he was exerting his activity in the same city, certain persons from the country of the Persians heard of it because he was near there, and they brought him two women, one who was persecuted by a demon, and another who was barren of offspring, having been many years with her husband and not having had children; and they continued entreating him to pray for them. But he on his side came up and made the sign over the possessed woman, and prayed, and laid an inhibition upon that demon, and he immediately came out of her, and she was healed. But in the case of the one who was barren he prayed and made the sign over her and said, « Go and keep guard over yourself, that you sin not; and at this time next year lo! you shall have a son ». And that woman believed, and went away; and she received conception and bare a son; and, after a year had passed, she took him in her arms, and came to the blessed man in his monastery; and he baptized and blessed him; and she returned rejoicing and praising God.

Again there was a certain man, and he had a large vineyard, and had spent much money upon it; and for three years running hail came down and made terrible havoc of that vineyard; and, when that time came in the fourth year, he set forth and went weeping to the old man, and continued

ܠܗ. ܕܢܨܠܐ ܣܒܐ ܕܝܢ ܡܛܠܡܢܐ ܒܪܝ ܡܬܚܒܠ ܗܘ ܟܪܡܐ. ܘܗܘ. ܐܡܪ. ܡܪܝ. ܠܐ ܝܕܥ ܐܢܐ.
ܐܡܪ ܠܗ ܣܒܐ. ܠܡܐ ܡܕܡ ܚܛܬ ܗܝ ܢܨܒܬܐ ܐܘ ܣܟܠܬ: ܐܘ ܠܐܠܗܐ
ܐܟܥܣܬܗ[1]. ܐܡܪ ܠܗ ܠܐ. ܐܡܪ ܠܗ. ܕܥ ܚܙܝ. ܕܡܛܠ ܣܟܠܘܬܟ ܡܬܪܕܝܢ ܕܠܐ.
ܗܠܝܢ ܕܠܐ ܣܟܠܝܢ[2] ܡܬܪܕܝܢ. ܕܬܬܘܒ ܐܢܬ. ܐܠܐ ܙܠ ܩܪܒ ܩܘܪܒܢܐ. ܘܢܐܙܠ
ܠܬܡܢ. ܘܐܢܬ. ܐܙܕܗܪ ܒܢܦܫܟ. ܐܙܠ ܕܝܢ ܓܒܪܐ ܗܘ ܐܝܟ ܕܦܩܕ ܠܗ.. ܘܥܒܕ
ܩܨܬܐ. ܘܢܦܩ ܣܒܐ ܘܐܙܠ.. ܘܩܪܒ ܬܡܢ ܩܘܪܒܢܐ. ܘܟܕ ܫܡܠܝܘ ܘܝܬܒܘ ܠܡܩܒܠܘ
ܒܘܪܟܬܐ ܒܬܪ ܩܘܪܒܢܗܘܢ.. ܡܢ ܫܠܝܐ ܥܢܢܐ ܗܘ ܣܠܩܬ ܕܚܝܠܬܐܝܬ. ܘܐܬܬ
ܠܐܬܪܐ. ܘܗܕܐ ܛܟܒ. ܐܝܟ ܕܢܘܕܥ ܐܠܗܐ ܕܩܒܠܗ ܩܘܪܒܢܗ[3] ܘܨܠܘܬܗ ܕܣܒܐ.. ܘܥܒܕ
ܠܗ ܨܒܝܢܗ. ܘܟܕ ܫܪܝܘ ܟܐܦ̈ܐ ܕܒܪܕܐ ܕܢܦܠܢ.. ܩܡ ܣܒܐ ܡܢ ܦܬܘܪܐ ܘܦܫܛ
ܐܝܕܘܗܝ ܠܫܡܝܐ ܘܐܡܪ.. ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: * ܕܪܡܙܟ ܘܦܘܩܕܢܟ ܡܕܒܪ ܟܠ * A f. 4 v° a
ܡܐ ܕܒܫܡܝܐ ܘܡܐ ܕܒܐܪܥܐ: ܡܛܠ ܕܡܪܝ. ܐܫܬܘܝ ܟܪܡܐ ܗܢܐ ܕܢܬܩܪܒ ܒܗ
ܦܓܪܟ ܘܕܡܟ ܚܝܐ ܘܡܚܝܢܐ.. ܩܒܠ ܒܐܦܘܗܝ ܕܚܛܝܐ ܥܒܕܟ ܡܪܝ.. ܘܐܥܒܪ

1. Ms. with points. — 2. ܝ erased. — 3. Ms. ܩܘܪܒܢܘܗ.

entreating him to pray for him. But the old man said to him: « Wherefore, my son, is havoc made of that vineyard? ». And he said: « Sir, I know not ». The old man says to him: « Has that plantation done any sin or crime, or offended God? » He says to him, « No ». He says to him: « Know and see that it is consequently on account of your own sins that things which have not sinned are being chastised, that you may repent. But go make an oblation, and let us go there; and do you keep guard over yourself ». That man went as he ordered him, and made a particle of bread. And the old man set out and went, and offered the oblation there. And, when they had partaken and sat down to receive the blessing after their oblation, suddenly that cloud ascended in terrifying fashion, and came to the place; and this perhaps so that God might make it known that he had accepted the old man's oblation and his prayer, and had done his will. And, when the hailstones began to fall, the old man rose from the table and stretched out his hands to heaven, and said, « Our Lord Jesus Christ, whose signal and word of command governs everything that is in heaven and that is on earth, because, my Lord, this vineyard has been deemed worthy to have thy living and life-giving body and blood offered in it, accept the person of the sinner thy bondman, my Lord, and cause this cloud to pass away from him ». And

ܡܪܝܐ ܕܣܒܐ ܗܘܐ. ܘܥܒܪ ܥܢܢܐ ܒܥܠܬܗ ܕܟܪܡܐ. ܘܡܚܒܪܐ ܟܒܝܬܐ ܗ̇ܘ. ܘܠܐ ܐܚܒܠ ܒܗ
ܐܦ ܠܐ ܚܕ ܛܪܦܐ. ܘܡܢ ܥܕܢܐ ܗ̇ܘ ܒܚܝܠܐ ܕܨܠܘܬܗ ܕܛܘܒܢܐ. ܗܐ ܡܢ ܗܘܝܘܡ.
ܟܕ ܠܐ ܢܚܬ ܒܗ ܒܪܕܐ. ܟܕ ܟܠ ܚܕܪܘܗܝ ܡܬܚܒܠܝܢ. ܘܗܘ ܠܒܠܚܘܕܘܗܝ ܦܠܛ..
ܬܘܒ ܐܢܬܬܐ ܚܕܐ ܐܝܬܝܘܗ̇ ܠܘܬܗ ܕܐܝܬ ܗܘܐ ܒܗ̇ ܫܐܕܐ. ܘܐܟܪܙ ܘܢܦܩ ܡܢܗ̇.
ܘܡܢ ܒܬܪ ܫܢܝܐ ܐܬܟܪܗ ܗܘ ܣܒܐ. ܘܐܬܐܠܨ ܕܢܡܘܬ. ܘܩܪܒܘ ܬܠܡܝܕܘܗܝ
ܐܦܝܣܘܗܝ. ܕܢܫܪܐ ܐܟܪܙܘܬܗ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܫܪܐ ܟܠܗ̇ ܐܟܪܙܘܬܗ ܕܐܟܪܙ
ܗܘܐ ܠܗ. ܘܒܪܫܥܬܗ ܗ̇ܦܟ ܕܝܘܐ ܗܘ. ܘܐܬܚܙܝ ܒܗ̇ܝ ܐܢܬܬܐ. ܘܟܕ ܐܡܪܝܢ ܠܗ
ܕܐܝܟܢܐ ܐܡܪܚܬ ܕܠܛܘܒܢܐ ܚܒܝܒ ܐܟܪܙ ܗܘܐ ܒܟ. ܐܡܪ ܠܗܘܢ. ܕܒܪܡܫܐ ܫܪܐ
ܠܟܠܗ̇ ܕܐܟܪܙ ܗܘܐ ܠܗ ܟܕ ܩܐܡ ܐܢܐ ܬܡܢ. ܘܐܬܝܬ. ܘܟܕ ܐܬܘ ܐܘܕܥܘܗܝ
ܠܛܘܒܢܐ ܫܕܪ ܠܗ. ܕܠܟ ܠܐ ܫܪܐ ܠܟ ܕܬܥܡܪ ܒܒܪܢܫܐ ܠܥܠܡ ܥܠܡܝܢ.
ܘܗܟܢܐ ܬܘܒ ܒܚܝܠܐ ܕܡܠܬܗ ܕܐܠܗܐ ܐܬܛܪܕ. ܐܚܪܬܐ ܬܘܒ ܕܐܝܬ ܗܘܐ ܒܗ̇ ܫܐܕܐ
ܫܢܝܐ ܐܝܬ ܗܘܐ ܒܩܪܝܬܐ ܚܕܐ. ܕܡܢܒܚܐ ܗܘܬ ܒܐܢܫܐ. ܐܝܟ ܚܝܘܬܐ ܡܚܒܠܢܝܬܐ.
ܘܡܨܪܝܐ ܗܘܬ ܠܒܘܫܝܗܘܢ. ܘܠܣܓܝܐܐ ܡܫܪܓܠܐ ܗܘܬ. ܘܟܕ ܐܝܬܝܘܗ̇ ܠܘܬ ܣܒܐ.

the Lord heard the old man's voice; and that cloud passed away, and did not harm even one leaf in it; and lo! from that time, through the power of the blessed man's prayers, that vineyard remained without hail falling in it, while havoc was made of every thing round it, and it alone escaped.[1]

Again they brought a certain woman to him who had a demon in her, and he laid an inhibition upon him, and he came out of her. And after some years the old man fell sick, and was constrained to die; and his disciples came near and besought him to remove his inhibitions; and the blessed man removed all his inhibitions that he had made. And immediately that fiend returned, and appeared in that woman. And, when they said to him, « How have you presumed, when you were laid under an inhibition by the blessed Habib? », he said to them, « Last evening he removed every inhibition laid by him, while I was standing there, and I came ». And when they came and told the blessed man he sent him a message, « As for you, you are not at liberty to dwell in a human being for ever and ever ». And so he was again expelled by the power of God's word. There was again another woman in a certain village who had a mad demon in her, a woman who barked at people like a noxious beast, and tore their clothes, and violently assaulted many, and, when they brought her to the old man, she continued

1. Cf. ch. 7, where a similar story is told.

ܡܝܠܠܐ ܗܘܬ ܥܠܘܗܝ ܘܒܥܝܐ ܠܡܥܪܩ. ܘܦܫܛ ܣܒܐ ܐܝܕܗ ܘܪܫܡܗ̇. ܘܐܟܣܗ
ܘܐܡܪ. ܒܫܡ ܡܪܝܐ ܟܠܝܬ ܡܢ ܒܪܝܬܗ. ܘܒܗ̇ ܒܫܥܬܐ ܢܦܩ ܡܢܗ̇.
ܘܐܬܐܣܝܬ. ܘܫܠܝܬ ܐܢܬܬܐ ܗܝ. ܟܕ ܟܠܢܫ ܡܬܕܡܪ ܗܘܐ ܘܡܘܕܐ ܠܐܠܗܐ.
ܐܢܬܬܐ ܬܘܒ ܐܚܪܬܐ ܐܪܡܠܬܐ ܡܣܟܢܬܐ ܐܝܬ ܗܘܬ. ܘܝܠܝܦܐ ܗܘܬ ܐܘܡܢܘܬܐ
ܕܨܘܪܬܐ. ܘܒܗ̇ ܦܠܚܐ ܗܘܬ ܘܠܐܝܐ ܠܣܘܢܩܢܗ̇: ܘܡܠܦܐ ܗܘܬ ܕܝܢ ܠܬܠܡܝܕܬܐ.
ܘܬܪܬܝܢ ܡܢ ܬܠܡܝܕܬܗ̇ ܡܢ ܒܬܪ ܙܒܢܐ ܣܓܝܐܐ ܕܥܡܠܬ ܥܡܗܝܢ. ܘܟܕ ܝܠܦܝ ܗ̄ܝ
ܐܙܠܝܢ ܘܛܠܡܝܗ̇. ܘܠܐ ܝܗܒܝ ܠܗ̇ ܐܓܪܗ̇. ܘܡܛܠ ܕܟܠ ܕܐܬܥܠܒ[1] ܡܢ ܩܠܝܠ ܐܘ
ܐܦ ܣܓܝ ܡܬܟܬܫ ܗܘܐ: ܐܝܟ ܕܠܘܬ ܦܪܘܩܐ ܕܡܬܥܠܒܢܐ ܠܘܬ ܩܕܝܫܐ ܚܒܝܒ
ܪܗܛ ܗܘܐ. ܐܦ ܗܕܐ ܠܘܬܗ ܐܬܬ. ܘܐܘܕܥܬܗ ܣܘܥܪܢܗ̇. * ܘܟܬܒ ܐܓܪܬܐ * A f. 5 r° a.
ܠܗܠܝܢ ܬܠܡܝܕܬܗ̇ ܒܗ̇ ܒܫܥܬܐ. ܕܠܐ ܢܬܗܢܝܢ ܒܐܘܡܢܘܬܗ̇ ܥܕܡܐ
ܕܢܦܪܥܢܗ̇ ܐܓܪܐ ܕܥܡܠܗ̇. ܗ̇ܢܝܢ ܕܝܢ ܐܡܪܚܝ ܘܐܫܬܝܛܘܗܝ ܠܣܒܐ. ܘܠܐ ܐܫܬܡܥ
ܠܡܠܬܗ. ܘܫܪܝܝ ܦܠܚܝ. ܘܒܗ̇ ܒܝܘܡܐ ܕܝܢܐ ܕܡܪܚܘܬܗܝܢ. ܠܗܝܢ ܐܕܪܟ.
ܕܚܕܐ ܓܝܪ ܠܫܢܗ̇ ܐܬܐܚܕ ܕܥܘܩ. ܠܐ ܠܡܡܠܠܘ. ܘܕܐܚܪܬܐ ܕܪܥܗ̇ ܝܒܫ ܗܘܐ ܐܝܟ

1. ܕ erased.

howling at him and seeking to run away. And the old man stretched out his hand, and made the sign over her; and he laid an inhibition upon him and said, « In the name of the Lord you are barred from his creation ». And the same hour he went out of her, and she was healed; and that woman became quiet, while everyone wondered and gave thanks to God.

There was again another poor widow woman, and she had been taught the art of drawing, and used to practise it and labour at it for her necessities, and she used to teach pupils. And two of her pupils, after a long time during which she had spent labour upon them, went away when they had learned and defrauded her, and did not give her her fee. And, because everyone who was defrauded whether of little or of much had recourse to the holy Habib as to a deliverer of those who were wronged, this woman came to him, and informed him of her affair. And he wrote a letter to these pupils of hers the same hour, telling them not to make use of her art till they paid her the fee for her labour. But they acted presumptuously and treated the old man with contempt, and did not comply with his order, and they began to practise the art. And the same day the sentence for their presumption overtook them; for the tongue of one was seized with an impediment so that she could not speak at all, and the arm of the other withered and

ܩܝܣܐ. ܘܠܐ ܡܬܗܦܟܝܢ ܗ̣ܘܘ. ܘܡܚܕܐ ܪܗܛܘ ܐ[ܢܫܝܢ][1] ܟܕ ܫܩܝܠܝܢ ܐܓܪܗ
[ܕܗ̇ܝ] ܡܣܟܢܬܐ ܠܘܬ[ܗ̇]. ܟܕ [ܒܟ]ܝܢ. ܘܡܬܟܫܦܝܢ [ܠܗ̇] ܕܬܐܙܠ ܥܡܗܘܢ.
ܘܬ[ܒ]ܥܐ] ܠܣܒܐ. ܘܗ̇ܝ ܕܝܢ ܐܙ[ܠ]ܬ] ܥܡܗܘܢ.. ܘܡܬܟܫܦܝܢ ܗ̣[ܘ]ܘ ܠܗ ܕܢܫܒܘܩ
ܠܗܘܢ. [ܗܘ] ܕܝܢ ܡܛܠ ܕܠܐ ܢܦܪ[ܘ]ܥ] ܠܒܝܫܐ ܒܒܝܫܬܗ ܐܝܟ ܒܝܫ[ܘ]ܬܗ] ܣܡ
ܒܣܡܐ ܘܨܠܝ ܘܪ[ܫܡ][2] ܐܢܘܢ. ܘܐܫܬܪܝܘ ܐܣܘ[ܪ]ܐ. ܟܕ ܡܙܗܪ ܠܗܘܢ ܕܠ[ܐ]
ܢܩܘܡܘܢ ܡܬܡܪܚܝܢ ܥܠ ܡܠܬܐ ܕܐܠܗܐ.. ܬܘܒ ܓܒܪܐ ܚܕ ܥܬܝܪܐ ܒܡܕܝܢܬܐ ܐܝܬ
ܗܘܐ. ܕܥܠܘܗܝ ܗܘܘ ܪܛܢܝܢ ܡ̈ܣܟܢܐ ܣܓܝܐܐ. ܕܟܪ̈ܛܝܣܐ ܡܢ ܫܢܝܐ ܣܓܝܐܬܐ ܠܩܒܠܗܘܢ
ܗܘܐ ܐܚܝܕ ܠܗܘܢ.. ܘܟܕ ܦܪܥܝܢ. ܬܘܒ ܬܒܥ ܗܘܐ ܠܗܘܢ. ܘܟܕ ܫܡܥ ܛܘܒܢܐ. ܢܦܩ
*A 1 r b ܐܙܠ ܠܘܬܗ ܕܢܬܟܫܦܝܘܗܝ. ܘܟܕ ܗܘ ܫܡܥ. ܦܩܕ ܕܢܟܠܘܢܝܗܝ ܒܬܪܥܗ. ܘܢܬܐܚܕ
ܬܪܥܐ ܒܐܦܘ̈ܗܝ ܕܠܐ ܢܥܘܠ. ܘܗܘܐ ܩܐܡ ܣܒܐ ܥܠ ܬܪ[ܥ]ܐ ܘܡܫܕܪ ܠܗ ܒܥܘܬܐ
[ܟܠܗ] ܝܘܡܐ. ܘܗܘ..... ܐܬܟܪܝ ܗ...... ܘܐܝܟ ܕܡ........ ܘܒܟܐ.........
ܡܢ..........[3] . . . .

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1. Suppl. v. D. and L. ܐܢܫܝܢ. — 2. Suppl. v. D. and L. — 3. 24 lines lost.

became like wood, and would not turn. And immediately [certain persons] ran carrying [that] poor woman's fee to her, weeping, and entreating [her] to go with them and [entreat] the old man; and she went with them, and they continued entreating him to forgive them. But [he] in order not to requite the evil-doer according to [his] evil-doing set forth incense and prayed and made the sign over] them, and the bonds were loosened, while he cautioned them not to act presumptuously against the word of God.

Again there was a certain rich man in the city against whom many poor men used to complain that he had retained parchments (χάρτης) against them for many years, and, when they had been paid, he used to demand them again. And, when the blessed man heard it, he set out and went to him to entreat him. And, when that man heard of it, he ordered them to stop him at his door, and the door to be shut in his face so that he should not come in; and the old man continued standing at the door and sending him an entreaty [the whole] day. And he. . . . . . . was distressed. . . . . . and he wept[1]. . . . .

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ܠܗ . . . . ܘܟܠ . . . . ܘܐ . . . . ܦܩܕ

. . . . ܒܬܘܟܠܢܐ ܕܚܝܠܐ ܐܠܗܝܐ ܕܒܗ. ܐܡܪ ܠܗܘܢ. ܙܠܘ. ܘܡܐ ܕܚܙܝܬܘܢ A f. ...
ܠܚܝܘܬܐ ܗ[ܠܝܢ]. ܐܡܪܘ ܠܗܝܢ ܒܩܠܐ [ܪܡܐ]. ܕܚܒܝܒ ܚܛܝܐ [ܐܡܪ] ܕܠܐ
ܫܠܝܛ ܠܟܘܢ . . . . . ܠ ܬܛܥܡܘܢ ܡܢ [. . . . ܒܗܕ]ܐ ܩܪܝܬܐ. . . . . ܘܠܟܢܫܬܐ
. . . . ܐ ܐܡܪܘ[1]. . . . . ܐ
. . . . ܐ . . . . ܐ . . . . ܝ ܝܘܡܐ . . . . ܬܐ.

ܡܩܦܝܢܢ ܒܗܠܝܢ ܙܥܘܪܝܬܐ ܕܐܬܟܬܒ ܐܝܟ ܕܠܫܘܒܚܐ ܕܡܥܒܕܢܗܘܢ. A f. 5 v° b.
ܟܕ ܡܢ ܫܪܟܐ ܡܫܬܒܩܝܢ. ܟܕ ܠܫܪܪܐ ܕܐܝܠܝܢ ܕܐܬܟܬܒ. ܟܠܢ ܕܒܙܒܢܐ ܗܢܐ ܐܝܬܝܢ
ܒܦܓܪ ܡܣܗܕܝܢ. ܘܚܙܝܢ. ܘܝܕܥܝܢ ܒܦܠܐ ܚܕ ܚܕ ܡܢܗܘܢ ܒܦܪܝܫܐܝܬ. ܥܡ
ܫܪܟܐ ܕܬܠܡܝܕܐ ܠܛܘܒܢܐ ܕܩܕܝܫܐ. ܗܠܝܢ ܕܩܕܡܝܐ ܕܒܗܘܢ ܘܡܝܬܪܐ. ܙܥܘܪܐ
ܘܚܢܢ[ܝ]ܐ[2] ܐܝܠܝܢ. ܕܛܘܒܢܐ [ܗܘ] ܙܥܘܪܐ ܐܝܟ ܕܐܦ [ܕܥܠܘܗܝ] ܕܘܟܪܢܐ ܢܥܒܕ.
[ܫܪܝ] ܠܗ ܚܝܠܬܢܐܝܬ[3] ܒܗܘܢ ܟܠ ܒܗ [ܕܢܗܠܟ] ܠܥܩܒܬܐ ܕܩܕܝܫܐ. ܡܢ[3]
ܒܬܪ ܕܚܒܝܒ ܕܒܣܝܒܘܬܐ [ܗ]ܘܐ ܕܪܗܛ ܒܬܡܝܗܘܬܐ: ܒܫܒܝܠܐ ܗ[ܢܐ] ܕܓܢܒܪܘܬܐ[4] ܘܕܚܝܠܐ [ܘ]ܕܬܕܡܪܬܐ.

1. 24 lines lost. — 2. Suppl. from the end of ch. 2 (f. 10 r° a). — 3. Suppl. v. D. and L. — 4. Ms. ܘܓܢܒܪܘܬܐ.

distressed. . . . . in confidence in the divine power that was in him, he said to them, « Go; and, when you have seen these beasts, say to them [in] a loud [voice], 'Habib the sinner [says that] you are not permitted. . . . . .to taste of [. . . . . . . in this] village' ». . . . . and to the company . . . . they said . . . .

day . . . . we comprise in the few acts that have been recorded in order to glorify him who performed them, neglecting the rest, while all of us who are at this time in the body testify to the truth of the things that have been written, and have seen and know clearly each one of them, together with the blessed men the disciples of the saint as well, among whom the first and the most eminent are Z'ura [and Hanan]ya[1]: which blessed Z'ura, of whom we will also compose a [special] record, [began] vigorously to walk wholly in the footsteps of the saint. But, after the [old] Habib had marvellously run in this path of heroism, and of acts of power [and] miracles and signs [and] mighty deeds, and deliverance [of

1. See end of ch. 2.

ܘܦܘܪܢܣܐ [ܕܥܠ]ܝܒܐ[1] ܘܕܝܬܡܐ ܘ[ܕ]ܡܣܟܢܐ ܘܕܐܪܡܠܬܐ [ܗܘ]ܐ ܡܬܕܒܪ
ܠܡܫܪܝܬܐ [ܗ]ܝ ܕܫܪܝܐ. ܡܢ ܐܘܠܨܢܐ [ܕ]ܦܓܪܐ ܘܕܡܟ ܫܦܝܪܐܝܬ [ܕ]ܝܪܗ ܐܫܠܡ
ܘܥܡܠܗ [ܘ]ܫܡܫܬܗ. ܗܘ ܕܡܢܗ ܘܡܬܟܠܢܘ ܘܦܘܪܢܣܐ ܕܐܠܝܨܐ ܠܬܠܡܝܕܗ ܐܝܟܢܐ
ܠܙܥܘܪܐ ܬܠܡܝܕܗ. ܗܘ ܕܐܦ ܗܘ ܐܬܬܓܪ ܒܟܟܪܐ ܕܡܘܗܒܬܗ ܚܦܝܛܐܝܬ ܒܟܠܗܘܢ
ܝܘܡܘܗܝ. ܐܝܟܢܐ ܕܐܦ ܡܐܬܝܢ ܒܥܘܦܦܐ ܢܟܢܫ. ܘܗܟܢܐ ܫܪܐ ܣܒܐ ܪܒܐ ܚܒܝܒ. ܫܪܝ
ܘܫܠܡ ܝܘܡܘܗܝ ܒܪܗܛܐ ܕܓܢܒܪܘܬܐ ܒܟܠܗܘܢ ܦܘܪ̈ܣܘܗܝ: ܘܫܠܡ ܪܗܛܗ
ܘܢܣܒ ܟܠܝܠܗ. ܕܒܨܠܘܬܗ ܢܬܚܫܒ[2] ....]

ܫܠܡܬ ܬܫܥܝܬܐ ܕܣܒܐ ܪܒܐ ܘܐܠܗܝܐ ܚܒܝܒ܀

ܬܘܒ ܬܫܥܝܬܐ ܕܬܪܬܝܢ ܕܥܠ ܓܒܪܐ ܐܠܗܝܐ ܛܘܒܢܐ ܙܥܘܪܐ܀

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*A f. 6 r° a ܘܐܬܦܬܚ ܡܒܘܥܐ ܘܢܦܩ ܒܣܓܝܐܘܬܐ. ܥܦܝܦܐܝܬ ܛܒ ܗܘ ܡܢ ܟܠ ܕܐܝܬܘܗܝ

1. Suppl. v. D. and L. — 2. A leaf or more is here lost

those who are wronged and of orphans [and of] poor men and of widows, he was carried to the mansion that is a release from the troubles [of] the body, and fell asleep in peace, having confitently committed his monastery and his labour and the care of the distressed to Z'ura his disciple, who himself also trafficked zealously with the talent of his gifts all his days, insomuch as to amass double profits. And so the great old man Habib began and ended his days in the course of heroism in all his relations, and ended his course and received his crown[1]; by whose prayers may we merit[2] ....

The history of the great and divine old man Habib is ended.

II. — Next the second history, of the divine blessed man Z'ura.

....

and a spring broke forth and came out in abundance, many times more so than

1. II Tim., iv, 7, 8. — 2. A leaf or two missing.

ܗܘܐ ܡܢ ܩܕܝܡ. ܘܟܕ ܚܙܐ ܛܘܒܢܐ. ܚܕܝ. ܘܐܘܕܝ ܠܐܠܗܐ ܕܥܒܕ ܠܗ ܨܒܝܢܗ.
ܘܡܚܪܬܗ ܒܗ ܒܠܠܝܐ ܗܢܘ ܐܙܠ ܠܘܬ ܪܒܗ. ܟܕ ܠܐܚܐ ܗܘ ܕܥܡܗ ܦܩܕ ܕܗܕܐ ܒܚ̈ܝܘܗܝ
ܠܒܢܝ̈ܢܫܐ ܠܐ ܢܓܠܐ. ܐܝܟܢܐ ܕܐܦ ܠܐ ܗܘ ܠܪܒܗ ܐܘܕܥ.[1] ܟܕ ܕܝܢ ܐܫܬܡܥܬ ܕܢܚܬ
ܛܘܒܢܐ ܠܡܒܘܥܐ ܒܪܡܫܐ. ܒܨܦܪܐ ܣܓܝ̈ܐܐ ܐܢܫ ܕܢܐܙܠܘܢ ܢܬܒܪܟܘܢ ܡܢܗ.
ܘܚܙܝܢ ܠܡܒܘܥܐ ܕܢܒܥ ܘܪܕܐ. ܘܦܪ̈ܕܝܣܝܗܘܢ ܘܐܪ̈ܥܬܗܘܢ ܡܠܝܢ ܒܡ̈ܝܐ.
ܘܪܗܛܘ ܠܡܕܝܢܬܐ. ܘܗܕܐ ܠܐܦܝܣܩܘܦܐ ܐܘܕܥܘ. ܘܐܫܬܡܥܬ ܒܟܠܗ ܡܕܝܢܬܐ.
ܘܐܦܝܣܩܘܦܐ ܥܡ ܕܝܢܐ ܘܟܠܗ ܡܕܝܢܬܐ ܠܐܬܪܐ. ܘܟܕ ܚܙܘܗ ܬܗܪܘ ܘܐܘܕܝܘ
ܘܫܒܚܘ ܠܐܠܗܐ. ܕܥܒܕ ܨܒܝܢܐ ܠܕܚ̈ܠܘܗܝ. ܘܩܪܘܗܝ ܠܡܒܘܥܐ ܗܘ. ܡܒܘܥܗ ܕܡܪܝ
ܙܥܘܪܐ ܥܕܡܐ ܠܝܘܡܢܐ. ܘܗܟܢܐ ܡܬܩܪܐ ܐܦ ܥܕܡܐ ܠܗܫܐ. ܗܕܐ ܚܝܠܐ ܩܕܡܝܐ.
ܕܥܒܕܬ ܨܠܘܬܗ ܕܗܢܐ ܪܒܐ ܐܠܗܝܐ ܒܬܠܡܝܕܗ ܕܝܠܗ.. ܬܘܒ ܕܝܢ ܟܕ ܢܦܩܘ ܡ̈ܫܪܝܬܐ
ܥܫܝ̈ܢܬܐ ܕܗܘ̈ܢܝܐ. ܘܗܘܝܢ ܗܘܘ ܛܘܒ̈ܢܐ ܒܚܣܢܐ ܐܝܠܝܢ ܗܘܘ. ܘܟܕ ܐܣܬܒܪܬ * A f. 6 r b.
ܕܥܒܪܘ. ܫܪܝܘ ܛܘܒ̈ܢܐ ܐܝܟ ܕܢܦܩܘܢ ܠܒܪ ܒܝܬ ܡܕܒܪܐ. ܘܟܕ ܢܦܩܘ.[2] ܐܪܥܘܗܝ ܚܝܠܐ

1. Ms. om. point. — 2. Appy. corr. from ܢܦܩ.

that which existed before. And, when the blessed man saw it, he rejoiced and thanked God who had done his will; and at once the same night he departed to his master, having charged the brother who was with him not to reveal this to men during his life, as he also did not inform his master. But, when the news was received that the blessed man had gone down to the spring in the evening, in the morning many persons gathered together in order to go and be blessed by him; and they see the spring flowing in a copious and rich stream, and their lands and gardens inundated with water, and they ran to the city; and they informed the bishop of this. And the news was received throughout the city; and the bishop with the judge and the whole city directed their steps to the place; and when they saw it they marvelled and gave thanks, and praised God who does the will of them that fear him. And they called that fountain 'Mar Z'ura's spring' to this day; and it is even actually so called to the present time[1]. This was the first act of power which the prayer of this divine master produced in his own disciple.

Again once the mighty hosts of the Huns came forth[2], and those blessed men were in a fortress; and, when it was thought that they had passed by,

1. This clause is perhaps a scribe's addition, as v. D. and L. suggest. — 2. Probably in 515 (Marcell., sub anno; Theoph., A. M. 6008).

ܕܣܘܥܪܢܐ ܠܥܘܡܪܐ. ܟܕ ܢܚܬ ܪܗܛܘ ܘܙܘܐ ܘܦܓܥܘܗ. ܘܡܫܪܝܬܐ ܙܒܢ ܚܕ ܡܢܗܘܢ
ܘܣܦܪܐ ܗܘܐ ܫܡܫܗ. ܘܐܟܚܕܐ ܐܝܬܘܗܝ ܐܝܟ ܕܢܦܩܘܗܝ ܠܬܫܡܫܬܐ. ܘܐܟܚܕܐ ܗܘ ܐܝܬܘܗܝ
ܠܫܘܫܠܬܐ ܘܐܡܪ ܠܗ. ܠܐ ܠܘܬ. ܠܐ ܬܬܩܪܒ[1]. ܘܐܬܟܠܝܬ ܐܝܬܘܗܝ ܕܗܘ ܒܪܒܪܝܐ ܘܠܘܬ
ܠܐ ܐܬܬܚܝܒ. ܟܕ ܠܒܝܫ ܣܦܣܪܗ ܘܐܝܬܘܗܝ ܐܝܕܗ ܗܟܢܐ. ܥܕܡܐ ܕܥܒܪ ܟܠܗ ܚܝܠܐ
ܘܐܫܬܪܝ ܐܦ ܗܘ. ܐܦ ܗܘ. ܟܕ ܚܕ ܡܢܗܘܢ ܠܐ ܐܗܪܝܗ ܘܗܟܢܐ ܒܬܘܟܠܢܐ ܕܐܠܗܐ ܐܦ
ܗܘ ܐܙܠ ܠܥܘܡܪܗ.. ܡܢ ܒܬܪ ܕܝܢ ܙܒܢܐ ܕܫܢܝܐ ܕܚܝܐ ܛܘܒܢܐ. ܟܕ ܐܬܬܢܝܚ ܘܐܙܠ
ܠܘܬ [ܡܪ]ܗ: ܗܘ ܛܘܒܢܐ ܙܥܘܪܐ: ܗܘ ܕܒܫܪܪܐ ܙܥܘܪܐ ܗܘܐ ܒܩܘܡܬܗ ܘܒܪܥܝܢܗ
ܪܡ ܡܢ ܪܡܐ: ܐܥܒܕ ܠܗ ܐܣܛܘܢܐ. ܘܣܠܩ ܩܡ ܥܠܘܗܝ. ܟܕ ܡܢ ܬܡ[ܢ] ܘܠܗܠ
ܚܝܠܐ ܘܐܣܘܬܐ ܕܡܪܗ ܒܐܝܕܘܗܝ ܡܫܬܡܠܝܢ ܗܘܘ. [ܡܛܠ] ܓܝܪ ܕܣܠܩ ܠܐܣܛܘܢܐ:
ܘܠܐ ܡܟܝܠ. ܫܠܝܛ ܗܘܐ ܠܗ ܕܒܐܝܕܘܗܝ ܢܐܚܘܕ ܘܢܟܦܘܦ ܠܡܫܪܝܐ ܘܢܦܫܘܛ
ܠܟܪܝ[ܗ]ܐ. *ܡܝܐ ܡܩܪܒܝܢ ܗܘܘ ܠܗ ܘܡܒܪܟ ܗܘܐ. ܘܟܠ ܐܝܟܐ ܕܢܦܠܝܢ ܗܘܘ
ܡܘܬܪܢܐ ܠܐ ܡܬܘܚܪ ܗܘܐ. ܟܕ ܓܝܪ ܫܠܡ ܠܗ ܥܠ ܐܣܛܘܢܐ ܙܒܢܐ ܕܫܢܝܐ.

* A f. 6 v° a.

1. Ms. ܘܬܩܪܒ.

the blessed man sent him to go down and inspect the monastery. And, as he was going down, the host of the Huns came upon him on the way, while he was carrying his cross and walking, and repeating the service. And at once one of them ran and drew his sword, and raised his hand for the purpose of smiting the blessed man; and he on his side raised his hand against him and said to him : « Ho! move it no farther ». And the hand of that barbarian was impeded and moved no farther, while he retained his sword and his hand was thus raised, until the whole of the host had passed; and he was released and he also as well went away, while none of them had hurt him, and so, trusting in God, he also went to his monastery.

After the term of years that the blessed man lived, when he had taken his rest and gone to [his] Lord, the blessed Z'ura, who was in truth a small man (*z'ura*) in his stature and in his mind was higher than the high, made a column for himself, and went up and stood upon it, while thence forth the deeds of power and healings of his master were performed through him. For, [after] he had gone up on to the column, and it was accordingly no longer in his power to grasp paralysed persons with his hands and bend them and cure the sick, they used to give him water and he used to pronounce a blessing, and wherever it fell a cure was not long in following. But, when he had completed a term of years upon the column, the synodite

ܪ̈ܕܘܦܐ ܗܠܝܢ ܣ̈ܝܥܬܗ. ܠܘܬܗ ܦܢܝܘ. ܘܟܕ ܠܐ ܐܫܟܚܘ ܐܬܪܐ ܒܡܪܕܝܬܗ
ܕܢܥܒܕܘܢܗ ܡܫܘܬܦܐ ܥܡܗܘܢ. ܡܢ ܐܣܛܘܢܐ ܐܚܬܘܗܝ. ܘܟܕ ܢܚܬ. ܐܬܛܢܢ
ܒܛܢܢܐ ܟܕ ܐܡܪ. ܕܠܐ ܐܬܢܝܚ ܥܕܡܐ ܕܐܣܩ ܠܘܬ ܗܘ[1] ܕܐܚܝܕ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܐܣܩ.
ܘܐܣܗܕ ܒܗ ܩܕܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܥܠ ܪ̈ܕܘܦܝܐ ܕܟܠܗ ܥܕܬܐ. ܘܥܠ
ܠܐܘ̈ܠܨܢܝܗܘܢ ܘܡܘ̈ܝܩܢܝܗܘܢ ܕܩ̈ܕܝܫܐ ܕܒܟܠ ܐܬܪ.. ܒܗܢܐ ܕܝܢ ܛܢܢܐ ܛܘܒܢܐ ܐܙܕܝܢ
ܘܐܦ ܒܬܘܟܠܢܐ ܕܡܪܗ. ܘܩܡ ܘܕܒܪ ܥܣܪܐ ܡܢ ܬܠܡ̈ܝܕܘܗܝ. ܘܐܙܠ ܠܡܕܝܢܬܐ
ܡܠܟܘܬܐ ܗܝ̇[2] ܘܡܛܝ. ܟܕ ܐܦ ܐܓܪ̈ܬܐ ܕܡܢ ܒܥܠ̈ܕܒܒܐ. ܩܕܡܬܐ ܠܐ
ܒܝܘܡܬܐ ܩܕܡܘ ܠܛܘܒܢܐ. ܕܡܘܕܥܢ ܗ̈ܘܝ ܥܠ ܡܣܩܬܗ ܒܡܕܒܪܢܘܬܐ. ܐܝܟ
ܕܡܬܥܒܕܐ ܐܦ ܒܐܝܕܝ ܐܚܐܒ ܕܠܐ ܝܕܥ ܐܣܛܝܒܘܬܐ. ܕܟܕ ܗܘ ܡܬ̈ܪܥܝܢܘܗܝ ܥܠ
ܩܛܠܗ ܕܛܢܢܐ ܐܠܝܐ ܓܒܪܐ ܪܒܐ ܗܘܐ. ܟܕ ܒܫܠܝܚܘܬܐ ܕܢܦܫܗ ܫ̈ܠܝܚܘܗܝ ܘܐܓܪ̈ܬܗ
ܥܠ ܡܘܬܗ ܐܝܟ ܕܒܝܬܗ ܡܬܥܒܕ ܗܘܐ. ܡܬܥܫܢܐ ܘܡܫܬܒܚܐ[3] ܕܗܘܐ ܕܐܬܚܝܠ ܕܐܦ
ܠܫܡܝܐ ܢܐܣܘܪ ܕܠܐ ܢܚܘܬ ܡܛܪܐ ܥܠ ܐܪܥܐ ܒܟܪܘܙ ܗܘܐ. ܘܥܠ ܓܢܒܪܘܬܗ ܡܟܪܙ

1. Corr. from ܗܘ̇ ܕܠܘܬܗ. — 2. Ms. ܗܝܐ. — 3. Here follows ܕܗܘܝ erased.

persecutors came to him; and, since they did not find in his disposition a chance of making him communicate with them, they brought him down from the column: and, when he had come down, he was moved with zeal saying, « I will not rest till I go up to him who holds the royal authority, and testify to him before our Lord Jesus Christ concerning the persecution of the whole church, and concerning the distresses and the mockery of the saints in every place ».

With this zeal the blessed man armed himself and with trust in his Lord also, and he arose and took ten of his disciples, and journeyed to the royal city itself and arrived there, letters from the adversaries having also preceded the blessed man by no small number of days, which gave information as to his going up, by dispensation of providence, in the same manner in which things were also effected through Ahab without his knowledge, for, while he himself was turning over his plans for killing the zealous Elijah the great man, sending as of his own motion his envoys and his letters among foreign peoples with regard to his death, he was being made to celebrate and display the fact that he was able actually to bind the heaven so that no rain fell upon the earth, and was by his envoys proclaiming his mighty act to the

[illegible]

[illegible]

[illegible]

[illegible]

ܟܕ ܕܝܢ ܥܠ ܣܒܐ ܘܟܠܗ ܟܢܘܫܬܗ. ܘܐܬܡܠܠܝ ܕܬܐܠܨܝܢ ܗܘܝ ܡܟܝܟܐܝܬ
ܐܬܡܠܠ: ܐܬܡܠܠܝ ܬܘܒ ܕܙܕܩܢ ܗܘܝ ܓܢܒܪܐܝܬ ܒܡܠܘܫܐ ܕܚܪܐ ܘܚܠܝܡܐ ܥܠ ܡܗܝܡܢܐ
ܕܡܬܟܬܫܐ ܥܡ ܡܘܬܐ: ܦܪܗܣܝܐ ܕܡܗܝܡܢܘܬܐ ܕܡܪܗ ܡܬܘܡܝܐ ܡܡܠܠ. ܟܕ ܐܝܟ
ܗܘ ܕܟܬܝܒ ܕܦܩܕ ܡܠܟܐ ܕܐܕܘܡ ܘܐܡܪ. ܕܠܐ ܥܡ ܪܒܐ ܬܬܟܬܫܘܢ ܘܠܐ ܥܡ
ܙܥܘܪܐ: ܐܠܐ ܐܢ ܥܡ ܡܠܟܐ ܕܐܝܣܪܐܝܠ. ܗܟܢܐ ܪܘܚܢܐ ܡܬܢܟܦ ܗܘܐ. ܕܠܐ ܥܡ ܪܒܐ
ܘܠܐ ܥܡ ܙܥܘܪܐ ܬܪܘܨ ܠܬܟܬܘܫܗ. ܐܠܐ ܠܘܬ ܗܘ̇[1] ܕܢܗܡ ܗܘܐ ܐܝܟ ܐܪܝܐ. ܘܚܐܪ
ܕܢܒܠܘܥ ܠܡܢ. ܟܕ ܒܟܠܗ ܡܟܣܢܘܬܐ ܕܠܐ ܡܫܘܚܬܐ. ܠܟܠܗ ܒܦܪܨܘܦܗ
ܩܫܝܐܝܬ ܗܘܐ ܠܗ ܡܥܠ. ܡܛܠ ܟܠܗ ܪܕܘܦܝܐ ܕܥܕܬܐ ܕܐܠܗܐ. ܥܠ ܟܠܗ
ܕܡܐ ܕܒܝܘܡܬܗ ܐܬܐܫܕ. ܥܠ ܡܥܠܬܐ ܕܣܘܢܗܘܕܘܣ ܗܢܐ ܡܣܬܪܩܬܐ ܘܥܠ
ܣܓܝܐܬܐ. ܟܕ ܐܡܪ. ܕܗܠܝܢ ܟܠܗܝܢ ܠܐܠܗܐ ܕܢܬܒܥ ܡܢ ܐܝܕܝܟܘܢ ܒܝܘܡܐ ܪܒܐ
ܡܐ ܕܐܬܐ. ܟܠܗ ܐܘܠܨܢܗܘܢ ܕܟܪ̈ܣܛܝܢܐ ܕܒܟܠ ܕܘܟ. ܟܕ ܡܠܟܐ ܡܢ ܕܚܠܬܗ
ܕܕܚܠ ܗܘܐ ܠܡܘܫܛ ܐܝܕܐ ܥܠ ܛܘܒܢܐ ܡܛܠ ܦܪܗܣܝܐ ܐܠܗܝܬܐ ܕܩܢܐ ܗܘܐ ܠܗ. ܗܘܝܢ * Af. 7 r b.

1. Ms. ܗܘ

But, when the old man and all his company came in, and, the doctrines that were condemned had been gently[1] expressed, those that were right were again heroically expressed in sound language on behalf of the believers by the blessed man with the frankness (παῤῥησία) of his Lord and the confidence that contends with death, while the spiritual old man carried out his procedure according to what it is written that the king of Edom commanded and said, « Ye shall not contend with great nor with small save with the king of Israel »[2]; for he did not direct his contest with great nor with small, but against him who roared as a lion, and looked whom he should devour[3], in that he sternly brought the whole measureless reproof against him personally, on account of all the persecution of God's church, concerning all the blood that was shed in his days, concerning the introduction of this accursed synod, and concerning many things, saying, « All these things God will require at your hands in the great day when he shall come, all the distress of the Christians everywhere ». When the king by reason of the fear of him feared to lay a hand on the blessed man on account of the divine frankness (παῤῥησία) which he possessed, he was excited by his rage, and

1. There is perhaps some error here. If it is right, the intention must be to charge the Chalcedonians with lukewarmness. — 2. I Kings, XXII, 31. — 3. I Pet., V, 8.

ܣܒܟܬܗ ܐܬܐܚܕ. ܘܐܟܒܪ ܒܪܘܓܙܐ ܟܡܐ ܕܐܬܡܨܝ ܒܚܡܬܐ ܥܙܝܙܬܐ. ܘܢܩܫ ܥܠ
ܚܕܝܗ ܗܘ ܒܠܒܒܗ ܘܐܡܪ. ܕܐܢܬܘܢ ܐܦܣܛܛܝܢ ܡܛܥܝܢܐ ܘܡܚܒܠܢܐ. ܘܣܘܢܗܘܕܘܣ
ܫܪܝܪܐ. ܘܠܐ ܡܦܣ ܐܢܐ ܠܟܘܢ ܕܐܫܡܥ ܐܠܝܢ ܡܢܟܘܢ ܠܥܠܡ. ܘܐܠܘ ܫܪܝܪܐ
ܗܘܝܬܘܢ. ܡܚܘܐ ܗܘܐ ܠܝ ܐܠܗܐ ܒܐܝܕܝܟܘܢ ܐܬܐ. ܘܗܘ ܕܡܚܪܡ ܠܣܘܢܗܘܕܘܣ.
ܒܢܦܫܗ ܡܬܟܬܫ. ܘܥܡ ܗܕܐ ܟܠܗ̇ ܡܬܬܙܝܥܢܘܬܐ ܗܘܬ. ܙܘܥܐ ܪܒܐ ܢܦܠ
ܥܠ ܟܠܗܘܢ ܪ̈ܘܪܒܢܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܟܕ ܚܙܐ ܕܓܙܪ ܡܘܬܐ ܥܠ ܟܠ ܡܢ ܕܡܚܪܡ
ܠܣܘܢܗܘܕܘܣ. ܐܬܚܡܬ ܒܛܢܢܐ ܘܚܡ ܠܒܗ ܒܓܘܗ ܐܝܟ ܡܐ ܕܟܬܝܒ. ܘܐܚܕܬܗ
ܐܫܬܐ ܢܘܪܐ. ܘܡܚܕܐ ܒܬܪܝܨܘܬܐ ܠܘܩܒܠܗ ܘܐܡܪ. ܕܣܘܢܗܘܕܘܣ ܗܘ ܕܦܠܓܗ ܠܡܫܝܚܐ
ܡܪܢ. ܠܘ ܒܠܚܘܕ ܡܢܢ. ܐܠܐ ܐܦ ܡܢ ܡ̈ܠܐܟܐ ܕܫܡܝܐ ܡܚܪܡܐ. ܘܡܛܠ ܕܐܬܐ
ܒܥܐ ܐܢܬ. ܠܡܗܝܡܢܐ ܐܬ̈ܘܬܐ ܠܐ ܡܬܒܥܝܢ. ܐܠܐ ܡܪܝܐ ܠܒܪ ܡܢܟ ܠܐ ܢܚܘܐ
ܠܟ ܐܬܐ. ܐܠܐ ܒܟ ܒܢܦܫܟ. ܘܗܟܢܐ ܢܦܩ ܒܚܡܬܐ ܥܙܝܙܬܐ. ܟܕ ܐܦ ܠܘܩܒܠ
* A f. 7 v° a ܥܠ ܛܘܒܢܐ ܡܬܐܡܨܥܝܢ ܗܘܘ. ܒܬܪ ܕܝܢ *ܝܘܡܐ. ܐܬܐ ܗܝ ܕܫܐܠ ܐܝܟ ܡܠܬܗ
ܕܛܘܒܢܐ ܒܗ ܐܬܚܙܝܬ. ܕܡܚܐ ܥܠ ܪܫܗ ܘܐܫܬܩܠ ܗܘܢܗ. ܘܚܦܝܗ ܟܘܡܪܐ

clenched his fist (?) as tightly as he could in violent rage, and struck himself upon the breast and said, « You are apostates and corrupters, and the synod is true, and I will not consent to hear these things against it from you any more, and, if you were true men, God would show me a sign by your hands. And he who anathematizes the synod contends with his life ». On all this commotion taking place great terror overwhelmed all the magnates; but the blessed man, when he saw that he had decreed death against anyone who anathematized the synod, was kindled with zeal and his heart became hot within him as it is written, and fire seized his body[1], and immediately he went straight against him, and said : « The synod which divided Christ our Lord is anathematized not only by us, but also by the angels of heaven. And, since you seek a sign, by believers signs are not required; but the Lord will not show you a sign outside you, but in your own self ». And so he[2] went out in violent rage, while threats were also being forged against the blessed man. But after a day the sign for which he asked appeared in him according to the blessed man's saying, in that he was smitten upon his head, and his understanding was taken away; and a fearful swelling covered him[3], until human shape was not recognised in him[4], insomuch that his wife,

1. Ps. xxxix, 3, 4. — 2. Sc. Justinian. — 3. Mich. (who repeats this passage from our text) 'his face'.
4. This reminds us of Proc., *Hist. Arc.*, xii, 23, and in the story which there follows the monk is perhaps Z'ura

ܕܢܟܝܠܐ¹. ܒܛܘܫܝܐ ܕܠܐ ܐܬܝܕܥܬ ܒܗ ܕܡܝܬܘܬܐ ܕܩܝܛܘܢܐ. ܐܡܕܝܢܬܐ ܕܐܦ ܐܢܬܬܗ ܐܡܝܪܐ ܕܝܠܗ
ܕܡܝܬ ܗܘܐ. ܒܩܝܛܘܢܐ ܒܬܘܢܐ ܛܫܝܬܗ. ܘܠܐ ܢܬܝܕܥ ܠܡܕܝܢܬܐ ܕܡܝܬ ܠܗ
ܡܢ ܟܕܘ. ܘܐܠܐ ܐܢ ܐܣܘܬܐ ܬܪܝܢ ܘܩܘܒܘܩܠܪ̈ܐ ܬܪܝܢ. ܠܐ ܫܒܩܬ ܠܐܢܫ ܢܥܘܠ ܠܘܬܗ.
ܟܕ ܡܫܕܪܐ ܦ̈ܝܣܘܣܐ ܠܘܬ ܛܘܒܢܐ. ܕܢܐܬܐ ܢܨܠܐ ܥܠܘܗܝ ܕܢܚܐ. ܘܫܝܢܐ ܢܥܒܕ
ܡܚܕܐ ܒܥܕܬܐ. ܘܟܕ ܗܕܐ ܡܠܬܐ ܐܥܝܪܬܗ. ܐܙܠ ܘܚܙܝܗܝ. ܘܟܪܝܬ ܠܗ. ܘܐܡܪ
ܠܘܬܗ. ܗܐ ܐܬܐ ܕܒܥܝܬ. ܘܥܒܕ ܛܘܒܢܐ ܨܠܘܬܐ. ܘܒܗ ܒܫܥܬܐ ܦܢܘ ܗܘܘ ܪ̈ܥܝܢܘܗܝ.
ܘܐܫܬܘܕܥܗ ܠܣܒܐ ܘܝܕܥ. ܕܡܛܠ ܕܫܛܗ ܗܘܐ ܠܗ ܗܕܐ ܗܘܬ ܠܗ. ܘܡܦܝܣ ܗܘܐ ܠܗ
ܕܢܨܠܐ ܥܠܘܗܝ ܕܢܬܐܣܐ². ܘܢܥܒܕ ܟܠ ܕܦܩܕ. ܟܕ ܗܘ ܛܘܒܢܐ ܐܡܪ ܠܗ. ܕܗܕܐ
ܓܕܫܬܟ. ܡܛܠ ܕܢܣܝܬ ܠܡܪܝܐ ܐܠܗܟ ܐܝܟ ܠܐ ܡܗܝܡܢܐ. ܘܒܥܝܬ ܐܬܐ.
ܘܡܢ ܗܝܕܝܢ ܢܦܠܬ ܕܚܠܬܗ ܕܛܘܒܢܐ ܥܠܘܗܝ. ܘܒܕܚܠܬܐ ܡܫܬܡܥ ܗܘܐ ܠܗ ܒܟܠ
ܡܕܡ. ܒܠܚܘܕ ܗܘ³ ܕܒܝܬܐ ܕܥܕܬܐ ܠܐ ܬܪܨ. ܡܛܠ ܕܟܝܬ ܠܐ ܛܒ ܫܠܡܘ* ܗܘܘ ܚܘ̈ܒܝܗܘܢ * A f. 7 v b
ܕܐܡܘܪ̈ܝܐ. ܠܐ ܐܫܠܡܘ. ܐܠܐ ܡܢ ܗܘ ܥܘܠܨܢܐ ܘܡܢ ܗܠܝܢ ܠܘܚܡ̈ܐ ܦܫ. ܡܢ
ܡܟܝܠ ܚܝܠܐ ܕܨܠܘܬܗ ܕܣܒܐ. ܦܪܗܣܝܐ ܠܟܠܗܘܢ ܡܫܘܕܥܢܐ ܕܒܥܕܬܐ ܡܫܝܚܝܬܐ

1. Mich. (p. 282) ins. ܛܒܐ. — 2. ܕ over an erasure. — 3. Ms. ܗܘ.

who was very cunning, hid him secretly in the chamber, that it might not be known to the city that he was already dead, and except two physicians and two chamberlains she did not allow anyone to come in to him, while she sent intercessors to the blessed man to ask him to come and pray for him that he might recover, and he would at once make peace in the church. And, this message having roused him, he went and saw him, and he was sorry; and he said to him : « Lo! the sign which you sought ». And the blessed man made a prayer, and the same hour his understanding returned to him, and he recognised the old man and knew that it it had so happened to him because he had set him at naught; and he went on entreating him to pray for him that he might be healed, and he might do all that he ordered; while the blessed man said to him : « This happened to you, because you tempted the Lord your God like an unbeliever, and sought a sign ». And thenceforth the dread of the blessed man fell upon him, and in fear he used to assent to his requests in everything; only the state of the church he did not set right, because the delinquencies of the Amorites were perhaps not yet full; but he ceased that violence and these threats, while the power of the old man's prayer thenceforward gave freedom of action (παῤῥησία) to all

ܘܒܟܠ ܐܬܪ ܡܬܟܢܫܐ ܗܘܐ. ܘܟܢܘܫܝܐ ܓܠܝܐܝܬ ܥܒܕܝܢ ܗܘܘ. ܗܢܘܢ ܕܒܗܝܡܢܘܬܐ
ܕܡܘܬܐ ܩܕܡ ܡܐܬܝܬܗ ܓܙܝܪ ܗܘܐ[1]. ܥܠ ܟܠ ܡܢ[2] ܕܡܫܬܟܚ ܗܘܐ ܕܥܒܕ ܟܢܘܫܝܐ.
ܘܫܡܥܗ ܕܛܘܒܢܐ ܙܥܘܪܐ. ܥܕܡܐ ܠܪܗܘܡܐ ܡܛܝ. ܟܕ ܐܠܗܐ ܡܥܒܕ ܘܚܝܠܐ ܐܬܘܬܐ[3]
ܒܐܝܕܘܗܝ ܥܒܕ ܗܘܐ. ܘܟܠܗ ܡܕܝܢܬܐ ܠܘܬܗ ܪܗܛܐ ܗܘܬ. ܘܦܛܪܘܢܐ ܕܡܣܟܢܐ
ܐܝܟ ܕܒܐܬܪܗ ܥܒܝܕ ܗܘܐ. ܡܢ ܫܘܚܠܦܐ ܪܘܪܒܐ ܘܣܓܝܐܐ ܩܕܡ ܡܠܟܐ ܘܣܘܢܩܠܝܛܝܩܘ
ܒܐܝܕܘܗܝ[4]. ܡܫܬܪܝܢ ܗܘܘ. ܟܕ ܟܠ ܝܘܡ ܒܗܘ ܒܐܓܘܢܐ ܕܥܠ
ܗܝܡܢܘܬܐ ܐܛܠܝܣ ܗܘܐ. ܡܢ ܒܬܪ ܕܝܢ ܙܒܢܐ ܕܗܘܐ ܛܘܒܢܐ ܒܡܕܝܢܬܐ ܡܠܟܘܬܐ.
ܗܘ ܗܘ ܕܒܝܫܬ ܥܘܗܕܢܐ ܗܘܐ ܕܒܗܘ ܙܒܢܐ ܒܪܗܘܡܐ ܦܛܪܝܪܟܐ ܥܒܝܕ ܗܘܐ: ܕܫܡܗ
ܗܘܐ ܐܓܐܦܝܛܘܣ[5]. ܒܥܠܬܐ ܡܕܡ ܐܫܬܠܚ ܗܘܐ ܠܡܕܝܢܬܐ ܡܠܟܘܬܐ. ܓܒܪܐ ܡܓܕܦܢܐ
ܡܪܝܪܐ. ܐܝܢܐ ܕܠܘܩܒܠ ܓܘܕܦܘܗܝ ܗܘܘ ܓܘܕܦܐ ܕܦܘܠܐ ܫܡܝܫܛܝܐ ܒܢܝܢ
ܙܥܘܪܝܢ ܕܝܠܗ. ܗܘ ܕܐܠܘ ܕܝܢܐ ܕܡܢ ܫܡܝܐ ܠܐ ܐܕܪܟܗ ܘܚܢܩ ܠܗ ܠܓܘܕܦܘܗܝ.
ܗܘܐ ܦܩܘܕܐ ܠܡܦܩ ܗܘܐ ܕܢܦܩ. ܕܫܡܗ ܕܛܘܒܢܝܬܐ ܘܝܠܕܬ ܐܠܗܐ (ܡܪܝܡ)[6] ܒܟܠ

1. Grammar requires the addition of ܥܠܘܗܝ, but the sentence is completed in another way. — 2. Ms. ܡܢ. — 3. Ms. ܐܬܘܬܗ; corr. v. D. and L. — 4. Ms. ܒܐܝܕܗ. — 5. Ms. ܐܓܐܦܝܛܘܣ. — 6. Ms. om.

the believers in every city and in every place, and they openly held assemblies, which[1] before his coming the threat of death was decreed, against anyone who was discovered holding an assembly. And the fame of the blessed Z'ura reached as far as Rome, while God continued to work signs and deeds of power through him, and the whole city resorted to him, and he was made protector of the poor as in his country, while many great affairs were resolved by him before the king and all the senators (συγκλητικοί), while every day he was engaged in the same contest on behalf of the faith. After the blessed man had been some time in the royal city, the man deserving of evil memory who had at that time been made patriarch in Rome, whose name was Agapetus, was summoned by some cause, and went down to the royal city[2], a man who was a grievous blasphemer, in comparison of whose blasphemies those of the followers of Paul of Samosata were very small; who, if sentence from heaven had not overtaken him and suppressed his blasphemies, was about to issue this order, that the name of the Blessed [3]Mary the[3] God-bearer should not be commemorated in the church at all,

1. Sic syr. — 2. Feb. 536. He came on a political mission from king Theodahat (*Lib. Pont.*). — 3. Ms.

ܕܠܗ̇ ܠܐ ܢܬܚܙܐ ܒܟܝܢܐ. ܐܦ ܠܐ ܨܠܡܗ̇ ܢܫܬܟܚ ܪܫܝܡ ܒܕܘܟ. ܟܕ ܡܡܪܚܐܝܬ
ܓܘ̈ܕܦܘܗܝ ܡܟܪܙ ܗܘܐ. ܗܠܝܢ ܕܠܐ ܐܘܚܪܝ ܠܗ ܦܘܪܥܢܐ ܕܙܕܩ ܗܘܐ
ܠܥܡܠܗ. ܗܢܐ ܗܟܝܠ ܟܕ ܪܘܪܒܐܝܬ ܡܢ ܡܠܟܐ ܐܬܩܒܠ ܗܘܐ ܒܦܘܡܦܐ[1] ܣܓܝܐܐ:
ܐܝܟ ܡܢ ܕܠܐ ܝܕܥ ܗܘܐ ܒܟܠܗ̇ ܒܝܫܘܬܐ ܕܪܥܝܢܗ. ܟܕ ܥܠ ܐܝܟ ܡܢ ܕܒܫܡ̈ܥܘܗܝ
ܕܛܘܒܢܐ ܙܥܘܪܐ ܡܬܥܩܬ ܗܘܐ. ܠܡܩܛܪܓܘܬܐ ܕܡܛܠܬܗ ܠܡܠܟܐ ܐܥܠ ܟܕ ܐܡܪ.
ܕܡܛܠ ܡܢܐ ܡܛܥܝܢܐ ܗܢܐ ܣܘܪܝܝܐ ܕܗܪܟܐ. ܫܒܝܩ ܠܟܘ ܕܢܗܦܘܟ ܠܥܠܡܐ
ܠܛܥܝܘܬܗ[2]. ܡܠܟܐ ܕܝܢ ܐܝܟ ܡܢ ܕܝܕܥ ܗܘܐ ܒܚܝܠܬܢܘܬܗ ܕܣܒܐ. ܐܡܪ
ܠܗ. ܘܡܢܐ ܐܝܬ ܠܝ ܕܐܥܒܕ ܠܗ. ܓܒܪܐ ܐܝܬܘܗܝ ܥܫܝܢܐ ܕܠܐ ܕܚܠ ܡܢ ܒ̈ܢܝ
ܐ̱ܢܫܐ. ܗܘ ܕܝܢ ܐܝܟ ܡܢ ܕܒܛܘܒܢܐ ܩܕܡܐ ܢܚܘܐ ܛܢܢܗ ܠܩܘܒܠܗ: ܐܟܠ ܩܪ̈ܨܘܗܝ ܟܕ
ܐܡܪ. ܕܫܒܘܩܝܢܝ ܐܥܒܕܝܘܗܝ ܐܝܟ ܕܢܫܬܥܒܕ. ܐܘ ܕܡܢ ܟܠܗܝܢ ܐܬܪ̈ܘܬܐ ܢܬܛܪܕ.
ܡܠܟܐ ܕܝܢ ܝܗܒܗ[3] ܠܨܒܝܢܗ ܟܕ ܐܡܪ. ܕܐܢ ܗܘ ܕܡܬܚܝܠ ܐܢܬ ܡܢܗ. ܐܝܟ
ܕܨܒܝܬ ܥܒܘܕ. ܓܒܪܐ ܕܝܢ ܗܢܐ ܒܫܘܒܗܪܗ. ܕܠܐ ܠܘܥܕܢܐ ܡܢ ܪ̈ܝܫܢܐ* ܕܝܠܗ * A f. 8 r° b.
ܘܕܡܠܟܐ. ܠܘܬܗ ܕܛܘܒܢܐ ܗܘ. ܦܪܘܐܣܛܝܢ ܕܝܢ ܪܒܐ ܠܛܘܒܢܐ ܒܥܒܪܐ ܕܣܘܩܣ

1. Corr. from ܒܦܘܡܦܐ. — 2. Mich. (p. 285) ܒܚܪܫܘ̈ܗܝ. — 3. Ms. ܘܝܗܒܗ.

nor her likeness be found depicted anywhere, while he presumptuously promulgated his blasphemies, which did not retard for him the reward that his labour deserved. This man therefore, having been magnificently received by the king with much display, inasmuch as he was not aware of all the evil of his mind, when he had come in, inasmuch as he was annoyed by the reports of the blessed Z'ura, brought a complaint about him before the king, saying, « Wherefore is the Syrian deceiver who is here allowed by you to turn the world ⌜to his deception[1] »? But the king, inasmuch as he knew well the old man's power, said to him, « And what can I do to him? For he is a stubborn man who does not fear men ». But he, in order to show his zeal in the case of the blessed man first, accused him saying, « Let me do to him so that he will submit, or be expelled from all the countries ». And the king gave him his will, saying, « If you are stronger than he, do as you wish ».

But this man in his arrogance without delay sent some of his own leading men and the king's to the blessed man himself (a large villa at Sycae on the other side[2] had been given him by the queen, and he was staying there

1. Mich. 'by his sorceries'. — 2. Sc. of the Golden Horn.

ܥܡ ܡܠܟܬܐ ܐܚܝܕ ܗܘܐ. ܘܐܡܪ ܠܗܘܢ ܥܠܝܐ ܕܐܠܟܣܢܕܪܝܘܣ ܡܢܐ ܗܘܐ. ܘܡܥܠܬܐ
ܓܝܪ ܐܝܬܝܗܘܢ ܗܘܘ ܩܕܡܝܐ ܕܨܘܡܐ. ܟܕ ܗܘ ܗܘ ܫܒܗܪܢܐ ܠܘܩܒܠ ܛܘܒܢܐ. ܟܕ
ܫܠܚ ܠܗ ܗܟܢܐ. ܕܡܠܟܐ ܘܦܛܪܝܪܟܐ ܦܩܕܘ. ܕܐܘ ܐܢܬ ܬܐܬܐ ܠܗܪܟܐ. ܐܘ ܐܢܐ
ܐܬܐ ܐܢܐ ܠܘܬܟ ܡܚܕܐ[1]. ܘܠܘ ܕܬܫܟܚ ܬܬܒ ܒܐܬܪܐ ܗܢܐ. ܟܠܗ ܟܠܗ. ܐܠܐ ܐܢ ܥܒܕ
ܐܢܬ ܦܘܩܕܢܐ ܕܡܠܟܐ ܘܕܝܠܢ. ܘܡܫܠܡ ܐܢܬ ܠܢ.. ܟܕ ܕܝܢ ܗܠܝܢ ܫܡܥ ܣܒܐ ܛܘܒܢܐ
ܓܚܟ.. ܐܦܠ ܒܫܒܗܪܘܬܗ. ܟܕ ܐܡܪ ܕܢܐܡܪܘܢ ܠܗ.. ܕܠܢ ܢܡܘܣܐ ܣܝܡ ܠܢ ܡܢ
ܗܘ ܡܠܟܐ ܕܫܪܪܐ ܕܝܠܢ.. ܕܠܐ ܢܩܒܠ ܒܗܠܝܢ ܝܘܡܬܐ ܩܕܝܫܐ ܠܐܢܫ.. ܘܠܐ
ܢܬܠ ܐܦܘܩܪܝܣܝܣ. ܐܝܟܢܐ ܕܐܦ ܬܪܥܐ ܐܚܝܕ ܠܢ.. ܘܡܛܠܗܕܐ ܘܠܐ ܠܟ. ܘܠܐ ܠܡܠܟܐ
ܫܒܝܩ ܠܢ ܕܢܦܢܐ. ܐܣܬܟܝ ܠܢ ܕܝܢ ܥܕܡܐ ܠܚܡܫܐ ܕܫܒܬܐ ܕܦܬܚܝܢ
ܚܢܢ ܬܪܥܐ.. ܘܡܐ ܕܦܬܚܝܢ ܗܘ ܡܕܡ ܕܝܕܥ ܐܠܗܐ ܕܘܠܐ ܗܘ ܗܘ ܥܒܕ ܒܝܢܬܢ. ܗܫܐ
ܕܝܢ. ܠܐ ܥܢܝܢ ܚܢܢ ܠܟܘܢ ܒܨܒܝܢܢ. ܐܢ ܓܝܪ ܡܬܚܪܐܝܬ ܒܥܝܢ ܐܢܬܘܢ ܕܬܬܡܪܚܘܢ..
ܐܢܬܘܢ ܝܕܥܝܢ* ܐܢܬܘܢ. ܟܕ ܕܝܢ ܗܠܝܢ ܝܠܦ ܕܘܝܐ ܗܘ ܐܬܡܠܝ ܚܡܬܐ ܥܙܝܙܬܐ. * V f. 8 a.
ܘܦܩܕ ܠܡܓܝܣܛܪܘܣ. ܕܢܣܒ ܐܟܣܩܘܒܝܛܘܪܣ ܘܦܪܙܠܐ. ܘܢܥܒܪ ܢܝܬܝܘܗܝ
ܠܛܘܒܢܐ.. ܟܕ ܕܝܢ ܗܘ ܐܝܟ ܕܐܬܦܩܕ ܢܣܒ ܦܪܙܠܐ ܘܣܠܩ ܒܙܘܪܩܐ ܚܕܐ ܣܠܩ

1. Ms. ܡܚܕܘ.

with all his disciples; for it was the first days of the fast), while the presumptuous man set himself against the blessed man by sending him a message in these terms : « The king and the patriarch[1] have ordered that either you come here, or I come there at once; and it is quite impossible for you to remain longer in this country, unless you do the king's order and ours, and make accord with us ». When the blessed old man heard these things, he jeered at his arrogance, telling them to say to him, « We have a law (νόμος) laid down for us by our true King, that we are not to receive anyone in these holy days, nor make answers (ἀποκρίσεις); insomuch that our door is closed, and accordingly we are not free to answer either you or the king. But wait for us till the fifth day of the week when we shall open the door, and after we have opened it what God knows to be right he will himself perform between us. But for the present we will not voluntarily answer you; for if you seek to act with violence you know ». When that wretched man learned these things, he was filled with violent rage, and ordered the *magister* to take excubitors and irons and bring the blessed man across.

When that man as he was ordered had taken the irons and embarked in a

1. Menas.

ܘܐܙܠܘ ܕܢܝܬܐ ܠܛܘܒܢܐ. ܟܕ ܡܛܝܐ ܕܢܦܘܩ ܠܥܒܪܐ ܕܠܗܠ. ܒܕܡܘܬܐ ܕܪܘܚܐ
ܫܩܠܬܗ ܠܕܪܘܡܘܢ ܘܐܗܦܟܬܗ ܠܒܣܬܪܗ. ܘܗܘܬ ܒܓܒܐ ܕܡܕܝܢܬܐ ܡܢ ܐܝܟܐ ܕܢܦܩ.
ܘܬܘܒ ܙܒܢܐ ܕܬܪܝܢ ܗܦܟܘ ܘܩܪܒܘ. ܘܟܕ ܗܘܐ (ܒܠܚܘܕ ܗܘܘ) ܕܢܩܒܥܘܢ[1]
ܠܣܩܠܐ: ܐܝܟ ܕܓܒܪ ܐܚܕ ܠܟܪܒܘ ܠܩܪܕܒܝܢ. ܘܒܚܝܠܐ ܥܫܝܢܐ ܣܡܗ ܐܝܟܐ ܕܢܦܩ.
ܬܘܒ ܐܝܟ ܗܝ ܕܟܬܝܒܐ ܕܠܐ ܝܕܥܘ ܘܠܐ ܐܣܬܟܠܘ. ܕܒܚܫܘܟܐ ܡܗܠܟܝܢ ܗܘܘ.
ܐܬܚܡܬ ܥܠ ܕܪܘܡܘܢܪܝܐ ܐܝܟ ܗܘ ܕܗܢܘܢ ܚܒܢܝܢ. ܘܐܪܡܝܘ ܕܢܣܩܘܢ. ܘܟܕ
ܡܬܚܒܛܝܢ ܘܩܠܝܠ ܩܪܒܘ. ܐܝܟ ܗܝ ܕܟܬܝܒܐ ܬܘܒ: ܕܡܪܝܐ ܡܬܟܬܫ ܗܘܐ ܚܠܦ
ܐܝܣܪܝܠ. ܢܦܩ ܒܕܡܘܬܐ ܕܒܪܩܐ ܘܡܚܝܗ ܡܢ ܫܠܝ ܠܩܪܕܒܝܢ ܕܝܠܗܘܢ.
ܘܐܬܥܩܪ ܡܢܗ ܕܦܐ ܡܢ ܪܫ ܠܪܫ. ܘܫܘܪ ܘܣܠܩ ܠܥܠ. ܥܕܡܐ ܕܚܙܝܐ ܥܝܢܐ.
ܘܗܝܕܝܢ ܐܣܬܟܠ ܕܘܝܐ ܗܘ. ܕܚܝܠܐ ܗܘ ܕܐܠܗܐ ܕܚܠܦ ܛܘܒܢܐ ܡܬܟܬܫ.
ܘܒܥܓܠ ܒܩܠܝܢ ܕܐܘܠܝܬܐ ܐܬܦܠܛܘ ܠܝܒܫܐ. ܘܐܙܠܘ. ܘܗܠܝܢ ܐܘܕܥܘ

1. Ms. ܢܩܒܥܘܢ.

cutter (δρόμων) with the military force and they had gone that he might fetch the blessed man, when he was on the point of landing on the other side, something like a wind took the cutter (δρόμων) and turned it back, and it was on the city side whence he had started. And again a second time they returned, and approached; and, when they were [1] just about [1] to fix the ladder (σκᾶλα), it was as if a man grasped the boat (καράβιον), and with mighty force placed it where it started.

Again according to that which is written « They knew not nor understood that they were walking in darkness »[2], he was enraged against the cutter-men (δρομωνάριος) as if it was they who were lazy, and they proceeded to go on board. And, as they were struggling and advanced little nearer, like what is written again, « The Lord was making war for Israel »[3], there came forth something like a flash of lightning and suddenly smote their boat (καράβιον), and the bench was torn out of it from end to end, and it sprang away and mounted upwards as far as the eye can see; and then that wretched man understood that it was God's power which was contending on behalf of the blessed man. And quickly with cries of lamentation they escaped to shore; and they went and told these things to those who sent them, and everyone was seized with wonder.

1. Ms. om. — 2. Ps. LXXXII, 5. — 3. Josh., X, 42.

* A f. 8 v b ܠܓܘܕܦ̈ܝܗܘܢ. ܘܐܫܕ ܐܝܟ ܠܟܠܟܠܗ.. ܡܢ ܕܝܢ ܕܫܪܝ ܗܘ ܓܒܪܐ ܗܘ ܡܟܪܙ
ܓܘܕܦ̈ܘܗܝ ܒܓܠܝܐ: ܘܐܫܕ ܡܪܪܬܗ ܒܐܕܢ̈ܝ ܡܠܟܐ: ܘܕܥܡܐ ܕܗܪ̈ܛܝܩܐ ܕܚܕܝܢ
ܕܐܫܟܚܘ ܐܘܪܓܢܘܢ ܠܪܘܚܐ ܕܓܘܕܦ̈ܝܗܘܢ. ܘܫܪܝܘ ܐܝܟ ܐܝܟ ܚܕ̈ܝ ܡܢ ܠܡܪܘܝܘ
ܫܡܪ̈ܐ: ܘܟܠܘܡ̈ܝܐ ܕܥܠ ܡܗܝܡ̈ܢܐ ܕܒܟܠ ܕܘܟ. ܢܫܠܠ ܗܘܐ: ܐܝܟ ܕܠܐ ܕܚܠܬ
ܗܘܐ ܕܚܠܬܗ ܕܐܠܗܐ ܠܩܘܒܠ ܥܝ̈ܢܘܗܝ. ܗܝܕܝܢ ܡܢ ܫܠܝܐ ܠܗܢܐ ܗܘ ܕܟܕܝܢ
ܠܗܠ ܡܫܬܡܠܝܐ ܕܐܬܐܡܪ ܗܘܐ ܥܠ ܫܝܚܘܬܗ. ܕܐܬܘܪܝܐ ܥܠ ܡܢ ܓܝܪ ܦܬܚܬ
ܦܘܡܟ ܘܐܘܪܟܬ ܠܫܢܟ. ܐܠܐ ܥܠ ܩܕܝܫܐ ܕܐܝܣܪܝܠ. ܗܟܢܐ ܗܟܝܠ ܡܚܝܗܝ ܠܗܢܐ
ܓܒܪܐ ܡܪܝܐ ܒܠܫܢܗ. ܘܐܬܡܬܚ ܘܢܦܩ ܠܒܪ ܡܢ ܦܘܡܗ ܘܢܚܬ ܥܠ ܚܕܝܗ.
ܚܙܘܐ ܕܚܝܠܬܐ ܒܥܘܒܝܐ ܪܒܐ. ܐܝܟܢܐ ܕܬܪ̈ܬܝܢ ܙܒ̈ܢܝܢ ܒܗ ܢܬܓܙܪ. ܟܕ ܪܬܝܬܐ
ܘܙܘܥܐ ܠܟܠ ܡܢ ܕܚܙܝܗ ܠܚܙܝܬܗ ܐܚܝܕ ܗܘܐ. ܘܒܗܢܐ ܬܫܢܝܩܐ ܘܦܘܪܥܢܐ
ܓܠܝܐ ܕܕܝܢܐ ܕܓܘܕܦܗ ܐܓܪ ܗܘܐ ܥܕܡܐ ܠܚܡܫܐ ܗܘ ܕܚܡܫܐ ܒܫܒܐ[1] ܕܣܡ
ܬܚܘܡܐ ܛܘܒܢܐ ܘܐܡܪ.. ܕܒܚܡܫܐ ܒܫܒܐ ܗܘ ܥܒܕ ܐܠܗܐ ܡܕܡ ܕܝܕܥ. ܘܒܗ ܒܗܘ ܕܒܫܒܐ
* A f. 9 r a ܬܚܘܡܐ * ܠܝܚܝܕ ܗܘܐ.. ܡܛܠ ܡܚܙܝܘ ܗܘܐ. ܘܫܠܝܬܐ ܠܗܝ ܒܗܘܬܐ ܠܓܘܕܦܘܗܝ

1. Mich. (p. 286) ins. ܕܐܪ̈ܙܐ.

But, when that man had begun to promulgate his blasphemies openly, and poured his gall into the ears of the king and the people of the heretics who rejoiced that an instrument (ὄργανον) had been found for the spirit of their blasphemies, and they had begun one and another to become drunk on his foul dregs, and he was forging threats against the believers everywhere, inasmuch as the fear of God was not before his eyes, then suddenly that happened in his case which was once said in the case of the arrogance of the Assyrian, « Against whom hast thou opened thy mouth and lengthened thy tongue, save against the Holy one of Israel? »[1]. So therefore the Lord smote this man in his tongue, and it grew long and protruded beyond his mouth and came down to his breast, making a fearful sight with great swelling, so that he was twice lanced in it, while terror and trepidation seized all who saw him at the sight of him. And in this torment and manifest sentence of requital for his blasphemy he lingered till the fifth day of the week[2] which the blessed man fixed as the term and said, « On the fifth day of the week God will perform what he knows ». And on the same day he who

1. Is., LVII, 4. — 2. Mich. add. 'of the mysteries', sc. on Maundy Thursday; but this does not agree with the statement that it was in the first days of Lent.

ܩ̈ܒܠ ܚܒܠܗ ܕܕܘܢܐ ܗܘ ܐܣܝܪܐ. ܘܣܘܪܐܐ ܠܟܠ ܡܗ̈ܝܡܢܐ ܕܒܟܠ ܕܘܟ ܐܬܒܫܪܬ.
ܟܕ ܒܟܠܗ ܬܗܪ ܗܘܐ ܒܡܠܠܘܗܝ ܕܛܘܒܢܐ. ܕܐܝܟܢܐ ܐܠܗܐ ܠܬܕܡܘܪܬܐ ܗܕܐ ܥܒܕ ܒܗ.
ܐܠܐ ܦܪܨܘܦܐ ܕܝܢ ܟܕ ܠܐ ܐܫܟܚܘ ܩ̈ܢܝܢܘ ܕܕܘܝܐ ܗܘ ܡܢ ܒܗܬܬܗܘܢ ܕܡܢܐ
ܢܐܡܪܘܢ. (ܟܕ)[1] ܐܦܪܢܘ. ܕܡܛܠ ܕܝܠܗ ܕܒܗܘ ܝܘܡܐ ܕܩܒܥ ܙܥܘܪܐ ܠܦܛܪܝܪܟܐ
ܡܝܬ. ܚܪ̈ܫܐ ܥܒܕ ܠܗ. ܘܒܗ ܒܝܘܡܐ ܗܘ ܡܝܬ. ܘܗܟܢܐ ܗܠܝܢ ܒܗܬܝܢ ܗܘܘ.
ܘܐܠܗܐ ܡܫܬܒܚ ܗܘܐ. ܘܡܗ̈ܝܡܢܐ ܚܕܝܢ ܗܘܘ. ܘܐܦ ܗܘ ܛܘܒܢܐ ܡܘܕܐ ܗܘܐ
ܕܫܡܥ ܐܠܗܐ ܒܩܠܗ. ܘܐܬܬܥܝܪ ܒܦܣܩܗ ܕܝܠܗ ܥܠ ܡܓܕܦܢܐ. ܫܡܥ ܗܘܐ ܓܝܪ ܟܕ
ܥܒܕܝܢ ܦܪܗܣܝܐ ܕܓܘܕܦܝܗܘܢ. ܘܐܡܪ. ܐܝܟܢܐ ܕܒܟܠ ܙܒܢ ܡܨܠܐ ܗܘܐ ܘܐܡܪ:
ܐܬܬܥܝܪ ܡܪܝܐ ܐܝܟ ܕܡܟܐ ܘܐܝܟ ܓܒܪܐ ܕܐܦܝܓ ܚܡܪܗ. ܘܡܚܐ ܠܒܥܠܕܒ̈ܒܘܗܝ
ܠܒܣܬܪܗ. ܡܪܝܐ ܚܙܝ ܓ̈ܘܕܦܐ ܕܡܪܚܘܬܐ ܕܥܠܝܟ. ܘܠܐ ܬܫܬܘܩ ܘܠܐ ܬܫܠܐ ܐܠܗܐ.
ܡܛܠ ܕܗܐ ܒܥܠܕܒ̈ܒܝܟ ܐܬܪ̈ܗܒܘ. ܘܣܢܝ̈ܟ ܐܪܝܡܘ ܪܫܐ* ܥܠ ܥܡܟ. ܥܡ * A f. 9 r b.

1. Ms. om.

had threatened the blessed man received his burial and perished[1], and fear accompanied by shame seized all the partisans of that wretched man, and joy reigned over the believers everywhere, while everyone was amazed at the blessed man's words, how God wrought this miracle in him. When the partisans of that wretched man could not by reason of their shame find what to say, they devised a plan, saying, « Whereas on the day which Z'ura decreed for the patriarch he died, he used enchantments against him, and he died on that same day ». And so these men were ashamed and God was glorified, and the believers rejoiced; and even the blessed man himself would confess that God had heard his voice, and had awoken with his sentence against the blasphemer. For, when he heard the openness (παῤῥησία) of his blasphemies, he prayed and said, as he used to pray and say at all seasons, « 'The Lord awaked like a sleeper and like a man who hath shaken off his wine, and smote his enemies behind him'[2]. Lord behold the blasphemies of presumption against thee, and 'Be not quiet nor silent, O God; since lo! thine enemies make tumult, and they who hate thee have lifted up the head

1. 22 Apr. acc. to *Lib. Pont.*; but this was Tuesday, and not in Lent. As Easter was 23 Mar., and A. addressed a letter to Justinian on 18 Mar. (Jaffé, sub anno), if he died on a Thurs. in Lent, it must have been 20 Mar.; but see p. 30, n. 2. Very probably the whole story is baseless and the date given in *Lib. Pont.* right. 'Zach. Rh.' (IX, 19) gives a similar account of his death but without mention of Z. or indication of date. — 2. Ps. LXXVIII, 65, 66.

ܥܡܟ ܕܛܘܒܢܐ ܒܨܠܘܬܗ ܘܥܠ ܒܣܡ̈ܘܗܝ ܐܡܪ ܗܘܐ. ܘܟܐܢܘܬܐ ܕܝܢ ܒܫܪܪܐ ܠܐ
ܥܟܒܬ. ܡܢ ܕܢܚܘܐ ܚܝܠܐ ܕܨܠܘܬܗ ܒܓܘܕܦܢܐ ܗܘ. ܘܗܟܢܐ[1] ܒܟܠܗܝܢ ܕܥܒ̈ܝܕܢ
ܡܢ ܩܕܝܫܐ ܘܒܚܝ̈ܠܐ[2] ܕܗܘܝ ܒܨܠܘܬܗ ܟܠ ܐܢܫ ܬܡܗ ܗܘܐ. ܘܫܒܚ ܠܐܠܗܐ. ܡܝܬܪܐܝܬ ܕܝܢ.
ܒܥܡܠܘܗܝ ܘܒܒܥܘܬܗ ܘܒܓܥܬܗ[3] ܘܒܕܡ̈ܥܘܗܝ. ܕܒܠܠܝܐ ܘܒܐܝܡܡܐ[4]. ܐܝܟܢܐ
ܕܠܐ ܬܥܒܪ ܡܢܗ ܫܥܬܐ ܚܕܐ ܠܓܡܪ. ܕܠܐ ܢܩܘܫ[5] ܒܗ̇ ܒܬܪܥܗ ܕܐܠܗܐ. ܐܦ ܟܕ
ܝܬܒ ܗܘܐ ܘܡܡܠܠ ܥܡ ܒܢܝ̈ܢܫܐ: ܡܛܠ ܕܪܥܝܢܗ ܠܥܠ ܒܫܡܝܐ ܥܡ
ܡ̈ܠܐܟܐ ܡܥܡܪ ܗܘܐ. ܡܢ ܫܠܝܐ[6] ܬܬܒܥܢ ܗܘܝ ܕܡ̈ܥܘܗܝ ܡܢ ܩܛܝܪܐ. ܟܕ ܠܐ
ܨܒܐ ܗܘܐ ܕܗܕܐ ܢܥܒܕ ܩܕܡ ܐܢܫܐ. ܘܝܚ̈ܒܐ[7] ܗܘܝ ܠܗ ܡܬܝܠܕܝܢ. ܘܡܩܦ
ܐܝܕ̈ܘܗܝ. ܥܠ ܐܦ̈ܘܗܝ ܡܚܐ ܗܘܐ[8]. ܘܪܝܫܗ ܥܠ ܒܘܪ̈ܟܘܗܝ ܣܐܡ ܗܘܐ ܘܗܟܢܐ
ܒܟܐ ܗܘܐ ܡܬܥܠܥܠܐܝܬ. ܘܐܦ ܐܡܬܝ ܕܝܢ ܡܚܘܐ ܗܘܐ ܚܕܘܬܐ[9] ܕܓܚܟܐ ܚܙܘܗ
ܒܣܦ̈ܘܬܗ. ܒܡܨܥܬ[10] ܕܡܠܬܗ ܗܝ ܕܡܚܘܐ ܗܘܐ ܒܗ̇ ܡܢ ܓܚܟܐ ܐܕܫܐ[11]
* A f. 9 v° a ܝܚ̈ܒܐ. ܐܝܟܢܐ ܕܐܦ ܟܕ ܡܡܠܠ ܥܡܢ ܣܓܝܐܬܐ ܥܒܕ. ܥܕܡܐ ܕܐܦ

1. Here begins an extract in B f. 188 r° a, headed ܬܘܒ ܡܢ ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܙܥܘܪܐ. B ܗܘܐ. — 2. B [illegible]. — 3. B [illegible]. — 4. B [illegible]. — 5. B [illegible]. — 6. B [illegible]. — 7. B [illegible]. — 8. B [illegible]. — 9. B [illegible]. — 10. B [illegible]. — 11. B [illegible].

against thy people'[1] »; besides the other things which the blessed man used to repeat in his prayer and over his incense. And justice did indeed not delay to show the power of his prayer in that blasphemer. And so everyone was amazed at all the things that were done through the saint and at the deeds of power wrought through his prayer, and gave thanks to God, and especially at his labours and his petitions and his crying and his tears night and day, so that not one hour ever passed from him without his knocking at God's door. Even when he was sitting and speaking with men, because his mind was dwelling above in heaven among the angels, his tears would suddenly gush forth perforce, while he did not wish to do this before men, and sobs would spring up in him, and he would beat his two hands upon his face, and rest his head upon his knees, and thus he would cry loudly. And sometimes, when he was displaying the cheerful appearance of laughter with his lips, in the middle of his speech at which he displayed the appearance of laughing sobs overpowered him, insomuch that while speaking with us he often did so, until by virtue of the freedom (παῤῥησία) which I

1. [illegible]

ܐܬܦܪܣܬ ܥܡܗ ܦܪܗܣܝܐ ܕܐܝܬ ܗܘܐ ܠܝ ܠܘܬܗ ܘܐܡܪܬ. ܕܡܢܐ ܐܒܘܢ[1] ܕܗܘܢܐ ܡܢ
ܓܚܟܐ ܒܫܠܝ ܐܝܟ ܡܬܠܘܐ ܠܟ ܒܟܝܐ. ܗܕܐ ܫܢܝ ܦܘܩܕܐ ܠܢ. ܕܠܘ* ܥܡܢ
ܐܘ ܒܗܘ ܡܕܡ ܕܡܡܠܠ ܐܢܬ ܠܢ ܒܠܒܐ ܪܥܝܢܟ. ܕܗܟܢܐ ܡܢ ܫܠܝܐ ܚܫܐ[2] ܣܐܒ
ܠܟ. ܗܘ ܕܝܢ ܐܡܪ ܗܘܐ ܠܝ. ܬܗܘܐ ܝܕܥ[3] ܒܪܝ. ܕܠܐ ܒܨܒܝ ܗܘܝܬ ܕܐܦ ܡܡܠܠ
ܐܢܐ ܗܕܐ[4] ܐܥܒܕ. ܘܚܛܗܝ ܡܢ[5] ܫܠܝ ܢܦܠܝܢ ܥܠ ܬܪܥܝܬܝ. ܘܡܗܦܟܝܢ[6]
ܚܕܘܬܝ ܠܥܩܬܐ. ܟܕ ܕܝܢ ܙܒܢܐ ܣܓܝܐܐ ܒܥܝܬ ܡܢܗ ܒܝܢܬ ܠܢ ܕܢܐܡܪ
ܠܝ[7] ܕܘܒܪܘܗܝ ܒܫܠܝܐ: ܟܕ ܐܦ ܒܐܠܗܐ ܡܘܡܐ ܗܘܝܬ ܠܗ ܕܢܘܕܥ ܠܝ.
ܡܬܐܠܨ ܗܘܐ ܬܘܒ ܟܕ ܒܟܐ ܘܐܡܪ ܗܘܐ. ܕܟܕ ܒܪܝ ܒܝܬ ܐܢܫܐ ܡܬܐܠܨ ܐܢܐ[8]
ܕܐܡܠܠ. ܗܘܢܝ ܚܙܐ ܠܥܠܝܐ ܕܒܫܡܝܐ. ܕܐܝܟܢܐ ܠܐ ܫܠܝܢ ܐܦ ܙܒܢܐ
ܙܥܘܪܐ[9] ܦܘܡܝܗܘܢ ܡܢ ܬܫܒܚܬܐ[10]. ܘܩܠܥܝܢ ܒܝ ܐܢܚܬܐ ܡܛܠ ܢܦܫܝ.
ܕܐܝܟܢܐ ܡܬܦܫܠ ܐܢܐ[11] ܡܢ ܠܫܘܒܚܗ ܕܗܘ ܒܪܘܝܐ ܕܒܪܝܢܝ. ܘܫܠܝܬ[12] ܡܢ
ܦܘܠܚܢܐ[13] ܕܒܥܘܬܐ ܕܫܘܒܩܢܐ ܕܣܟܠܘܬܝ[14]. ܘܒܢܘܩܦܐ ܕܒܢܝ ܐܢܫܐ ܝܬܒ[15] ܐܢܐ.
ܘܗܕܐ ܘܐܚܪܢܝܬܐ ܐܠܨܐ ܠܝ ܕܐܫܠܐ ܡܢ ܡܡܠܠܐ ܚܪܬܐ[16] ܠܝ.* ܘܗܟܢܐ ܬܡܗ ܗܘܝܬ

* B 188 r° b.

* A 9 v° b.

1. B ܡܢܐ ܐܒܘܢ. ܠܘܬܗ — ܐܝܬ ܕܐܝܬ ܦܪܗܣܝܐ ܥܡܗ : ܠܗ ܘܐܡܪܬ. — 2. B ܚܫܐ. — 3. B ܝܕܥ. — 4. A ܗܕܐ. — 5. B ܘܡܢ. — 6. B ܗܘܝܢ ܡܗܦܟܝܢ. — 7. B ins. ܥܠ. — 8. B ܐܢܐ ܒܥܐ ܡܬܐܠܨ. — 9. B ܐܦܠܐ ܙܒܢܐ ܚܕ ܙܥܘܪܐ ܩܠܝܠ (sic) ܡܢ ܦܘܡܐ. — 10. B ܬܫܒܘܚܬܐ. — 11. B ܕܡܬܦܫܠ. — 12. B ܐܢܐ ܘܫܠܝܬ. — 13. A ܦܘܠܚܢܐ B sing. — 14. B ܕܣܟܠܘܬܝ ܘܕܚܘܒܝ. — 15. B ܝܬܒ ܐܢܐ ܘܝܬܒ. — 16. B ܚܪܬܐ.

enjoyed with him I went so far as to presume to say : « Why is it, our father, that in the midst of laughing you are thus suddenly saddened by weeping? This tells us that your mind is not occupied with us or in that which you are saying to us, that sorrow thus suddenly seizes you ». But he would say to me, « Know, my son, that I did not want to do this while speaking, and my sins suddenly occur to my mind, and turn my joy to distress ». When I often entreated him between ourselves to tell me privily his manner of life, even adjuring him by God to inform me, he would again while weeping yield to constraint and say : « When, my son, I am constrained to speak among men, my mind looks at those above in heaven, how their mouths cease not even for a short season from praises, and sobs rise within me on account of myself, how I am neglecting to praise that Creator who created me, and have ceased to make petitions for the forgiveness of my offences; and am sitting in intercourse with men; and this and other things urges[1] me to cease speaking ». And so I was amazed at this

1. Sic syr.

ܒܬܪܒܝܬܗ ܕܩܕܝܫܐ ܗܘܐ. ܘܐܦ ܒܡܟܝܟܘܬܗ ܘܪܚܡܬ ܐܟܣܢܝܐ[1] ܘܡܣܟܢܐ ܕܡܠܝܐ
ܗܘܬ ܢܦܫܗ ܒܣܓܝܐܘܬ ܛܢܢܐ[2]. ܐܝܟܢܐ ܕܡܛܠ ܗܕܐ ܗܘܝܘܢ[3] ܕܡܣܟܢܐ
ܕܡܕܝܢܬܐ ܘܐܟܣܢܝܐ ܕܡܢ ܟܠ ܕܘܟ. ܡܛܠ ܫܡܥܐ ܕܚܣܕܗ ܠܘܬܗ ܪܗܛܝܢ
ܗܘܘ. ܥܕܡܐ ܕܬܡܢܝܢ ܘܬܫܥܝܢ ܘܥܕܡܐ ܠܡܐܐ. ܦܬܘܪܝܢ ܡܬܩܢܝܢ ܒܕܝܪܗ
ܠܝܘܡܝܢ ܗܘܘ. ܘܡܢ ܗܝܕܝܢ ܥܒܕ ܩܕܪ̈ܐ ܪܘܪ̈ܒܬܐ ܘܣܡ ܓܒܪ̈ܐ ܕܐܡܝܢܐܝܬ ܡܒܫܠܝܢ
ܘܥܒܕܝܢ ܠܚܡܐ. ܘܥܡ ܣܓܝܐ̈ܐ ܒܐܝܕܘܗܝ ܥܡ ܡܫܡܫܢܘܬܐ. ܡܫܡܫܢܐ ܡܢ ܦܨܝܚܘܬܐ ܘܚܕܘܬܐ ܒܒܝܬ
ܗܘܐ. ܟܕ ܕܝܢ ܗܟܢܐ ܡܬܝܕܥ ܒܟܠܡܕܡ ܛܘܒܢܐ ܗܘܐ: ܘܚܝܠܐ ܘܐܬܘܬܐ ܒܟܠ[3] ܝܘܡ
ܒܐܝܕܘܗܝ ܡܬܥܒܕܝܢ ܗܘܘ: ܗܠܝܢ ܕܡܢ ܠܡܬܢܐ ܕܚܕ ܚܕ ܡܢܗܘܢ ܒܕܠܐ ܣܦܩܝܢ
ܫܒܩܢ ܐܢܚܢܢ ܚܕܐ. ܡܕܝܢܬܐ ܟܠܗ̇ ܡܢ ܟܕܘ ܠܘܬܗ ܪܗܛܐ ܗܘܬ. ܥܡ ܟܠܗ
ܣܘܢܩܠܝܛܘܣ. ܘܗܠܝܢ[1] ܕܚܙܝܢ ܗܘܘ ܦܪܗܣܝܐ ܪܒܬܐ. ܘܡܟܣܢܘܬܐ ܕܗܠܝܢ
ܕܐܚܝܕܝܢ ܫܘܠܛܢܐ ܕܡܘܬܐ ܘܕܚܝ̈ܐ ܕܒܬܪ ܐܠܗܐ. ܒܕܚܠܬܐ ܘܒܪܬܝܬܐ ܕܡܢܗ
ܡܬܐܚܕܝܢ ܗܘܘ. ܘܗܝܡܢܘܬܐ ܪܒܬܐ ܟܠ ܐܢܫ ܠܘܬܗ ܐܚܝܕ ܗܘܐ.. ܗܝܕܝܢ ܗܪܛܝܩܘ
ܟܠܗܘܢ ܕܒܥܕ̈ܬܐ ܘܒܕܝܪ̈ܬܐ[4] ܥܩܬܐ ܡܬܥܩܬܝܢ ܗܘܘ. ܘܥܠ ܡܠܟܐ ܒܟܢܘܫܐ

1. B ܐܟܣܢܝܐ. — 2. B ܛܢܢܐ. Here the extract ends. — 3. Ms. with ܕ init. — 4. Ms. ܕܝܪ̈ܬܐ.

saint's disposition, as well as at his humility and the kindness to strangers and poor men of which his soul was full with great zeal; so that in consequence a multitude of the poor of the city and strangers from every place flocked to him on account of the report of his charity, until eighty and ninety and as many as a hundred tables were on some days prepared in his monastery. And thereupon he made great cauldrons and appointed men who were continually cooking and making bread; and in company with many he would with his own hands make himself into an attendant with cheerfulness and joy. While the blessed man was thus illustrious in all things, and deeds of power and signs were every day wrought through him, to narrate each one of which we have omitted since we are not sufficient, the whole city used already to flock to him, with the whole senate (σύγκλητος), and[1] they who saw the great freedom of speech (παῤῥησία), and the rebuke of those who had the power of death and life after God, were kept in great fear and dread of him, and everyone put great faith in him.

Then all the heretics in the churches and monasteries were sorely dejected, and they cried against the king every day in great assemblies : « If the

1. Ms. om

ܙܘܥܐ ܒܥܡܐ ܗܘܐ ܘܐܡܪܝܢ ܗܘܘ. ܕܐܢ ܠܐ ܢܦܩ ܣܘܪܝܐ ܡܢ ܡܕܝܢܬܐ ܚܪܒܐ.
ܡ̈ܠܟܐ ܕܝܢ ܟܕ ܚܙܘ ܡܛܠ ܕܠܐ ܢܗܘܐ ܣܛܣܝܣ ܘܒܝܫܬܐ ܒܡܕܝܢܬܐ. ܒܥܘ
ܡܢܗ ܕܢܦܩ ܡܢ ܬܚܘܡܐ ܕܡܕܝܢܬܐ. ܟܕ ܡܠܟܬܐ ܕܘܟܬܐ ܐܛܝܒܬ ܠܗ ܠܛܘܒܢܐ
ܒܩܣܛܪܐ ܚܕܐ ܒܬܪܩܝܐ ܕܫܡܗ ܕܪܩܘܣ ܠܘܬ ܬܠܬܝܢ ܡܝܠܝܢ. ܘܗܘܐ ܢܦܩ
ܠܬܡܢ. ܟܕ ܐܦ ܛܘܒܢܐ ܬܐܘܕܘܣܝܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܬܡܢ ܐܬܬܣܝܡ ܗܘܐ.
ܘܡܟܝܠ ܬܡܢ ܛܘ̈ܒܢܐ ܐܟܚܕܐ[1] ܥܡܝܪܝܢ ܗܘܘ. ܟܕ ܩܣܛܪܐ ܗܝ ܒܫܘܒܚܬܐ
ܪܥܡܐ ܗܘܬ. ܘܒܬܪ ܙܒܢܐ ܬܘܒ. ܡܛܠ ܩܫܝܘܬܐ ܕܐܬܪܐ ܗܢܐ ܫܢܝܘ.
ܘܡܢ ܒܬܪ ܫܢܝܐ ܒܗ ܒܕܘܟܬܐ ܗܝ ܛܘܒܢܐ ܙܥܘܪܐ ܪܗܛܗ ܫܠܡ ܘܐܬܢܝܚ. ܟܕ
ܫܒܩ ܕܘܟܬܐ ܠܬܠܡܝܕܗ ܚܢܢܝܐ ܩܫܝܫܐ ܕܒܬܪܗ. ܐܝܢܐ ܕܐܦ ܗܘ ܥܡܗ ܒܚ̈ܝܘܗܝ
ܕܛܘܒܢܐ ܪܒܗ ܚܒܝܒ. ܒܕܘܒܪܐ ܕܬܪܝܗܘܢ ܐܬܪܒܝ. ܘܒܗܠܝܢ ܣܛܪ̈ܝܢ ܟܠ ܫܪܒܐ
ܕܣܒܐ ܩܕܝܫܐ ܙܥܘܪܐ. ܟܕ ܕܚܠܝܢ ܡܢ ܚܘܒܬܐ ܕܒܘܨܪܐ ܕܢܨܚܢܘܗܝ ܟܠܗܘܢ. ܗܠܝܢ
ܕܫܒܩܢ ܘܥܒܪܢ. ܡܛܠ ܗܝ ܕܙܒܢܐ ܗܘ ܠܢ ܙܥܘܪܐ* ܠܘܬ ܗܠܝܢ ܠܡܫܬܥܝܘܬܗܘܢ܀ * Alu b.

ܫܠܡܬ ܬܫܥܝܬܐ ܕܓܒܪܐ ܐܠܗܝܐ ܛܘܒܢܐ ܙܥܘܪܐ܀

1. Ms. ܚܕܐܟ; corr. v. D. and L.

Syrian does not leave the city, it will be ruined », and the king and queen when they saw it, in order that there might not be a sedition (στάσις) and evil in the city, begged him to depart from the city limits, while the queen prepared a place for the blessed man in a certain camp (κάστρα) in Thrace the name of which was Dercus thirty miles off, and so he set out thither, while the blessed Theodosius also the patriarch of Alexandria had been established there; and thereafter the blessed men dwelt there together, while that camp (κάστρα) thundered praise. And after some time again on account of the inclemency of this place they withdrew to another; and after some years the blessed Z'ura finished his course and fell asleep in the same place, his disciple Hananya the presbyter who ⌜was next to him⌝[1] having left the place, who himself also had been trained with him during the lifetime of his blessed master Habib in the manner of life of both of them[2]. In these lines we have comprised the story of the holy old man Z'ura, dreading condemnation for the omissions of all his triumphs which we have omitted and passed over for the reason that our time is not long enough for these to relate them.

The history of the divine man the blessed Z'ura is ended.

1. Or 'succeeded him'. — 2. See p. 17.

ܬܘܒ[1] ܬܫܥܝܬܐ ܕܬܠܬ ܕܛܘܒܢܐ ܝܘܚܢܢ ܢܙܝܪܐ ܓܡܝܪܐ܀

ܟܕ ܠܬܫܥܝܬܗ[2] ܕܩܕܝܫܐ ܗܢܐ[3] ܝܘܚܢܢ ܫܩܠܢ ܐܦܝܢ[4] ܠܡܬܩܪܒܘ ܘܠܡܟܬܒܗ[5]. ܠܣܘܓܐܐ ܣܓܝܐܐ ܕܚܘܫܒܐ[6] ܦܠܝܓܐ[7]. * ܡܛܠ ܗܝ ܕܐܢ ܢܫܩܘܠ[8] ܠܡܬܢܝܘ ܟܠ ܐܬܘܬܐ[9] ܡܣܬܥܪ̈ܢ ܕܐܬܥܒܕ ܚܕ ܚܕ ܡܢܗܘܢ ܕܩܕܝܫܐ ܗܠܝܢ ܐܦܠܓܪ[10]. ܠܡܛܥܝܐ ܢܦܩܝܢ ܕܟܬܒܐ ܠܐ ܡܫܬܡܠܝܢܐ[11] ܐܝܟ ܕܝܠܢ ܕܢܬܟܢܫ ܘܩܘܡܘ[12]. ܘܡܛܠ * ܗܕܐ ܐܬܚܙܝ. ܕܙܟܘܬܐ ܕܥܡܠܝܗܘܢ. ܠܫܘܒܚܐ ܕܐܠܗܐ ܕܥܘܡܠܝܗܘܢ[13]. ܗܢܘܢ[14] ܒܠܚܘܕ[15] ܢܨܚܢܐ ܕܥܡܠܝܗܘܢ ܕܚܕ ܚܕ ܡܢܗܘܢ. ܘܐܡܪܢ ܐܬܪܥܝܢܢ[16] ܕܣܦܩܝܢ ܠܡܥܝܪܘ ܠܫܘܒܚܐ ܕܐܠܗܐ ܕܒܫܡܘܥܝܗܘܢ. ܘܐܝܟ ܡܢ ܕܗܘ ܠܗܘܢ ܘܐܦ[17] ܡܢ ܡܢ ܓܒܪܘܬܐ ܕܐܬܚܙܝ[18]. ܡܕܡ[19] ܕܗܘܐ ܥܠ ܥܠܡܐ ܕܟܐܢܘܬܐ[20] ܕܟܠܗ ܝܘܡܝ ܚܝܝܗܘܢ. ܐܝܟܢܐ ܕܐܦ ܥܠ ܗܕܐ[21] ܡܛܠ ܕܐܦ ܚܕ ܒܠܚܘܕ ܡܢ ܢܨܚܢܐ ܕܚܕ ܚܕ ܡܢ ܩܕܝܫܐ ܕܐܬܬܢܝ. ܣܦܩ ܠܡܚܘܝܘ[22] ܚܝܠܐ ܐܠܗܝܐ ܕܟܣܐ. * ܒܗ ܠܡܢ ܕܣܥܪܗ ܐܝܟ ܕܒܝܕ ܦܘܪܫܢܐ ܕܡܛܥܡܢܐ ܡܬܝܕܥ.

* C 276 r° b.
* B 162 r° a.
* A 10 v° a.

1. This ch. is contained in B, f. 161 v° b, where the heading is : ܘܡܫܡܫܢܐ ܝܘܚܢܢ ܘܐܚܘܗܝ. ܬܫܥܝܬܐ ܕܥܠ ܡܪܝ, ܝܘܚܢܢ ܢܙܝܪܐ ܓܡܝܪܐ, P, f. 443 v°, where the heading is : ܬܘܒ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܡܪܝ ܝܘܚܢܢ ܡܫܡܫܢܐ, and C, f. 276 r° a, where the heading is : ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܝܘܚܢܢ ܢܙܝܪܐ ܓܡܝܪܐ : ܡܢ ܗܠܝܢ ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܘܐܚܘܗܝ. In this ch. I have not the pagination of P. — 2. B ܩܪܒܢ ܠܬܫܥܝܬܐ. — 3. C ܗܢܐ ܩܕܝܫܐ. — 4. P ܐܦܝܢ ܕܝܢ. — 5. C ܘܐܦ ܠܡܟܬܒܗ. — 6. B sing. P om. — 7. A ܦܠܝܓܐ. — 8. P ins. ܚܕ. — 9. P ins. ܗܠܝܢ. — 10. C corr. to ܐܦܠܓܪܬܐ. — 11. B ܡܫܬܡܠܝܢܘܬܐ. — 12. B ܘܩܘܡܘ (sic), 2nd ܘ deleted. — 13. P ܕܥܘܡܠܝܗܘܢ. — 14. A ܗܢܘܢ C om. — 15. B om. — 16. B ܐܬܪܥܝܢܢ ܘܐܡܪܢܐ P ܐܬܪܥܝܢܢ ܘܐܡܪܢ C ܐܬܪܥܝܢܘ ܘܐܡܪܢ. — 17. C ܘܐܦ. — 18. AC ܕܐܬܚܙܝ. — 19. B ins. ܗܘ. — 20. B ins. ܗܘ. — 21. P ܠܗܘ. — 22. P om.

III. — Next the third history, of the blessed John the perfect Nazirite.

When we set ourselves to approach and record the history of this holy John, we exposed ourselves to a multitude of conflicting thoughts, in consequence of the fact that, if we take upon ourselves to narrate severally the signs that were wrought through each of these same saints, we shall wander and extend into a great number of unending writings; and for this reason we considered that the triumphs only that belong to the labours of each of them are enough to excite the praise of God that is in those who hear them, and how they bore themselves manfully in the course of justice all the days of their life without shrinking, while by reason of this fact and the fact further that even one only of the triumphs of each of the saints that has been related is sufficient to indicate the divine power hidden in him who wrought it, just as it is in the power of expert tasters to know

ܡܛܠ ܗܢܐ ܡܢ ܣܘܓܐܐ ܐܬܘܬܐ¹ ܕܫܘܥܝܬܐ ܒܛܟܣܐ ܡܬܟܠܝܢܢ². ܡܢ ܒܠܚܘܕ
ܙܟܘܬܗܘܢ³ ܕܥܡܠܐ ܕܝܠܗܘܢ ܠܡܫܠܡܘ. ܘܗܘ̇ ܙܢܐ⁴ ܕܐܬܘܬܐ⁵ ܠܥܘܗܕܢܐ ܕܫܡܘܥܐ ܡܗܝܪܐ⁶
ܒܣܚܪܐ ܡܫܠܡܝܢܢ ܣܟ. ܛܘܒܢܐ ܟܝܬ⁷ ܗܢܐ ܡܫܠܡܐ ܓܒܪܐ: ܗܢܐ ܕܒܫܪܪܐ⁸
ܫܘܐ ܕܬܠܝܬܝܐ ܒܣܕܪܐ ܗܢܐ ܕܩܕܝܫܐ ܢܗܘܐ. ܠܡܠܦܢܘܬܗ⁹ ܒܥܘܡܪܐ ܪܒܐ ܘܦܪܝܣܡܐ
ܗܘ̇ ܕܡܬܩܪܐ ܕܙܘܩܢܝܢ ܗܘܐ ܡܢ ܛܠܝܘܬܗ. ܡܢ ܩܕܡ ܕܫܪܐ ܠܡܠܦܢܘܬܗ. ܡܬܚܫܒ
ܗܘܐ ܒܢܦܫܗ ܘܐܡܪ. ܕܡܢܐ ܡܘܬܪܐ ܐܝܬ ܠܝ¹⁰ ܡܢ ܗܕܐ ܕܡܬܪܣܐ ܐܢܐ ܦܓܪܐ
ܗܢܐ. ܕܫܘܠܡܗ ܠܚܒܠܐ ܣܢܝܐ¹¹ ܘܡܣܪܝܐ ܐܬܬܠܐ¹² ܗܘܐ. ܘܡܛܠ ܡܢܐ ܒܣܓܝܐܘܬ¹³ ܡܐܟܘܠܬܐ
ܠܣܘܓܐܐ ܕܪܚܫܐ¹⁴ ܘܬܘܠܥܬܐ¹⁵ ܟܢܫ ܣܝܡܬܐ ܡܬܟܢܫܢܐ ܒܗ ܐܟܢܫ ܘܐܣܝܡ.
* ܡܢ ܕܫܡܥ ܬܘܒ ܗܘ̇¹⁶ ܕܛܘܒܢܐ ܫܠܝܚܐ ܟܬܒ¹⁷ ܟܕ ܐܡܪ. ܕܡܐܟܘܠܬܐ ܕܟܪܣܐ¹⁸ * B 162 r° b.
ܘܟܪܣܐ ܕܡܐܟܘܠܬܐ¹⁸. ܐܠܗܐ ܕܝܢ ܠܬܪܝܗܘܢ ܡܒܛܠ. ܘܬܘܒ ܐܦ ܗܝ¹⁹
ܕܡܚܣܕܢܐܝܬ ܟܬܝܒܐ ܥܠ ܗܠܝܢ ܕܒܬܘܪܣܝܐ²⁰ ܕܦܓܪܝܗܘܢ ܒܛܝܠܝܢ. ܕܐܬܦܢܩܬܘܢ
ܠܡ ܥܠ ܐܪܥܐ ܘܐܫܬܒܗܪܬܘܢ. ܘܐܬܪܣܝܬܘܢ ܦܓܪܝܟܘܢ ܐܝܟ ܕܠܝܘܡܐ ܕܢܟܣܬܐ..

1. B ܣܘܓܐܐ ܐܬܘܬܐ C ܐܬܘܬܐ ܣܘܓܐܐ. — 2. P ܡܬܟܠܝܢܢ. — 3. A ܙܟܘܬܗ. — 4. P ܙܢܐ. ܘܢܨܚܢܝܗܘܢ ܕܥܡܠܐ ܕܝܠܗܘܢ. — 5. B ܕ. — 6. B sing. — 7. C om. — 8. B ܕܒܫܪܪܐ P ܕܫܪܪܐ. — 9. B ins. ܕܝܢ. — 10. B om. — 11. BP ܣܢܝܐ. — 12. P om. — 13. P ܡܢܐ. — 14. AC sing. — 15. P om. ܕ. — 16. B ܗܘ̇ C ܠܗ̇. — 17. B ܟܬܒ. — 18. C ܠ for ܕ. — 19. C om. P ins. ܐܬܘܬܐ. — 20. C P ܕܒܬܘܪܣܝܐ.

the whole taste of a tree from one fruit only, on this account we abstain from recording many signs in order, only presenting the triumphs gained by their labours and the manner of the signs to the memory of expert hearers. This perfect blessed man therefore, who is in truth one worthy to be third in this series of saints, received his training from his boyhood in the great and renowned monastery called that of Zuknin[1], while from the very beginning of his training he would consider in himself and say, « What profit have I from the fact that I feed this body the end of which was doomed to be loathsome and disgusting decay? and wherefore do I by a quantity of food amass and lay up store in it for a multitude of creeping things and of worms? »; since he heard further what the blessed apostle writes saying, « Food belongeth to the belly and the belly to food; but God shall make an end of both »[2], and further that also which is written reproachfully to those who concern themselves with the sustenance of their bodies, « Ye took your pleasure upon the earth and were wanton, and ye fed your bodies as for a day of slaughter »[3].

1. Near Amida; see ch. 58 (fol. 131 r° b). — 2. I Cor., VI, 13. — 3. James, V, 5

ܟܕ ܗܟܝܠ ܛܘܒܢܐ¹ ܡܢ ܫܡܥܐ ܕܗܠܝܢ ܒܢܦܫܗ² * ܐܬܦܢܝ. ܚܪܙ ܥܠ * A 10 v b.
ܢܦܫܗ ܒܛܢܢܐ.³ ܕܪܚܝܩܐ ܘܢܘܟܪܝܐ ܢܗܘܐ. ܠܟܠܗ ܗܢܝܐܘܬܐ ܕܡܢ ܒܝܕ ܛܥܡܬܐ
ܦܓܪܢܝܬܐ⁴ ܕܒܡܐܟܘܠܬܐ ܫܘܚܝܢ. ܟܕ ܐܡܪ. ܕܐܢܐ ܠܗ⁵ ܡܢ * ܗܠܝܢ ܕܒܥܠܡܐ⁶ * C 276 v a.
ܢܦܩܬ. ܐܝܟܢܐ ܕܠܗܝܢ ܬܘܒ ܐܬܗܦܟ. ܐܠܐ ܣܦܩ⁷ ܫܘܝܬ⁸ ܢܦܫܝ ܕܠܗܠܝܢ
ܥܒܘܪܝܬܐ ܐܬܢܟܪ. ܕܐܪܗܛ ܒܬܪ ܗܠܝܢ ܕܠܐ ܥܒܪܢ. ܘܒܡܢ ܡܬܪܚܩܘܬܐ ܕܡܢ
ܡܬܚܒܠܢܝܬܐ. ܥܗܕܬ ܡܠܝܘ ܐܝܟ ܘܡܬܪܓܪܓܢ ܐܝܟ ܠܗܠܝܢ ܛܒܬܐ ܫܡܝܢܝܬܐ.
ܐܝܠܝܢ ܕܠܛܘܒܢܐ ܦܘܠܘܣ⁹ ܐܘܕܥ. ܕܥܝܢܐ ܠܐ ܚܙܬ. ܘܐܕܢܐ ܠܐ ܫܡܥܬ.
ܘܥܠ ܠܒܐ ܕܒܪܢܫܐ¹⁰ ܠܐ ܣܠܩ. ܡܕܡ. ܕܛܝܒ ܐܠܗܐ ܠܐܝܠܝܢ ܕܪܚܡܝܢ ܠܗ.
ܗܠܝܢ ܕܘܠܝ ܕܐܪܗܛ ܠܗ ܘܐܪܕܘܦ.¹¹ ܡܢ ܟܠܗ ܚܝܠܝ. ܘܐܪܡܐ
ܒܬܪܝ * ܡܬܚܒܠܢܝܬܐ ܠܒܣܬܪ¹². ܣܛܪ ܡܢ ܬܘܪܣܝܐ ܦܫܝܛܐ ܕܦܓܪܝ * B 162 v a.
ܐܝܟ ܕܠܣܘܒܪܗ¹³. ܘܡܟܝܠ ܛܘܒܢܐ ܒܛܢܢܐ ܚܡܝܡܐ ܦܣܩ ܥܠ ܢܦܫܗ. ܕܡܢ
ܟܠܡܐܟܘܠܬܐ ܕܡܕܡ¹⁴ ܠܐ ܢܛܥܘܡ ܐܠܐ ܐܢ ܠܚܡܐ ܦܫܝܛܐ: ܘܡܝܐ ܘܡܠܚܐ¹⁵ ܐܘ ܛܠܘܦܚܐ
ܦܫܝܛܐ ܠܐ ܢܣܒܝܪ. ܟܕ ܚܠܦ ܝܘܪܩܐ ܚܠܛ ܗܘܐ ܥܡܗܝܢ. ܛܪ̈ܦܐ ܕܐܝܠܢܐ

1. B P ins. ܡܘܣܝ. — 2. B ܡܢ ܢܦܫܗ. — 3. C om. — 4. BC ܦܓܪܢܝܐ P om. — 5. A ins. ܗܘܐ ܡܟܝܠ. — 6. P om. — 7. B ܡܢ ܣܦܩ C ܕܣܦܩ. — 8. A ܫܘܝܬ. — 9. C ܦܘܠܘܣ ܫܠܝܚܐ P ܦܘܠܘܣ. — 10. P ܕܒܢܝ̈ܢܫܐ. — 11. C ܘܐܪܕܘܦ ܠܗܝܢ. — 12. B ܠܒܣܬܪ ܒܬܪܝ ܡܬܚܒܠܢܝܬܐ C ܝ fin. in later hand. — 13. C ܐܝܟ ܕܠܣܘܒܪܗ ܕܦܓܪܝ. — 14. C ܡܕܡ P ins. ܠܐ ܢܛܥܘܡ. — 15. B pl.

When then the blessed man through hearing these things turned his thoughts upon himself, he in zeal decided for himself that he would be a man aloof from and a stranger to all pleasure that comes through the bodily tastes which spring up in food, saying, « I for my part did not depart from the things of the world in order to turn back to them; but it is enough that I have set myself to be a stranger to these transitory things, in order to run after the things that pass not away; and through holding aloof from corruptible things I remembered and desired the heavenly blessings which the blessed Paul indicated and said, 'Eye hath not seen, nor ear heard, nor hath it risen into the heart of man, what God prepared for them that love him'[1]. These I must run after and pursue with all my strength, casting all corruptible things behind me, except the ordinary nourishment of my body in order to sustain it ». And thenceforth the blessed man in fervent zeal decided for himself that he would eat no food at all of any kind except ordinary bread, and water and salt or ordinary lentils, while in place of herbs he used to mix with these the leaves of a certain large

1. I Cor., II, 9

ܡܢ ܐܝܠܢܐ ܕܒܓܘܗ ܕܕܪܬܐ ܕܗܘ ܕܝܪܐ ܐܝܬ ܗܘܐ¹ * ܕܡܬܩܪܐ ܫܝܓܪܐ. ܡܢ ܦܐܪܘܗܝ * A III r° a.
ܟܠܗ ܩܝܛܐ ܐܟܠ ܗܘܐ. ܘܒܣܬܘܐ ܬܘܒ ܡܝܒܫ ܗܘܐ. ܘܡܫܪܟܐ² ܐܟܠ
ܗܘܐ. ܟܕ ܟܠܗܘܢ³ ܒܢܝ ܟܢܘܫܬܗ ܐܠܨܝܢ ܗܘܘ ܠܗ ܕܢܫܒܘܩ ܡܢ ܐܘܠܨܢܐ ܗܢܐ
ܕܐܠܨ ܗܘܐ ܠܦܓܪܗ. ܘܠܐ ܡܫܬܡܥ ܗܘܐ ܒܗܕܐ ܒܠܚܘܕ⁴. ܡܫܬܡܥܢܘܬܐ ܕܝܢ
ܘܫܠܝܐ ܘܡܟܝܟܘܬܐ ܕܒܫܪܟܐ ܕܐܣܬܪܗܒܘܬܐ ܕܐܝܬ ܗܘܐ ܠܗ ܐܦ ܠܬܚܘܡܐ⁵ ܥܒܪܝ ܗܘܘ.
ܐܝܠܝܢ ܕܦܐܝܢ ܠܡܟܝܟܐ ܘܡܫܬܡܥܢܐ. ܐܝܟܢܐ ܕܐܠܘ ܐܢܫ ܐܘܫܛ ܨܒܥܗ ܘܕܥܨܗ
ܒܥܝܢܗ⁶. ܠܐ ܡܪܝܡ ܗܘܐ⁷ ܦܪܨܘܦܗ ܘܚܐܪ ܗܘܐ ܒܗ. ܐܘ ܦܬܚ ܦܘܡܗ ܘܡܡܠܠ⁸
ܥܡܗ. ܘܐܠܘ ܐܡܪ ܠܗ⁹ ܕܣܒ ܠܟ¹⁰ ܢܪܓܐ ܘܬܐ¹¹ ܗܦܘܟ ܗܢܐ ܫܘܥܐ: ܐܘ ܬܐ
ܚܦܘܪ ܗܢܐ ܟܐܦܐ ܕܠܐ ܡܬܚܦܪ. ܠܐ ܬܘܒ¹⁰ ܡܬܟܬܪ ܗܘܐ. ܐܦܢ ܩܠܝܠ ܕܢܫܐܠ
ܕܐܝܟܢ ܐܗܦܘܟ¹² ܛܘܪܐ¹³ ܐܘ ܐܚܦܘܪ¹² ܫܘܥܐ. ܐܠܐ ܟܕ ܫܬܝܩ ܫܩܠ ܗܘܐ ܦܪܙܠܐ¹⁴ * C 276 v° b.
ܘܡܫܪܐ¹⁵. ܐܝܟܢܐ ܕܙܒܢܬܐ * ܣܓܝܐܬܐ ܐܝܟ ܕܠܒܘܫܝܐ ܕܒܪܘܗܝ ܠܗ¹⁶. ܘܗܘ * B 162 v° b.

1. C om.. — 2. C ܘ. — 3. B ܟܠܗܘܢ ܕܝܢ. — 4. B ܒܠܚܘܕ ܗܕܐ. — 5. A marg. (same hand) ܠܣܘܟܐ. — 6. C ܐܝܟ ܕܒܥܝܢܗ ܘܒܦܪܨܘܦܗ. — 7. P ins. ܗܘ. — 8. C ܦܘܡܗ ܘܡܡܠܠ ܥܡܗ. — 9. B ins. ܐܢܫ C ܐܘ ܐܡܪ. — 10. B om. — 11. P ܘ. — 12. B ܕ for ܐ. — 13. B ܛܘܪܐ. — 14. B ins. ܒܐܝܕܗ. — 15. B ins. ܗܘܐ. 16. B ܕܒܪܘܗܝ ܠܗ C ܠܗ ܕܒܪܘܗܝ ܠܗ P ܗܘܐ ܕܒܪܘܗܝ.

tree that was inside the court of that monastery called *shigra*[1], eating from it all the summer, and in the winter again drying the produce of it and eating what was left, while all the members of his convent would urge him to desist from this distressing practice that was distressing his body, and in this only he did not obey; but the obedience and silence and humility in all his other relations of life went even beyond the limits, qualities that befit the humble and obedient; so that, if anyone stretched out his finger and stuck it in his eye, he would not raise his face (πρόσωπον) and look at him, or open his mouth and speak with him, and, if he said to him, « Take an ax and come turn this rock over », or « Come dig out this boulder that is not dug out », he would again not delay for the purpose of at least inquiring[2] « How ⸢am I to[3] turn the mountain[4] over » or « dig out the rock? », but silently take the iron and begin; so that they often

1. Acc. to P.-Smith 'anchusa tinctoria'; but this seems to be a bush, not a 'large tree'. Perh the 'syagrus' of Pliny, *N. H.*, XIII, 9 is meant; but, as the tree has given its name to the town of Singara (Shigra), the name must be presumed to be Syriac. — 2. ܫܐܠ, like πυνθάνομαι, is often used in this sense, though unknown to the lexicons; cf. ch. 10 (fol. 35 v° b) and ch. 54 (fol. 124 r° b). — 3. B 'he should'. — 4. B 'boulder'.

ܡܬܦܩܕ[1] ܘܠܐ ܠܘܬܗ ܦܬܓܡܐ ܗܘܐ[2] ܒܗ̇ܘ ܡܚܕܐ ܕܡܫܬܥܒܕ ܗܘܐ ܠܗ܆ ܥܕܡܐ ܕܗ̇ܘ
ܦܠܢ ܕܗ̇ܘ ܢܐܡܪ ܗܘܐ[3] ܠܗ ܕܦܣܘܩ܆ ܘܗܝܕܝܢ ܫܠܐ ܗܘܐ܀ ܬܘܒ ܕܝܢ ܕܘܟܬܐ[4] ܒܛܝܪܐ
ܕܕܝܪܐ ܥܒܝܕܐ ܗܘܬ[5] ܠܗ܆ ܘܡܥܒܪ ܫܪܟܐ ܐܘ[6] ܕܠܠܝܐ ܬܡܢ ܦܥܠ ܗܘܐ܆ ܒܫܗܪܐ
ܕܠܐ ܡܫܘܚܬܐ ܘܒܨܠܘܬܐ[7] ܕܠܐ ܫܠܝܐ. ܐܝܟܢܐ ܕܡܢ ܗܠܝܢ ܐܬܝܠܕ ܠܗ ܠܘܩܕܡ
ܟܪܝܘܬ ܠܒܐ܆ ܘܪܕܝܐ[7] ܠܐܡܛܪܬܐ ܕܕܡܥܐ ܕܒܟܝܐ ܪܒܐ ܕܒܠܠܝܐ ܘܒܐܝܡܡܐ܆ ܥܕܡܐ ܕܐܦ
ܠܬܦܝܐ ܕܥܝܢܘܗܝ ܢܬܪܘ ܡܢ ܒܟܝܐ܆ ܘܣܥܪܐ ܕܪܫܗ ܡܢ ܩܕܡܘܗܝ܆ ܡܢ ܗ̇ܘ
ܕܣܓܝ ܢܩܫ ܗܘܐ ܠܗ ܩܕܡ ܐܠܗܐ ܒܒܥܘܬܐ. ܟܕ ܬܗܝܪܝܢ ܗܘܘ[8] ܒܗ ܘܡܬܕܡܪܝܢ[8]
ܟܠܗܘܢ ܚܙܝܘܗܝ. ܘܡܛܠ ܗܕܐ[9] ܩܪܝܢ ܗܘܘ ܠܗ. ܝܘܚܢܢ[2] ܢܙܝܪܐ ܓܡܝܪܐ. ܟܕ
ܡܛܝܒ ܠܐܓܘܢܐ ܕܥܡ ܫܐܕܐ܆ ܓܠܝܐܝܬ[3] ܡܬܛܝܒ ܗܘܐ[10] ܥܕܡܐ ܠܕܡܐ܆ ܥܕܡܐ
ܕܐܦ ܡܬܢܩܦ ܗܘܐ ܗܘܢܗ ܒܐܓܘܢܐ ܒܡܚܘܬܐ ܘܡܫܬܬܩ[11]. ܐܝܟܢܐ ܕܐܢ ܐܝܬ
ܗܘܐ ܡܢ ܕܩܪܝܒ[12] ܘܚܙܐ ܗܘܐ[3] ܠܗ[2]܆ ܢܣܒܪ[13] ܕܕܝܘܐ ܐܝܬ ܠܗ܆ ܡܢ ܕܫܠܐ ܘܟܣܝܐܝܬ
ܒܟܣܝܐ ܒܪܘܚܗ ܠܐܓܘܢܐ ܟܣܝܐ ܕܥܡ ܐܪܟܘܣ[14] ܘܫܘܠܛܢܐ[15]. ܘܗܘܝܐ ܡܬܬܓܒܠ

1. B ܡܬܦܩܕ P ܡܬܦܩܕܐ. — 2. P om. — 3. C om. — 4. B ins. ܚܕܐ. — 5. B ܥܒܝܕ ܗܘܐ. — 6. BC ܐܦ. — 7. B ܕܠܐ for ܘ. — 8. B ins. ܗܘܘ. — 9. P ܗܕܝܢ. — 10. C ins. ܕܝܢ. — 11. B ins. ܗܘܐ. — 12. P ܗܘ ܡܢ ܩܪܝܒ — 13. B ins. ܗܘܐ ܠܗ. — 14. C ܐܪ̈ܟܘܣ. — 15. B ܫܘܠܛܢ̈ܐ.

made a kind of trial of him, and he would at once without delay begin what was ordered him, until that man whoever he were said to him 'Stop', and then he would cease.

Again a place had been made by him in the monastery-enclosure, and he would spend the rest of the day or of the night there, in vigil without measure and prayers without ceasing, so that in consequence of these things there was generated for him first sorrow of heart, and floods of tears of great weeping by night and by day, insomuch that his eyelids shed their lashes from weeping, and the hair of his head fell off in front, from the number of times that he used to knock it[1] before God in supplication, while all who saw him were amazed and wondered at him, and on this account they used to call him, 'John the perfect Nazirite', while he was thereby openly preparing for the contest with the demons even to blood, insomuch that sometimes his mind received blows in the contest and was silenced, so that, if there was anyone who was present and saw him, he thought that he had a demon, in that he had become silent and had secretly in his spirit entered upon a secret contest with powers (ἄρχας) and authorities, and during the intervals

1. I. e. beat his head on the ground: cf. ch. 13 (fol. 49 r° b).

[Syriac text][1] [Syriac text]

[Syriac text] * B 16 r a
[Syriac text][2] [Syriac text][3] [Syriac text][4] [Syriac text] * V 11 v a

[Syriac text][5] [Syriac text][6] [Syriac text][7] [Syriac text][8] [Syriac text][9] [Syriac text][10] [Syriac text][11] [Syriac text][12] [Syriac text][13] [Syriac text][14] [Syriac text][15] [Syriac text] * C 277 r a
[Syriac text][16] [Syriac text]

1. B corr. from [Syriac text] C [Syriac text] P [Syriac text]. — 2. P [Syriac text]. — 3. P ins. [Syriac text]. — 4. P pref. [Syriac text]. 5. For [Syriac text] C [Syriac text] P [Syriac text]. — 6. B [Syriac text] C P [Syriac text]. — 7. BC [Syriac text] P [Syriac text] for [Syriac text]. — 8. B [Syriac text]. — 9. C [Syriac text]. — 10. P [Syriac text]. — 11. B [Syriac text] P [Syriac text]. — 12. C [Syriac text]. — 13. P [Syriac text]. — 14. P pl. — 15. C [Syriac text]. — 16. C ins. [Syriac text].

of the contest he was so hard smitten that others would approach him and speak with him and think that he was dead. And so for ten years this saint contended; and at last, when God saw his confidence in him and his steadfastness, he gave him strength and victory over his enemies, and from that time his mind was enlightened and his spiritual sight cleared, and he attained to high and marvellous conceptions (θεωρίας) at which men marvelled, though he had not laboured at reading the Scriptures, but instead of everything he would utter a series of constant prayers; and through this there was given to him great perspicacity in the Scriptures and the commentaries, so that men were unable even to comprehend and take in the height of his words and the depth of his intellect, even the scholastics and the other men who were learned in the Holy Scriptures running to him to hear his words, while they were amazed and praised and glorified God. And afterwards he attained to authority over unclean spirits, and over great works of healing; but, if we record these severally, as we have also stated above, many sheets of parchment (χάρτης) will not suffice us. When the blessed

ܟܕ ܕܝܢ ܫ̈ܢܝܐ ܥܣܪܝܢ ܘܚܡܫ ܒܕܘܒܪܐ ܗܢܐ ܕܓܡܝܪܘܬܐ ܠܫܘܡܠܝܐ[1] ܡܫܡܠܝ ܦܓܥܘ[2]
ܠܗܘ. ܒܥܘܡܪܐ[3] ܗܪ̈ܛܝܩܘܬܐ[4] ܟܠ ܪ̈ܫܢܘܗܝ ܫܥܒܕܘ. ܘܪ̈ܫܢܐ * ܟܠܗܘܢ ܕܒܗ
ܐܫܬܥܒܕܘ ܒܩܛܝܪܐ ܘܐܢܢܩܐ[5] ܣܓܝܐܐ. * ܘܡܛܠܗܕܐ ܛܘܒܢܐ ܐܬܛܝܒ ܕܢܦܘܩ ܡܢ
ܒܝܢܬܗܘܢ ܠܡܐܡܪ. ܟܕ ܐܡܪ. ܕܐܢܐ ܠܐ ܛܥܝܬ ܡܠܘ̈ܗܝ ܕܦܪܘܩܢ ܕܐܡܪ[6]. ܕܡܢ
ܕܢܟܦܘܪ ܒܝ ܩܕܡ ܒ̈ܢܝ ܐܢܫܐ. ܐܟܦܘܪ ܒܗ ܐܦ ܐܢܐ ܩܕܡ ܐܒܝ ܕܒܫܡܝܐ. ܘܗܝܕܝܢ[7]
ܫܒܩ ܐܢܘܢ ܘܢܦܩ. ܟܕ ܐܦ ܢܦܩܘ[8] ܒܬܪܗ ܕܛܘܒܢܐ[9] ܡܢ ܪ̈ܫܝ ܐܚܘܬܐ ܘܡܢ
ܐܝܩܪ̈ܐ ܕܥܘܡܪܐ. ܐܝܟ ܬܠܬܝܢ ܓܒܪ̈ܝܢ. ܟܕ ܐܡܪܝܢ ܠܗ. ܕܡܘܬܐ ܕܥܡܟ ܐܒܘܢ.
ܪܓܝܓ ܠܢ ܡܢ ܚ̈ܝܐ ܕܥܡ ܐܚܪ̈ܢܐ ܐܚܪ̈ܢܝܢ ܠܗ. ܘܗܟܢܐ ܢܦܩܘ[10] ܘܐܙܠܘ[10] ܠܘܬ
ܐܬܪܐ ܕܐܚܪܢܐ ܟܕ ܣܒܝܪܝܢ ܒܐܠܗܐ. ܟܕ ܐܦ ܠܐ ܠܚܡܐ ܠܝܘܡܐ ܡܫܬܟܚ ܗܘܐ ܠܘܬܗܘܢ[11].
ܟܕ ܡܠܒܒ ܗܘܐ ܠܗܘܢ ܛܘܒܢܐ ܘܐܡܪ. ܡܢ ܝܗܒ ܠܢ ܐܚܝ̈[12] ܕܢܫܬܘܐ ܠܗܿܘ
ܛܘܒܐ ܕܐܝܠܝܢ[13] ܕܐܬܪܕܦܘ ܡܛܠ ܟܐܢܘܬܐ. ܘܗܟܢܐ ܐܫܟܚܘ[10] ܕܝܪܐ ܚܕܐ. ܘܥܡܪܘ[10]
ܒܗ. ܟܕ ܐܦ ܛܒܗ[14] ܕܛܘܒܢܐ ܝܘܚܢܢ[15] ܒܟܠܗ ܐܬܪܐ ܐܫܬܡܥ ܗܘܐ. ܘܡܛܠܗܕܐ

1. B ܠܫܘܡܠܝܐ ܗܘܐ. — 2. B ܦܓܥܝ. — 3. C sing. — 4. B ܗܪ̈ܛܝܩܘܬܐ CP ܗܪ̈ܣܝܣ. — 5. C ܘܐܢܢܩܐ. — 6. C ܕܐܡܪ. — 7. P ܘܗܝܕܝܢ. — 8. B ܢܦܩܘ. — 9. B om. — 10. C om. ܘ — 11. B ܠܘܬܗܘܢ. — 12. B ܐܚ̈ܝ. — 13. C om.. — 14. CP ܛܒܗ. — 15. B ins. ܗܘܐ

John had completed twenty-five years in this life of perfection, heretical machinations assailed his convent[1], and all the leading men in it submitted under compulsion and great constraint (ἀνάγκη); and accordingly the blessed man prepared to withdraw from among them, saying, « For my part I have not forgotten the words of our Saviour who says, 'Whoso shall deny me before men, I also will deny him before my Father who is in heaven'[2] ». Then he left them, and departed, while about thirty men among the chiefs of the brotherhood and the leading men of the convent also went out after the blessed man, saying to him, « Death with you, our father, is more desired by us than life with others ». And so they set forth and went to another district, hoping in God, not even bread for the day being found upon them, while the blessed man encouraged them and said, « Would, my brethren, that we could attain to the blessing of those who have been persecuted for righteousness' sake[3] ». And so they found a certain monastery and took up their abode in it, while the fame of the blessed John was heard also over the whole district, and

1. As the monks of Amida were expelled in 521 (see Introd.), we get 496 as the date of the beginning of his monastic life. — 2. Matth., x, 33. — 3. *Ibid.*, v, 10.

ܟܠܗܘܢ ܐܝܠܝܢ ܕܟܪܝܗܝܢ ܗܘܘ ܒܟܘܪܗܢܐ ܡܫܚܠܦܐ: ܘܕܐܝܬ[1] ܗܘܐ ܠܗܘܢ ܪܘܚܐ
ܒܝܫܬܐ ܪܗܛܘ ܠܘܬܗ. ܘܚܝܠܐ ܐܠܗܝܐ ܕܒܗ ܠܟܠܗܘܢ ܡܐܣܐ ܗܘܐ ܒܬܘܟܠܢܐ. ܟܕ
ܟܠ ܐܢܫ ܬܡܗ ܗܘܐ ܘܡܘܕܐ[2] ܠܐܠܗܐ. ܐܝܟܢܐ ܕܐܦ ܚܢܢ ܐܬܝܢ ܠܘܬܗ * ܒܕܘܟܬܐ ܕܣܗܕܘܬܗ * A 124 a.
ܕܩܕܝܫܐ ܗܢܘ ܕܝܢ * ܒܐܟܣܘܪܝܐ ܕܝܠܗ ܠܘܬܗ ܐܬܝܢ. ܟܕ[3] ܣܡܝܟܝܢ ܠܡܠܥܣ. * B 163 a.
ܘܐܟܚܕܐ ܚܡܫܐ ܕܝܘܢܐ[4] ܟܕ ܐܝܕܝܗܘܢ ܐܣܝܪܢ ܠܒܣܬܪܗܘܢ. ܘܡܢܗܡܝܢ. ܐܪܡܝܘ
ܘܡܣܠܘܢܝܘܢ[5] ܠܬܪܥܐ * ܘܐܬܘ ܥܠܘ ܟܕ ܡܪܥܝܢ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܟܐܐ ܒܗܘܢ. * C 277 b.
ܘܦܩܕ ܠܗܘܢ ܕܢܐܙܠ[6] ܠܒܝܬ ܣܗܕܐ ܢܬܪܡܘܢ[7]. ܘܗܟܢܐ ܐܙܠܘ. ܘܟܕ[8] ܒܬܪ
ܕܐܚܫܡܢ ܘܐܙܠ[9] ܟܠ ܐܢܫ ܕܢܬܢܝܚ. ܢܦܩ ܗܘ ܘܐܙܠ[10] ܘܥܒܕ ܨܠܘܬܐ.
ܘܐܦܩ ܐܢܘܢ ܟܠܗܘܢ. ܘܐܫܬܟܚܘ ܒܨܦܪܐ ܫܠܝܢ ܘܡܦܟܚܝܢ. ܘܚܙܝܢ. ܘܐܚܕ ܠܢ[11]
ܬܗܪܐ ܒܚܝܠܐ ܕܨܠܘܬܗ[12] ܕܩܕܝܫܐ[13]. ܬܘܒ ܬܗܪܝܢ[14] ܒܗ ܝܬܝܪܐܝܬ. ܕܡܢ ܒܬܪ ܥܡܠܐ
ܩܫܝܐ ܐܦ ܠܐ ܗܟܢܐ ܡܬܡܣܝ ܗܘܐ. ܣܝܓܐ ܓܝܪ ܕܥܘܡܪܐ ܗܘ ܐܝܬ ܗܘܐ. ܘܬܐܢܬܐ ܚܕ
ܓܘܗ. ܘܐܙܠ ܗܘܐ ܐܝܬܝ[15] ܚܠܐ ܘܣܐܡ[16] ܡܢ ܬܝܡܢܗ[17] ܕܐܝܠܢܐ ܗܘ.
ܘܡܠܐ ܒܩܘܦܐ ܪܒܬܐ[18] ܩܛܠܐ[19] ܡܝܐ ܘܡܬܠܐ ܒܗ. ܘܡܫܬܩܠܗ ܕܢܪܝܢ ܗܘܐ ܒܠܚܘܕ

1. C om. ܕ. — 2. B ܘܡܫܒܚ. — 3. P ܡܢ. — 4. BP om. — 5. B ܘܡܣܠܘܢܝܘܢ C ܘܡܣܠܘܢܝܘܢ P ܘܡܣܠܘܢܝܘܢ. — 6. BP ܕܢܐܙܠܘܢ C ܕܢܐܙܠ. — 7. BP ܘܢܬܪܡܘܢ. — 8. P ܘ. — 9. CP ܘܐܙܠ. — 10. C ܘܐܙܠ. — 11. B ܐܚܕܝ ܘܐܚܕ. — 12. C pl. — 13. B ܕܛܘܒܢܐ. — 14. A ܬܗܪܝܢ. — 15. CP ܘܐܝܬܝ. — 16. P om. — 17. B ܕܬܝܡܢܐ ܠܓܒܐ P ܬܝܡܢܗ. — 18. B om. — 19. P ܩܛܠܐ.

accordingly all who were sick with various diseases and who had evil spirits ran to him, and the divine power that was in him would confidently heal them all, while everyone was amazed and thanked God; so that we also went to him in the district of the saint's martyrdom, i. e. in his exile (ἐξορία), and, when we had sat down to take food, five demoniacs together with their hands tied behind them and howling beat down the door and came and entered foaming; but the blessed man rebuked them, and ordered them to go to the martyrs' chapel and lie down; and so they went; and, after we had had supper and everyone had gone away to rest, he himself went out and went and made a prayer, and expelled them[1] all; and they were found in the morning at peace and in their right minds. And we saw it, and were seized with amazement at the power of the saint's prayer. We were further specially amazed at him, because after severe labour he was even so not remiss; for there was an enclosure in that monastery, and one fig-tree inside it, and he went and brought sand and laid it on the south side of that tree, and he filled

1. Sc. the demons.

ܩܘܠܬܐ ܪܒܬܐ ܕܡܝܐ ܩܪܝܪܐ ܘܬܠܝܗ̇ ܒܗ̇. ܘܩܘܒܠܗ ܗܘܐ ܒܪܟ[1] ܥܠ ܗܘ ܚܠܐ ܟܠܗ ܫܪܒܐ ܕܛܗܪܐ. ܘܡܬܚܡܡܝܢ ܗܘܝܢ ܡܢ
ܛܘܠܐ. ܟܕ ܕܝܢ ܗܘܐ ܥܠܡܐ ܙܒܢܐ ܗܘ̈ܘ. ܬܘܒ[2] ܗܘܘ ܐܬܪܕܝܘ. ܘܐܦ
ܡܕܡ ܕܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܐܫܬܕܪ ܠܗܘܢ. ܡܢ ܗܪ̈ܛܝܩܐ[3] ܐܫܬܩܠ. ܟܕ ܐܦ
* A 12 r° b. ܗܕܐ ܠܛܘܒܢܐ ܣܓܝ ܦܨܝܚܐ ܗܘܬ. ܟܕ ܐܡܪ. *ܕܐܩܠܘ ܡܢܢ ܡܘܒܠܐ ܦܓܪܢܐ.
ܕܒܬܪ ܪ̈ܘܚܢܝܬܐ[4] ܢܪܗܛ. ܡܢ ܕܝܢ ܕܫܠܡ ܠܗ ܠܩܕܝܫܐ ܝܘܚܢܢ ܒܐܓܘܢܐ
† B 163 v° b. †ܕܣܗܕܘܬܐ ܕܪܕܝܦܘܬܐ[5] ܫܢܝܐ ܬܪܬܥܣܪܐ. ܒܗ ܒܐܟܣܘܪܝܐ ܫܠܡ ܪܗܛܗ[6]. ܘܐܙܠ ܠܗ
ܠܘܬ ܐܘ̈ܢܐ[7] ܕܢܝܚܐ. ܩܕܡ ܕܝܢ ܙܒܢܐ ܕܫܘܠܡܗ ܕܩܕܝܫܐ: ܟܕ[8] ܠܘܬܗ ܐܝܬܝܢ
ܗܘܝܢ: ܟܕ ܫܡܥܬ ܡ̈ܠܐ ܕܛܝܒܘܬܐ ܕܢܦܩܢ ܗܘܝ̈ ܡܢ ܦܘܡܗ. ܐܬܟܫܦܢ ܗܘܝܢ[9]
ܕܢܐܡܪ ܠܢ. ܕܐܝܢܐ ܕܘܒܪܐ ܕܡܝܬܪܘܬܐ ܠܗ ܪܒ ܘܡܝܬܪ ܡܢ ܩܕܡ ܐܠܗܐ. ܡܢ[10] ܫܪܟܐ
ܕܕܘ̈ܒܪܐ ܕܡܝܬܪ̈ܘܬܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܐܡܪ. ܐ[11]. ܕܡܝܬܪ ܗܘ ܩܕܡ ܐܠܗܐ: ܡܢ
ܫܥܒܕܐ ܕܡܫܡܠܝܐ ܒܡܠܝܢ ܕܦܘ̈ܩܕܢܐ ܠܗ. ܕܒܗܘܢ ܐܘܪ̈ܚܬܐ ܕܙܕܝܩܘܬܐ ܠܐ
ܐܝܬ. ܗܢܐ ܕܟܠܗ ܡܢܗ ܡܬܚܫܚܝܢ. ܟܠܗܘܢ ܙܢ̈ܝܐ ܕܡܝܬܪ̈ܘܬܐ[12] ܕܦܘܠܚܢܐ

1. P. ܟܕ ܐܦ. — 2. CP ܡܢ. — 3. B ܗܪܛܝܩܐ CP ܐܫܬܩܠܘ. — 4. A ܪܘܚܢܐ. — 5. P om. ܕ init. — 6. B ܫܠܡ ܪܗܛܗ ܒܗ ܒܐܟܣܘܪܝܐ. — 7. A sing. P ܐܘܢܐ. — 8. P ins. ܕܝܢ. — 9. P om. — 10. C om. ff. to ܡܢ. — 11. In B the numerals are in marg. P ܗ̇. — 12. P ins. ܐܝܟ.

a large jar with cold water and hung it on it; and he continued kneeling over against it on that sand all through the extreme noonday heat, while we were parched even by the shade in consequence of the heat. Again, when they had passed a short time, they were again driven from that place also, and that which had been sent to them by the grace of God was taken by the heretics, while this also gave much pleasure to the blessed man, who said, « They have relieved us of a bodily burden that we may run after spiritual things ». But, after twelve years had been completed by the holy John in the conflict (ἀγών) of the martyrdom of persecution, he ended his course in the same exile (ἐξορία), and went to the mansions of rest[1]. Before the time of the saint's end, when we were with him, when I had heard the words of grace that used to come out of his mouth, we entreated him to tell us what line of virtue seemed to him to be greater and more excellent than the other lines in God's sight. The blessed man said : 1. « Among all the courses of justice nothing is greater in God's sight than submission that is perfect in performing its obligations, in which are comprised all the types of

1. This would be in 533.

ܠܒܠ ܠܐܠܗܐ. ܒ[1]. ܬܘܒ ܫܘܐܠܐ[2] ܕܬܪܝܢ ܠܗ ܠܛܘܒܢܐ. ܡܢܢ ܐܬܩܪܒ. ܕܐܢ[3]
ܗܟܢܐ ܪܒ ܗܘ ܡܢ ܟܠ ܐܝܟ ܕܐܡܪܬ[3] ܐܒܘܢ. ܐܝܟܢܐ ܢܨܚܢܐ* ܚܙܝܢ ܚܢܢ
ܕܝܚܝܕܝܐ ܘܡܕܒܪܝܐ. ܗܠܝܢ ܕܠܝܬ[5] ܗܘܐ ܠܗܘܢ ܫܡܥܬܐ. ܘܠܘܬ ܕܫܪܟܐ ܕܛܘܒܢܐ
ܗܠܝܢ ܕܐܦ ܠܐܬܘܬܐ ܥܒܕܘ ܘܚܝܠܐ ܪܘܪܒܐ[6]. ܘܗܐ ܗܠܝܢ ܠܐ ܒܫܡܥܬܐ ܕܒܪܝܢ
ܗܘܘ. ܘܡܬܝܕܥܢܘܬܗܘܢ ܗܘܬ ܠܟܠ ܐܢܫ. ܦܘܫܩܗ ܕܩܕܝܫܐ[7]. ܐܬܒܝܢ* ܐܚܘܢ
ܒܡܠܐ ܐܠܗܝܬܐ. ܘܗܢܝܢ ܡܚܘܝܢ[8] ܦܠܐܬܐ ܕܚܝܠܐ ܕܟܣܐ ܒܗܝܢ. ܫܡܥܝܢ ܚܢܢ
ܠܫܠܝܚܐ ܩܕܝܫܐ[9] ܕܐܡܪ. ܕܥܒܕܐ[10] ܕܟܠ ܐܢܫ ܡܬܓܠܐ. ܝܘܡܐ ܓܝܪ[11] ܡܓܠܐ ܠܗ
ܢܓܠܐ* ܠܗ. ܘܠܘܬ ܡܠܦܝܢ[12] ܡܢܗ ܕܐܡܪ. ܕܕܚܠܬܐ[13] ܗܝ ܪܒܬܐ ܠܡܦܠ
ܒܐܝܕܘܗܝ ܕܐܠܗܐ[13]. ܘܠܘܬ ܠܢܒܝܐ ܫܡܥܝܢ ܕܡܟܪܙ ܥܠ ܕܝܢܘܗܝ ܕܐܠܗܐ.
ܕܕܝܢܝܟ ܐܝܟ ܬܗܘܡܐ ܪܒܐ ܗܘ ܕܠܐ[1] ܠܡܬܥܩܒ ܡܬܥܩܒܝܢ[14]. ܡܢ ܐܝܟܐ ܗܘܐ
ܐܡܪ ܠܝ[15] ܡܕܡ ܕܗܘ[16] ܕܒܝܘܡܐ ܕܕܚܝܠܐ[17] ܕܕܝܢܐ ܠܣܓܝܐܐ. ܡܢ ܐܝܠܝܢ
ܕܐܝܟ ܕܐܡܪܬ ܒܚܝܠܐ ܢܨܝܚܘ ܘܒܐܬܘܬܐ ܘܒܬܕܡܪܬܐ. ܡܠܬܐ ܗܝ ܕܒܡܬܠܘܗܝ

* C fol. ... * A 12 v ... * B fol. ...

1. CP om. — 2. P ܫܘܐܠܐ. — 3. P om. ܕ init. — 4. P ins. ܐܘ. — 5. B ܠܝܬ ܕܠܐ ܐܝܟ ܡܕܡ ܕܗܘ. — 6. C ܘܬܕܡܪܬܐ ܘܚܝܠܐ ܪܘܪܒܐ ܘܡܫܬܠܡܢ ܥܒܕܘ. — 7. P ܩܕܝܫܐ ܕܝܢ ܕܗܝܡܢ ܡܬܘܗ ܘܡܠܬܗ. — 8. B ܡܚܘܝܢ ܘܗܘܝܢ. — 9. B ܦܘܠܘܣ. — 10. B pl. — 11. P om. — 12. B ܡܠܦܝܢܢ. — 13. BP ins. ܗܝ. — 14. B ܡܬܥܩܒܝܢ ܠܡܬܥܩܒ. — 15. P ܠܝ. — 16. A ܡܕܡ. — 17. A in erasure B ins. ܘܗܘ.

virtue that bring near to God ». II. Again a second question was presented to the same blessed man by us. « If, as you have said, our father, submission is thus greater than everything, how is it that we see triumphs won by solitaries and hermits who had not submission, and by the other blessed men moreover who also wrought miracles and great acts of power, and lo! these did not live in submission, and their virtue was manifest to everyone? » The saint's explanation. « Consider, our brother, the divine words, and they will themselves show an example of the power that is hidden in them. We hear the holy apostle saying, 'Every man's work shall be made manifest; for that day shall make it manifest'[1]. And we have learned again from him in that he says, 'There is great fear of falling into God's hands'[2]. And again we hear the prophet proclaiming of God's judgments, 'They are like a great deep that is not fathomed at all'[3]. Whence is it now[4] tell me that on the dreadful day of judgment to many among those who as you said were distinguished by acts of power and by signs and by miracles the words of our Lord will be spoken in answer, which in his parables he said to those

1. I Cor., III, 13. — 2. Hebr., x, 31. — 3. Ps. XXXVI, 7. — 4. This phrase, which occurs again below (p. 46, l. 6), perh. means 'May it not be?' 'What is the difficulty?'.

ܐܡܪ¹ ܠܗܘ ܐܝܠܝܢ ܕܐܡܪܝܢ ܗܘܘ ܠܗ܂ ܡܪܢ ܡܪܢ² ܠܐ ܒܫܡܟ ܐܬܢܒܝܢ܂
ܘܒܫܡܟ ܚܝܠܐ³ ܥܒܕܢ܆ ܘܗܘ ܠܗ ܢܐܡܪ ܠܗܘܢ܂ ܕܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ
ܝܕܥ ܐܢܐ ܠܟܘܢ܂ ܘܬܘܒ ܥܠ ܐܝܠܝܢ ܕܫܠܡܘ ܪ̈ܗܛܝܗܘܢ ܒܡܫܥܒܕܘܬܐ ܕܡܛܠ
ܐܠܗܐ܆ ܟܕ ܫܒܩܝܢ ܨܒܝܢܗܘܢ ܘܥܒܕܝܢ ܕܪ̈ܒܢܝܗܘܢ ܘܕܐܚ̈ܝܗܘܢ[4]܆ ܘܡܒܣܪܝܢ[5]
ܠܒܢ̈ܝܢܫܐ ܘܥܪܩܝܢ ܐܦ[6] ܡܢ ܡܚܘܝܬܐ ܕܡܝܬܪܘܬܐ܂ ܡܢ ܐܝܟܐ ܐܡܪ
ܠܝ ܐܢ ܕܕܝܠܗܘܢ ܐܝܬܝܗ ܗܝ ܛܘܒܐ܂ ܕܡܢ ܗܘ ܡܪܐ ܕܛܘ̈ܒܐ ܠܡܟܝ̈ܟܐ ܐܬܝܗܒܬ܂
* A 12 v° b. ܘܠܡܣܟ̈ܢܐ[7] ܒܪܘܚ ܐܝܟܢܐ ܕܐܦ ܒܢܒܝܐ ܐܡܪ ܗܘ܂ ܕܛܒ ܗܘ ܚܕ ܕܥܒܕ ܨܒܝܢܐ
ܡܢ ܐܠܦ܂ ܒܡܢܐ[8] ܕܪ̈ܙܘܗܝ ܕܕܚܝܠܐ[9] ܕܐܠܗܐ ܕܕܝܢܐ ܡܢ ܐܝܟܐ ܡܣܬܟܠܝܢ
* B 164 r° b. ܠܡܕܪܟܘ܂ ܘܦܘܪܣܗ ܕܒܟܐܢܘܬܐ[10]܂ ܘܠܝ ܗܟܢܐ ܡܬܚܫܒܐ܂ ܕܐܝܠܝܢ ܕܫܠܡܘ
ܝܘ̈ܡܝܗܘܢ ܒܡܫܥܒܕܘܬܐ ܕܙܕܩ ܐܝܟ ܐܡܪ ܡܠܬܐ[11] ܕܐܘܢܓܠܝܘܢ[12]܂ ܠܕܝܢܐ ܠܐ
ܐܬܝܢ܂ ܐܠܐ ܫܢܝܘ ܠܗܘܢ ܡܢ ܡܘܬܐ ܠܚܝ̈ܐ܂ ܬܘܒ ܫܘܐܠܐ[13] ܕܬܠܬܐ܂ ܘܐܝܢܐ ܐܝܬܝܗ
* C 277 v° b. ܡܫܥܒܕܘܬܐ ܗܕܐ ܕܗܟܢܐ ܪܒܐ ܒܥܝ̈ܢܝܟܘܢ ܐܘ ܐܒܘܢ[14]܂ ܘܐܝܟܢܐ ܙܕܩ ܕܢܬܕܒܪ[15]

1. P ܐܡܪܝܢ. — 2. P om. — 3. C ins. ܡܫܝ̈ܚܐ. — 4. A om. ܕ B ܘܕܐܚ̈ܝܗܘܢ. — 5. B ins. ܐܢܘܢ. — 6. B ܐܦ P om. — 7. B ܘܠܡܣܟ̈ܢܐ P ܘܠܡܣܟ̈ܢܐ. — 8. B ܒܡܢܐ ܕܝܢ. ܕܠܐ ܟܕܘ, A ܒܡܢܐ ܕܝܢ C ܒܡܢܐ ܕ. — 9. C om. — 10. P ܕܒܟܐܢܘܬܐ ܘܦܘܪܣܗ ܠܡܕܪܟܘ ܕܝܢܐ ܕܚܝܠܐ ܡܣܬܟܠܝܢ. — 11. B ܐܝܟ ܡܠܬܐ ܕܚܝܐ : ܐܢܘܢ. — 12. B ܕܡܪܢ C ܕܐܘܢܓܠܝܘܢ. — 13. P ܫܘܐܠܐ. — 14. B ܒܥܝ̈ܢܝܟܘܢ... ܐܠܗܘܬܐ ܐܒܘܢ C ܡܫܥܒܕܘܬܐ ܗܝ for ܗܕܐ ܡܫܥܒܕܘܬܐ CP om. ܐܘ. — 15. B ins. ܛܘܒܐ ܐܡܪ (in red).

who said to him, 'My Lord, have we not in thy name prophesied, and in thy name done acts of power?', and he on his side will say to them, 'Verily I say unto you I know you not'[1]. And again in the case of those who finished their courses in submission for God's sake, setting their will aside and doing that of their masters and of their brethren, and despising men and shunning even the appearance of virtue, whence is it tell me if that blessing is theirs which was given by the Lord of blessings to the lowly, and to the poor in spirit[2], as he also states in the prophet, 'Better is one who doeth the will than a thousand'[3]? Whence can we understand the secrets of God's dreadful final judgment, and his provision made in righteousness? And my opinion is this, that those who have spent the days of their life in due submission, according to the gospel (εὐαγγέλιον) saying, come not to judgment, but have passed from death to life[4]. »

Again the third question. « And what is the submission which is so great in your eyes, O our father?, and how should the man conduct himself who

1. Matth., VII, 22, 23. — 2. *Ibid.*, V, 3, 4. — 3. Ps. LXXXIV, 11 (?). — 4. John, V, 24.

ܐܝܟܢܐ ܕܣܡ ܢܦܫܗ ܠܫܘܥܒܕܐ. ܘܢܬܡܛܝܗ̇[1] ܠܗܕܐ ܡܝܬܪܘܬܐ ܕܐܡܪܬ[2]. ܕܝܬܪܬ[3]
ܡܢ ܟܠܗܘܢ ܙܢ̈ܝܐ ܕܡܝܬܪܘܬܐ. ܘܐܝܠܝܢ ܛܘ̈ܦܣܐ ܦܐܝܢ ܠܗ ܕܢܚܙܐ ܠܗܘ[4]
ܕܡܫܬܥܒܕ. ܦܢܐ ܦܬܓܡܐ ܕܗܘ ܛܘܒܢܐ[5]. ܛܘ̈ܦܣܐ ܐܝܬܝܗܘܢ ܣܓܝ̈ܐܐ.
ܘܐܝܬ[6] ܫܘܥܒܕܐ ܕܟܕ ܡܬܚܙܐ ܫܘܥܒܕܐ[7] ܕܚܘܣܪܢܐ ܡܘܠܕ ܠܣܓܝ̈ܐܐ. ܟܕ ܗܘܐ
ܒܡܫܬܠܡܢܘܬܐ ܒܡܪܘܕܘܬܐ[8]. ܘܒܨܒܝܢܗ ܕܢܦܫܗ ܕܗܘ[9] ܕܡܬܚܙܐ ܡܫܬܥܒܕܢܐ
ܘܒܫܪܟܐ[10] ܕܐܚܪ̈ܢܝܬܐ. ܘܗܕܐ[11] ܠܓܗܢܐ[12] ܢܓܕ ܘܠܐ ܠܚܝ̈ܐ. ܫܘܥܒܕܐ ܕܝܢ ܕܙܕܩ
ܠܕܚܠܬ ܐܠܗܐ ܐܝܬܘܗܝ. ܗܢܐ. ܗܘ ܕܐܦ[13] ܒܫܘܚܠܦܐ ܕܪ̈ܥܝܢܐ ܙܕܩ ܕܢܗܘܐ ܡܫܚܠܦ.
ܗܘ ܕܡܛܝܒ[14] ܠܡܚܛܦ ܦܐܪ̈ܐ ܪܘܚܢܝ̈ܐ[15]. ܢܗܘܐ ܡܛܝܒ * ܠܡܫܡܥ *A 131 r° a.
ܟܠ[16] ܕܡܬܦܩܕ ܠܗ ܦܫܝܛܐܝܬ. ܘܠܡܣܥܪ ܚܦܝܛܐܝܬ. ܟܕ ܠܐ ܕܐܢ ܠܗܘ
ܕܦܩܕ ܠܗ. ܘܡܬܪܥܐ[17] ܕܗܢܐ ܒܥܘܠܐ ܦܩܕ[18] ܠܝ. ܐܠܐ ܣܘܥܪܢܐ ܕܠܒܪ ܡܢ
ܕܚܠܬ ܐܠܗܐ[19] ܕܚܛܝܬܐ * ܡܛܠ ܠܐ[20] ܦܩܕ. ܟܕ ܛܘܦܣܐ ܒܢܦܫܗ ܛܥܝܢ[21] *B 164 v° a.
ܕܪܝܫ ܐܒܗ̈ܬܐ ܐܒܪܗܡ. ܗܘ ܕܠܐ ܥܩܒ ܐܘ[22] ܐܬܚܪܝ. ܠܘܬ ܗܘ ܕܦܩܕ ܠܗ ܕܕܒܪ
ܠܒܪܟ[23] ܠܝܚܝܕܝܟ ܠܗܘ[24] ܕܪܚܡ ܐܢܬ[25] ܠܐܝܣܚܩ. ܘܠܟ ܐܣܩܝܗܝ ܠܗ

1. B ܘܐܬܡܛܝܗ̇. — 2. B ܕܐܡܪܬܝܢ. — 3. P ܕܝܬܪ. — 4. P ins. ܐܢܫ. — 5. B om. C ܕܩܕܝܫܐ for ܛܘܒܢܐ. — 6. B ܐܝܬ. — 7. BP ܗܘ ܫܘܥܒܕܐ. — 8. B om. C ܐܘ ܒܡܪܘܕܘܬܐ. — 9. B ܗܘ. — 10. C ins. ܐܦ. — 11. B ܗܢܐ. — 12. C ܠܓܗܢܐ. — 13. B ܕ P ܕܐܦ. — 14. B ܗܘ ܕܡܛܝܒ C ܗܘ ܕܗܘܐ ܡܛܝܒ P ܕܗܘܐ ܡܛܝܒ. — 15. P ܪܘܚܢܝܐ. — 16. C ins. ܡܐ. — 17. C om. — 18. B ܦܩܕ. — 19. B ins. ܐܘ : ܗܘ. — 20. B om. — 21. B ܛܥܝܢ. — 22. CP om. — 23. P ܕܒܪܟ. — 24. B ܘܠܗܘ ܕܝܚܝܕܝܟ P ܘܠܗ ܕܝܚܝܕܝܟ. — 25. B ins. ܠܗ.

has set himself to practise submission, and how should he attain to this virtue which you have mentioned, which you have magnified beyond all classes of virtue, and what models are suited for the man who is submissive to observe? » The answer of the same blessed man. « There are many models; and there is a submission which while appearing submission begets loss for many by being accompanied by pride and by contumacy, and by the personal wishes of the man who seems submissive and by all the other things; and this leads to hell and not to life. But the submission which properly belongs to religion is this (which should also vary according to difference of inclination), that he who is ready to snatch spiritual fruits should be ready to listen to every order that is given him simply, and to carry it out diligently, not judging the man who gave him the order, and thinking 'This man has ordered me wrongly', unless he orders some act of sin that is at variance with religion, carrying in himself the model of the patriarch Abraham, who made no question or objection against him who ordered him « Take thy son thine only son him whom thou lovest, Isaac, and

ܠܥܠܬܐ ܥܠ ܚܕ ܡܢ ܛܘܪ̈ܐ. ܟܕ ܗܢܐ[1] ܩܒܠ ܦܘܩܕܢܐ ܡܛܠ ܝܚܝܕܗ[2]. ܠܐ
ܕܢ ܗܘ ܕܩܕܡܬܗ ܕܐܡܪ[3] ܠܗ ܕܒܐܝܣܚܩ ܢܬܩܪܐ ܠܟ ܙܪܥܐ. ܘܢܗܘܐ ܙܪܥܟ ܐܝܟ
ܚܠܐ ܕܝܡܡ̈ܐ ܘܐܝܟ ܟܘܟܒ̈ܐ ܕܒܫܡܝܐ. ܘܟܕ ܐܡܪ ܠܗ ܕܙܠ ܩܛܘܠܝܗܝ ܠܗܘ
ܕܡܬܡܠܟ[4] ܗܠܝܢ ܐܬܡܠܟ ܠܗ ܗܢܐ[5]. ܩܒܠܗ[6] ܦܫܝܛܐܝܬ. ܘܠܚܘܕܘܗܝ ܚܫܒ
ܠܡܚܘܝܘ ܡܫܡܠܝܘܬܐ ܕܡܫܬܡܥܢܘܬܐ[7]. ܘܠܡܘܒܠܘ ܠܢܟܣܬܐ[8] ܠܗܘ ܕܒܗ ܢܬܩܪܐ ܠܗ ܙܪܥܐ
ܠܡܫܠܡܘ ܢܟܣܐ. ܘܝܬܝܪܐ ܡܢ ܟܠܗܝܢ. ܕܗܘ ܒܐܝܕ̈ܘܗܝ ܢܟܘܣ ܠܝܚܝܕܗ[9]. ܟܕ ܠܐ
ܐܬܦܠܓ ܘܐܡܪ. ܕܐܬܡܠ ܗܘܐ ܐܡܪ ܠܝ ܕܒܗܢܐ ܒܪܐ[10] ܢܬܩܪܐ ܠܟ ܙܪܥܐ. ܘܗܫܐ ܐܡܪ[11]
ܕܙܠ ܢܟܘܣܝܗܝ. ܘܐܝܟܢܐ ܡܬܩܪܐ ܒܗ[12] ܙܪܥܐ ܡܢ ܒܬܪ ܕܢܬܢܟܣ. ܘܝܬܝܪ̈ܬܐ ܡܢ
*A 131 b *C 278 ܗܠܝܢ ܗܘܝ ܥܒܕ̈ܐ ܒܣܘܥܪ̈ܢܘܗܝ[13] ܕܛܘܒܢܐ ܐܒܪܗܡ. ܐܠܘ ܒܥܐ ܕܢܥܒܕ
*B 165 ܥܠ ܗܘ ܕܦܩܕ ܠܗ ܠܬܪ̈ܝܢ ܦܘܩܕ̈ܢܝܢ ܕܗܟܢܐ ܒܢܘܟܪܝܐܝܬ ܡܬܚܙܝܢ
ܗܘܘ ܕܡܣܬܟܠܝܢ ܘܡܣܬܪܩܝܢ[14] ܚܕ ܠܚܕ[15]. ܐܠܐ ܘܠܗܘ ܕܡܠܟ ܗܝܡܢ ܘܐܬܬܟܠ
ܕܠܐ ܦܘܠܓܐ. ܘܠܗܘ ܕܦܩܕܗ ܥܠ ܢܟܣܬܗ ܕܒܪ ܡܘܠܕܐ. ܩܒܠܗ. ܘܐܬܦܪܣ

1. Mss. ܗܘܐ. — 2. CP ܝܚܝܕܗ. — 3. B ܐܬܐܡܪܬ. — 4. B ܕܗܠܝܢ (sic). — 5. C ܗܘܐ P om. — 6. P ܩܒܠܗ. — 7. B ܘܡܫܬܡܥܢܘܬܐ ܕܡܫܡܠܝܘܬܐ. — 8. C ܘܠܡܘܒܠܘ. — 9. C ܠܝܚܝܕܗ. — 10. C om.. — 11. B ins. ܠܝ. — 12. A bis, but 2nd appy. deleted. — 13. P ܒܣܘܥܪܢܘܗܝ ܗܘܐ ܒܗܘܢ ܗܘܘ. ܥܒܕ̈ܐ. — 14. B ܘܡܣܬܪܩܝܢ ܕܡܣܬܟܠܝܢ C ܘܡܣܬܪܩܝܢ ܕܡܣܬܟܠܝܢ P ܘܡܣܬܪܩܝܢ ܕܡܣܬܟܠܝܢ. — 15. B ܠܚܕ̈ܕܐ.

go offer him up to me as a whole burnt-offering upon one of the mountains »[1]. And, when this man received the order concerning his only son, he did not judge the saying that preceded it which he said to him « In Isaac shall thy seed be called', and 'His seed shall be as the sand of the seas and as the stars in heaven'[2]; and, when he said to him to whom this son was promised for these purposes 'Go kill him', he accepted it simply, and only determined to show perfect obedience, and to carry to slaughter him in whom he promised him that his seed should be called; and, what is greater than all, with his own hands to sacrifice his only son, without thinking and saying, 'Yesterday he said to me, « In this son shall thy seed be called », and now he said, « Go sacrifice him », and how will seed be called in him after he has been sacrificed?' And yet more facts than these were to be found in the affair of the blessed Abraham, if he had sought to raise objection against him who ordered him to carry out these two orders which thus seemed outwardly to be opposite to and inconsistent with one another; but he even undoubtingly believed and trusted him who promised, and to him who

1. Gen., XXII. 2. — 2. Id., XXI, 12; XXII. 7.

ܠܡܫܡܥ[1] ܘܠܐ ܒܥܘܩܒܐ[2]. ܘܟܕ ܙܟܝܐ ܗܘܐ[3] ܘܡܫܬܡܥ[4] ܠܡܗܝܡܢܘܬܐ[5]
ܘܠܡܫܬܥܒܕܢܘܬܐ[6]. ܐܫܬܘܝ ܕܢܗܘܐ ܪܫܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ. ܗܟܢܐ ܗܟܝܠ ܐܦ
ܗܘ ܗܘ ܕܡܫܬܥܒܕ ܡܛܠ ܐܠܗܐ. ܕܗܘ ܗܘ ܢܗܘܐ ܡܛܝܒ ܠܡܥܒܕܘ ܡܕܡ
ܕܐܬܦܩܕ ܠܗ. ܘܠܐ ܕܢܕܘܢ ܠܗܘ ܕܦܩܕ[7]. ܗܘ ܗܘ ܕܦܩܕ[8] ܐܢ ܒܢܟܝܠܘܬܐ ܦܩܕ[7] ܐܘ ܐܢ
ܒܟܐܢܘܬܐ. ܗܘ ܗܘ ܢܬܠ ܦܬܓܡܐ ܥܠ ܐܝܠܝܢ ܗܠܝܢ ܕܡܢܗ ܡܬܦܩܕܝܢ.
ܐܝܬ ܗܘ ܠܗ ܓܝܪ. ܐܦ ܠܗܘ[9] ܕܡܢܗ ܡܬܦܩܕ[10] ܕܪܕܐ[11] ܠܗ ܐܢ ܒܢܟܝܠܘܬܐ
ܢܦܩܘܕ. ܒܬܪ ܗܠܝܢ ܕܝܢ ܙܕܩ ܗܘ ܠܕܡܕܒܪ[12] ܐܠܗܐ ܒܝܕ ܫܡܫܬܐ ܡܫܬܥܒܕܢܘܬܐ[13].
ܕܢܗܘܐ ܐܝܬ ܠܗ ܒܗ ܦܘܪܫܢܐ ܒܟܠܗܘܢ ܣܘܥܪ̈ܢܐ ܕܡܩܪܒܝܢ ܠܡܘܬܪܢܐ ܪܘܚܢܝܐ[14]. ܕܢܗܘܐ
ܢܥܒܕ ܠܗܘܢ ܗܘ ܗܘ ܟܕ ܕܗܘ ܦܪܝܫܐܝܬ. ܗܢܘ ܕܝܢ ܕܢܫܡܫ ܠܩܕܝܫܐ. ܘܢܫܝܓ[15]
ܪ̈ܓܠܐ ܕܐܟܣܢܝܐ. ܘܢܢܝܚ[16] ܐܢܘܢ ܒܟܠ ܕܣܢܝܩܝܢ. ܘܢܚܠܠ[16] ܡܐܢܝܗܘܢ.
ܘܢܚܝܛ[16] ܟܠ ܕܡܨܛܪܝܢ[17]. ܘܢܣܥܘܪ ܠܟܪ̈ܝܗܐ. *ܘܢܬܒܛܠ ܕܢܝܚܐ ܕܐܚܘܗܝ ܒܟܠ
ܦܘ̈ܪܣܝܢ. ܘܢܗܘܐ[16] ܫܗܪ ܘܥܝܪ ܘܡܨܠܐ ܘܡܬܬܢܚ ܩܕܡ ܐܠܗܐ ܒܟܠ ܥܕܢ.

1. C om. — 2. P ܒܥܘܩܒܐ. — 3. P ins. ܠܗ. — 4. ACP ܡܫܬܡܥ, but A corr. in later hand. — 5. P ܠܗܝܡܢܘܬܐ. — 6. A ܠܡܫܬܥܒܕܢܘܬܐ. — 7. B ܦܩܕ for ܦܩܕ. — 8. B om.. — 9. CP ܠܗܘ. — 10. P ܕܦܩܕ. — 11. Appy. corr. from ܕܪܕܐ in ACP ܕܪܕܐ. — 12. B ܕܡܕܒܪܐ. — 13. C om. P ܡܫܬܥܒܕܘܬܐ. — 14. BP ܪܘܚܢܝܐ. — 15. B ܘܢܫܝܓ. — 16. B with ܘ init.. — 17. B ܕܡܬܦܪܬܝܢ.

instigated him to kill the son of promise he assented, and he made ready to do it without inquiry; so that in virtue of this will that was submissive to faith and of obedience he attained the position of chief in the kingdom of heaven. So therefore he who is made submissive for God's sake should himself be ready to perform what has been ordered him without judging the man who gave the orders; and the man who gave the orders, whether he gave them wrongly or rightly, shall himself give account for the orders given by him; for the man himself also from whom he receives them has one who will reprimand him if he give a wrong order. Besides these things it is the duty of the man who professes religion by means of submission to have in him discretion in all matters that conduce to spiritual benefits, that whoever he is he may carry them out discreetly; i. e. to wait upon the saints, to wash the feet of strangers, to relieve them in all that they need, to clean their clothes, to mend all that are torn, to visit the sick, to concern himself about the relief of his brethren in all ways, to keep watch and vigil and pray and sigh before God at all seasons, and 'keep his tongue from evil, and his lips

[illegible]

[illegible]

ܘܨܠܐ ܒܚܫܐ ܠܘܬ ܐܠܗܐ ܕܢܐܬܐ ܠܡܥܕܪܢܗ[1]. ܘܢܦܪܩܝܘܗܝ[2] ܡܢ ܢܟܠܗ ܘܡܢ ܛܢܦܘܬܗ.
ܚܫܐ ܗܟܝܠ ܗܢܐ ܐܚܘܢ ܟܠ ܕܨܒܐ ܕܢܥܪܘܩ ܘܢܛܪ ܕܟܝܘܬܐ ܫܪܝܪܬܐ ܗܝܡܢ. ܗܘ
ܒܪܐ[3] ܕܢܛܪ ܢܦܫܗ[4] ܘܢܛܪ ܕܟܝܘܬܐ[5] ܕܥܪܩ. ܘܢܬܕܟܐ[6] ܡܢ ܟܠܗ ܛܘܠܫܐ
ܕܒܣܪܐ ܘܪܘܚܐ. ܡܣܬܢܩ[7] ܠܕܡܥܐ ܘܨܠܘܬܐ. ܘܬܢܚܬܐ ܣܓܝܐܬܐ ܡܢ[8] ܒܨܝܪܘܬܐ ܕܡܐܟܘܠܬܐ.
ܡܛܠ ܕܪܓܬܐ ܠܡܐܟܘܠܬܐ ܕܡܦܝܣܢ ܠܛܥܡܐ ܗܘܬ ܓܘܡܨܐ ܥܡܝܩܬܐ[9]. ܕܠܝܬ ܒܗ[10]
ܩܘܡܐ ܩܝܡܐ. ܙܗܝܪܘܬܐ ܕܡܢ[11] ܙܢܝܘܬܐ. ܠܐ ܬܣܒܪ ܕܗܕܐ ܒܠܚܘܕ ܐܝܬܝܗ.
ܕܒܓܠܐ ܓܘܫܡܐ ܕܓܘܫܡܐ[12] ܠܘܬ ܓܘܫܡܐ. ܐܠܐ ܘܕܣܓܝܐ[13] ܡܢܗ ܙܒܢܐ[14] ܣܓܝܐܐ. ܗܝ
ܙܢܝܘܬܐ ܕܟܣܝܬܐ ܕܠܒܐ ܘܕܡܚܫܒܬܐ ܐܝܬܝܗ. ܗܝ ܕܠܘܬܗ ܘܠܐ ܠܢ ܠܡܙܕܗܪܘ
ܘܠܡܬܛܪܢܘ ܒܚܦܝܛܘܬܐ. ܡܛܠ ܕܣܓܝܐܢ ܐܢܝܢ ܢܟܠܐ. ܗܠܝܢ ܕܒܗܝܢ
ܡܫܬܪܝܢ ܫܐܕܐ ܡܪܘܕܐ ܒܟܣܝܐ ܝܬܝܪ ܡܢ ܕܒܓܠܝܐ. ܠܡܨܝܕܘ ܘܠܡܛܒܥܘ
ܘܠܡܛܢܦܘ[15] ܠܢܦܫܐ ܗܝ ܕܡܫܘܕܝܐ ܕܟܝܘܬܐ ܠܡܪܗ[16] ܡܫܬܕܠܝܢ. ܒܢܟܠܝܗܘܢ ܝܬܝܪ

1. P ܘܡܥܕܪܗ ܐܠܐ. — 2. A appy. corr. from ܘܢܦܪܩܝܘܗܝ B appy. ܘܢܦܪܩܝܘܗܝ. — 3. CP om.. — 4. P ins. ܒܗ. — 5. B ܢܦܫܗ. — 6. ܘ deleted in A. — 7. B ܡܣܬܢܩ P ܡܣܬܢܩ. — 8. CP ܘܬܢܚܬܐ ܡܢ. — 9. P. pl.. — 10. BP ܒܗܘܢ. — 11. A leaf is here missing in P, the lacuna reaching to p. 53, l. 11. — 12. C om — 13. C ins. ܗܘ. — 14. B ܙܒܢܝܢ — 15. B ܘܠܡܛܢܦܘ ܘܠܡܛܢܦܘ. — 16. B ܠܡܪܗ with ܗ above l

stainer and darkener of the soul, and will cry in affliction to God to come to his aid, and rescue him from his fraud and from his filthiness? In the case therefore of this passion, our brother, he who wishes to escape from it and keep true purity, and be purified from all pollution of the flesh and of the spirit, needs tears and prayers and many sobs, and parcity of food, and abstinence from dishes of varying tastes, because the desire of dishes that please the taste are[1] a deep cavern in which is no standing-ground. But think not that precaution against fornication is this only, precaution against that which consists in the open contact of body with body, but that also which is many times greater than this, the secret fornication of the heart and of the thoughts, is that against which we ought to take special precautions and be diligently on our guard; because many are the wiles by which the rebellious fiends endeavour in secret fashion rather than in that which is open to cheat and submerge and defile the soul that promises purity to its Lord, and strive by their deceits rather than that which is open[1] to stain and submerge with many kinds of filthinesses, from the mention of which

1. Sic syr.

ܕܛܢܦܘܬܐ ܟܕ[1] ܢܩܠܝܢܘܢ ܡܬܪܓܫܝܢ ܠܦܬܟܪܐ[2] ܘܠܡܬܛܥܝܘ ܡܠܝܪ[3] ܡܢ
ܕܟܠܝܐ. ܗܠܝܢ ܕܠܥܠܬܐ ܐܝܟ ܒܥܘܬܐ ܪܒܬܐ ܡܬܠܐ ܐܢܐ. ܥܠ ܣܓܝܐܘܬܗܘܢ[4]
ܕܡܢ ܠܐܢܫܐ ܫܓܝܫܬܐ ܡܬܡܠܐ ܐܢܐ: ܡܛܠ ܕܣܓܝܐܐ ܕܟܕ ܡܢ ܙܢܝܘܬܐ ܓܠܝܬܐ
ܙܗܝܪܝܢ. ܠܐܚܪܢܝܬܐ ܒܛܘܫܝܐ ܒܝܕ ܪܓܬܐ[5] ܕܒܣܪܐ ܡܬܛܡܝܢ ܠܗ[6] ܠܢܦܫܐ
ܥܡ ܦܓܪܐ ܡܪܝܪܐܝܬ ܒܝܕ ܦܘܕܐ ܕܒܗܬܬܐ. ܗܠܝܢ ܕܠܐ ܒܟܝܐ ܪܒܐ ܘܠܐܢܚܬܐ
ܕܥܩܐ ܣܢܝܩܝܢ. ܘܐܝܟܢܐ[7] ܢܪܡܘܢ ܠܡܚܘܬܐ ܗܕܐ ܡܠܒܫܐ ܕܗܟܢܐ ܢܦܠܛܘܢ ܡܢ ܕܝܢܐ ܕܚܝܠܐ
ܕܬܫܢܝܩܐ ܕܦܣܝܩ ܥܠ ܗܠܝܢ ܕܡܫܬܘܬܦܝܢ ܒܗܠܝܢ[8]. ܐܝܢܐ ܓܝܪ ܕܒܟܣܝܬܗ
ܘܒܓܠܝܬܗ ܫܘܝܐܝܬ ܙܗܝܪ: ܘܠܐ ܡܬܪܟܢ ܠܦܘܝܣܐ ܕܛܢܦܘܬܐ[9] ܘܕܥܒܕܐ ܕܒܗܬܬܐ:
ܐܘ ܒܟܣܝܐ ܐܘ ܒܓܠܝܐ: ܐܠܐ ܝܬܝܪ ܡܢ ܗܘ ܕܓܠܝܬܐ ܢܛܪܬܐ: ܡܢ ܗܘ ܕܒܟܣܝܬܐ
ܙܗܝܪ. ܡܛܠ ܕܡܚܘܬܐ ܠܪܘܚܐ[10] ܕܒܟܣܝܐ ܗܘ ܕܡܬܥܒܕܐ ܡܬܥܡܩܐ. ܝܬܝܪ ܡܢ ܗܘ
ܕܒܓܠܝܐ ܡܬܥܒܕ. ܐܢ ܕܝܢ ܢܬܙܟܐ ܘܢܬܬܦܠ[11] ܟܕ ܡܢ ܦܘܪܣܝܢ: ܒܟܣܝܐ ܐܘ
ܒܓܠܝܐ. ܐܦܠܐ ܗܟܢܐ ܢܦܣܘܩ ܣܒܪܐ ܥܠ ܢܦܫܗ: ܘܢܫܠܡ ܢܦܫܗ
ܠܬܫܡܫܬܐ ܕܛܢܦܘܬܐ[12]. ܐܠܐ ܢܬܦܢܐ ܒܥܓܠ. ܟܕ ܛܥܝܢ ܚܫܐ ܕܟܘܪܗܢܗ. ܠܘܬ ܗܘ

1. B ܒ. — 2. From this point two leaves are missing in A. — 3. C ܬܘܒ ܠܡܬܛܥܝܘ ܘܐܦ — 4. B ܣܓܝܐܘܬܗܘܢ. — 5. C sing. — 6. C om. — 7. C ܘܐܡܟܢܐ. — 8. C ins. ܠܥܠܡ. — 9. C ܕܛܢܦܘܬܐ ܘܕܒܗܬܬܐ. — 10. C ܒܪܘܚܐ. — 11. C ܘܢܬܦܠ. — 12. C ܛܢܦܘܬܐ.

I am precluded by great shame. But by reason of the workings of these filthinesses I am filled with many sighs, because there are many who, while taking precaution against open fornication, are in other matters secretly by means of fleshly desire grievously defiling the soul as well as the body through the enticements of shame, men who need great weeping and sighs of affliction; and how shall they apply a plaster to this wound that thus they may escape from the dreadful judgment of torture that is decreed against those who take part in these things? He who takes equal precaution in his secret and in his open acts also does not yield to the blandishments of foulness and of shameful action, either secretly or openly, but more than his open guard takes precaution against that which is done in secret, because the wound secretly inflicted that is wrought upon the spirit penetrates farther than that which is administered openly. But, if he be overcome and somehow lapse, secretly or openly, even so he should not despair of himself, and deliver himself to the service of foulness, but turn straightway, bearing the affliction of his disease, to the gracious Physician, who will

ܐܣܝܐ ܕܚܢܢܐ. ܕܒܡܠܝܠܘܬܐ ܡܪܗܡܐ ܕܪܚܡܘܗܝ ܢܪܡܐ ܠܟܘܪܗܢܘܬܗ[1]. ܘܬܘܒ ܐܦ
ܐܣܝܘܬܐ ܢܩܒܠ ܐܢܫ ܕܡܚܐ: ܘܡܢ ܒܬܪܗ[2] ܬܘܒ ܡܚܘܬܐ ܐܚܪܬܐ ܢܬܡܚܐ. ܠܐ
ܢܪܦܐ ܠܗ ܐܦܠܐ ܗܟܢܐ ܕܬܢܝܢܘܬ[3]. ܡܢ ܗܘ ܕܠܡܗܘܐ ܢܪܗܛ ܠܬܪܥܗ ܕܐܣܝܐ. ܐܦ
ܙܒܢܝܢ ܣܓܝܐܢ ܢܬܡܚܐ. ܐܘ ܢܒܛܠ ܡܢ ܗܘ ܕܢܒܥܐ ܥܠ ܡܪܗܡܐ ܕܡܚܘܬܗ[4]. ܗܘ
ܕܐܦ ܒܩܪܒܐ ܓܠܝܐ ܚܙܝܢܢ ܕܗܘܝܐ ܠܡܚܝܐ ܕܡܬܡܚܝܢ. ܕܥܠ ܟܡܐ ܕܚܝܝܗܘܢ
ܒܗܘܢ ܡܬܢܛܪܝܢ[5]: ܐܦ ܙܒܢܝܢ ܣܓܝܐܢ ܢܬܡܚܘܢ. ܠܐ ܡܬܗܡܝܢ ܡܢ ܕܠܡܬܦܪܢܣܘ
ܒܟܠܗ ܚܦܝܛܘܬܐ. ܥܠ ܐܦܝ ܐܣܝܘܬܗܘܢ ܦܓܪܢܝܬܐ[6]. ܗܟܢܐ ܕܝܢ ܘܐܦ ܐܝܠܝܢ
ܕܡܬܬܩܠܝܢ[7] ܡܢ * ܒܬܪ ܬܘܩܠܬܐ ܕܡܦܘܠܬܐ ܪܘܚܢܝܬܐ: ܙܕܩ ܠܡܥܒܕܘܢ. ܟܕ * B 165 v b
ܠܐ ܢܗܘܘܢ ܢܦܠܝܢ ܠܦܣܩ ܣܒܪܐ ܕܡܢ ܚܝܐ. ܘܡܫܠܡܝܢ ܢܦܫܗܘܢ ܠܐܝܕܝ
ܒܥܠܕܒܒܝܗܘܢ. ܗܠܝܢ ܕܝܢ[8] ܟܕ ܥܠ ܐܢܫ ܢܫܬܟܚܢ: * ܕܡܢ ܒܬܪ ܕܒܬܘܩܠܬܐ ܡܕܡ * C 275 v b
ܢܬܚܒܟܘܢ: ܗܢܘܢ ܠܗܘܢ ܢܫܕܘܢ ܠܓܘ ܗܘܬܐ ܥܡܝܩܬܐ ܕܚܛܝܬܐ[9]. ܠܒܟܝܐ ܪܒܐ
ܘܠܬܢܚܬܐ ܣܓܝܐܬܐ ܫܘܝܢ. ܕܟܕ ܡܢ ܬܘܩܠܬܐ ܢܦܠܘ[10]. ܘܒܩܠܝܠ ܠܘܬ
ܐܬܛܠܫܘ. ܚܠܦ ܗܘ ܕܢܪܗܛܘܢ ܠܡܬܚܠܠܘ ܟܘܬܡܝܗܘܢ[11]. ܒܝܕ ܡܠܦܢܘܬܐ
ܕܒܗܬܬܐ ܕܗܠܝܢ ܕܐܬܩܠܘ ܐܢܘܢ. ܐܬܚܫܒܘ[12] ܕܡܫܡܠܝܘܬ ܢܪܡܘܢ ܢܦܫܗܘܢ ܒܗ[13]

1. C ܠܗ. — 2. C ܒܬܪܗ. — 3. C ܬܢܝܢܘܬ. — 4. C pl. — 5. C ܚܝܝܗܘܢ ܒܗܘܢ ܕܡܬܢܛܪܝܢ. — 6. B pl.. — 7. C ܕ. — 8. C om. ܕ. — 9. Here P begins again. — 10. P ins. ܣܓܝܐܬܐ. — 11. B ܕܢܪܗܛܘܢ. Points precede, not follow, in BC (reading of P unknown). — 12. C ins. ܠܗܘܢ. — 13. P om.

easily apply the plaster of his mercy to his infirmity. And further, even if the man who has been smitten receive healing, and after it be again smitten with another stroke, he should not even so neglect to run a second time to the Physician's door, even if he be smitten many times, or refrain from entreating for a plaster for his stroke, a thing which we see happen in visible battles also to those who are smitten, that, as long as their life is preserved in them, even if they be struck many times, they do not neglect to take measures for their bodily healing with all carefulness. So those also who have lapsed after the lapse of a spiritual fall must act, not falling into despair of life, and delivering themselves into the hand of their enemies. When these things are brought about in the case of any persons, that, after they have been involved in any lapses, they thrust themselves into the deep cavern of sin, they are worthy objects for great weeping and many sighs, in that, having fallen through a lapse, and having been a little besmirched with mire, instead of running to have their stains washed away, through he shameful teaching of those who caused them to lapse they resolved to

ܒܥܘܡܩܐ ܕܛܢܦܘܬܐ. ܘܡܬܟܬܪܝܢ ܒܗ ܒܛܘܒܥܐ[1] ܕܣܪܝܚܘܬܗܘܢ ܨܒܝܢܐܝܬ. ܗܢܐ
ܕܠܘܬ ܛܘܒܥܐ ܕܚܘܝܒܐ ܕܠܝܬ ܒܗ[2] ܫܘܪܝܐ ܠܗܘܢ ܡܫܠܡܐ. ܘܠܘܬ ܡܚܘܬܐ
ܕܠܝܬ ܠܗ ܐܣܝܘܬܐ. ܘܐܒܠܐ ܡܪܝܪܐ[3] ܕܠܝܬ ܠܗ[4] ܒܘܝܐܐ. ܘܕܝܢܐ ܕܚܝܠܐ ܕܬܫܢܝܩܐ
ܕܠܝܬ ܠܗ ܫܘܠܡܐ ܠܥܠܡ ܥܠܡܝܢ. ܐܝܠܝܢ[5] ܕܡܢ ܒܬܪ ܫܘܪܥܐ ܕܡܦܘܠܬܐ:
ܒܗ ܒܗܢܝܘܬܐ ܕܚܛܝܬܐ ܡܬܒܠܥܝܢ: ܘܒܗ ܒܓܘܡܪܐ ܕܚܒܠܐ ܘܐܒܕܢܐ[6] ܢܟܬܪܘܢ:
[* B 166 r° a.] ܟܕ ܠܐ ܐܬܒܛܠܘ ܥܠ ܩܝܡܬܐ ܕܢܦܫܬܗܘܢ ܘܦܘܪܩܢܐ ܕܚܝܝܗܘܢ ܡܢ * ܣܪܝܚܘܬܐ
ܕܚܛܝܬܐ: ܘܐܫܠܡܘ ܢܦܫܗܘܢ ܠܦܘܠܚܢܗ ܕܣܛܢܐ. ܗܘ ܕܒܚܐܪܘܬܗܘܢ ܐܫܬܒܝܘ[7]
ܠܨܒܝܢܗ. ܗܘ ܦܪܘܥܐ[8] ܕܦܘܠܚܢܗܘܢ[9] ܕܥܡܗ: ܬܫܢܝܩܐ ܕܠܥܠܡ ܦܪܥ ܠܗܘܢ[3].
ܘܠܐ ܥܒܪ. ܘܚܠܦ ܚܘܒܗܘܢ ܕܥܡܗ ܘܡܟܬܪܢܘܬܗܘܢ[10] ܕܠܘܬܗ. ܡܢ ܩܢܝܢܘܗܝ[11]
ܡܘܪܬ ܠܗܘܢ ܡܢܬܐ[12] ܕܐܝܬܝܗܘܢ ܚܫܘܟܐ ܒܪܝܐ. ܐܝܟܐ ܕܐܝܬ ܒܟܝܐ ܘܚܘܪܩ ܫܢܐ.
ܐܝܟ ܡܠܬܗ ܕܗܘ ܡܚܝܢܐ[13]: ܕܗܢܘܢ ܡܢܗ ܐܬܦܪܫܘ. ܕܠܘܬ ܗܘ ܡܚܒܠܢܐ
ܕܚܝܝܗܘܢ ܐܬܢܩܦܘ. ܗܘ ܕܐܢ ܠܘܬܗ ܢܟܬܪܘܢ. ܐܦ ܥܡܗ ܢܬܠܛܘܢ. ܕܡܢܗ[14]

1. P ܒܗܘܢ ܒܛܘܒܥܐ. — 2. P ܒܗܘܢ. — 3. P om.. — 4. C ܒܗ. — 5. C ins. ܕܝܢ. — 6. C om. ܕ. — 7. C ܕܒܚܐܪܘܬܗܘܢ ܘܠܐ ܒܩܛܝܪܐ ܐܫܬܒܝܘ. — 8. CP ܦܪܘܥܐ. — 9. C ܕܦܘܠܚܢܗܘܢ P ܕܦܘܠܚܢܝܗܘܢ. — 10. C ܘܡܟܬܪܢܘܬܗܘܢ. — 11. C ܩܢܝܢܗܘܢ. — 12. C om. — 13. CP ܡܚܝܢܐ. — 14. C ܕܡܢܗܘܢ.

throw themselves completely into the pit of filthiness, and voluntarily remain in the very submersion of their putrescence, which leads them to the submersion of condemnation in which there is no absolution, and to the wound for which there is no remedy, and bitter lamentation for which there is no consolation, and the dreadful judgment of torment which has no end for ever and ever. In the case of those who after the lapse of a fall are smitten with the same pleasure of sin, and remain in the same den of corruption and perdition, without having concerned themselves for the resurrection of their souls and the saving of their lives from the putrescence of sin, and have delivered themselves to the service of Satan, to whose will they have been made captive[1] by their free choice, the requiter of their service with him will repay them with eternal torment that passes not away, and in return for their affection with him and their remaining in his company will make them to inherit part of his possessions, which are outer darkness, wherein is weeping and gnashing of teeth, according to the saying of the Life-Giver[2]; since they have themselves seceded from him who have joined themselves to the destroyer of their lives, with whom if they remain, they

1. II Tim., II. 26. — 2. Matth., VIII, 12.

ܘܡܢܗ ܟܠܗܘܢ ܕܐܟܘܬܗ ܟܠܢ ܢܬܢܛܪ. ܒܪ̈ܚܡܘܗܝ ܣܓܝ̈ܐܐ[1] ܕܡܪܐ ܟܠ.. ܗܠܝܢ
ܐܚܘܢ[2] ܕܝܢ[3] ܡܠ̈ܐ ܡܢ ܥܠܬ ܒܥܘܬܟ[4] ܥܠ ܗܢܐ ܗܘܐ ܐܬܡܠܠܝ[5]. ܐܠܐ
ܢܬܪ̈ܫܢ ܡܢ ܝܕܥܬܟ ܚܠܝܡܬܐ ܘܪܒܬܐ[1] ܘܪܘܚܢܝܬܐ. ܡܛܠ ܕܥܠ
ܡܦܘܠܬܐ ܘܩܝܡܬܐ ܫܘܝܐܝܬ ܐܬܡܠܠܝ[6]. ܘܠܐ [8]ܐܝܟ ܐܣܟܡܐ[7] ܕܓܡܝܪܘܬܐ.
ܐܝܟ ܡܐ ܕܐܦ ܫܘ̈ܐܠܝܟ[8] ܚܝܠܬܢܐܝܬ ܐܠܨܝܢ ܗܘܘ. ܡܛܠ ܕܚܙܝܢܢ ܕܟܠܢ ܨܒܝܢܢ
ܡܫܘܚܠܐ ܕܢܦܠܘܢ. ܘܣܚܝܦ ܨܒܝܢܢ. ܝܬܝܪ ܡܢ ܪܗܛܐ ܕܠܘܬ ܓܡܝܪܘܬܐ.
* ܘܡܛܠܗܢܐ ܥܠ ܦܘܪ̈ܫܐ ܡܣ̈ܝܒܐ ܕܟܘܪ̈ܗܢܝܢ: ܙܕܩ ܠܢ ܠܡܒܥܐ ܘܠܡܫܐܠ[9] *C 279 r° a.
ܘܠܡܡܠܠܘ. ܕܠܡܐ ܟܠܗ ܦܓܪܐ ܢܬܦܓܥ ܒܫܘ̈ܚܢܐ ܕܚܛܝܬܐ. ܘܢܣܪܐ ܒܡܘܣܝܐ[10]
ܕܡܡܝܢܘܬܐ. ܘܢܬܕܚܐ ܗܘܝܐ * ܒܥܘܡܩܐ[11] ܕܬܫܢܝܩܐ. ܡܠܦܝܢܢ ܓܝܪ ܡܢ *B 166 r° b.
ܦܘܠܘܣ ܐܠܗܝܐ ܕܐܡܪ[12]. ܕܕܚܠܬܐ ܗܝ ܪܒܬܐ ܠܡܦܠ ܒܐܝ̈ܕܘܗܝ ܕܐܠܗܐ ܚܝܐ.
ܗܠܝܢ ܕܐܬܡܠܠܝ. ܣܦܩܝܢ[13] ܕܢܥܝܪܝܢ ܠܥܘܗܕܢܐ ܕܦܪ̈ܘܫܐ[14] ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܝܘܚܢܢ ܢܙܝܪܐ ܓܡܝܪܐ[15] ܀

1. C om.. — 2. P ܐܚܝ̈. — 3. BP om. ܕ. — 4. C ܕܒܥܝܬ. — 5. C ܐܬܡܠܠ. — 6. C ܐܬܡܠܠܬ.
7. C ܐܣܟܝܡܐ P ܐܣܟܡܐ ܕܟܠ. — 8. C ܫܘ̈ܐܠܝܟ P ܫܘ̈ܐܠܝܗ. — 9. C ܠܡܫܐܠ ܐܦ. — 10. C pl. — 11. B ܥܘܡܩܐ. —
12. C [illegible]. — 13. C om. P ܣܦܩܝܢ ܠܥܘܗܕܢܐ. — 14. P [illegible]. —
15. B om. C [illegible]
P [illegible]. I follow the heading in A.

will also be tormented with him; from whom and from all whose doings may we all be preserved, by the abundant mercy of the Lord of all.

These, our brother, are the words which at the instigation of your request have been spoken on this subject; but they will be blamed by your sound and great and spiritual knowledge on account of the fact that they were spoken of fall and resurrection alike, and not according to the character of perfection, as your questions also strongly demanded; because we see that the disposition of all of us is inclined to and our will bent on a fall rather than on hastening to perfection; and therefore we must inquire and ask and speak about the forms of our illness and the remedies for it, lest the whole body be struck with the ulcers of sin, and grow putrid with the tumour of negligence, and we be thereby thrust into the abyss of torment; for we learn from the divine Paul who said : ‘ There is great fear of falling into the hands of the living God ’[1]. What has been spoken is sufficient to stir up the memory of the discreet ».

The history of the blessed John the perfect Nazirite is ended.

1. Hebr., x, 31.

* P. 451 r°. ܬܫܥܝܬܐ ܕܐܪܒܥ܆ ܕܩ̈ܕܝܫܐ ܐܒܪܗܡ ܘܡܪܘܢ ܐܚ̈ܐ܀[1]

[ܗ]ܠܝܢ [ܩܕ]ܡ ܙܒܢܢ ܘܒܗ ܒܙܒܢܢ ܥܠ ܐܣܛܘܢܐ ܢܨܚܘ ܘܚܛܦܘ ܟܠܝܠܐ
ܕܙܟܘܬܐ ܒܝܕ ܕܘܒܪ̈ܝܗܘܢ ܬܡܝܗ̈ܐ[2]. ܗܠܝܢ ܕܐܦ ܥܠܝܗܘܢ ܐܦ ܠܡܠܝܗܘܢ ܦܬ̈ܓܡܐ
ܕܒܡܙܡܘܪ̈ܬܐ[3] ܕܪܘܚ ܩܘܕܫܐ ܕܢܙܕܡܪܘܢ[4]. ܕܡܐ ܛܒ ܘܡܐ ܫܦܝܪ ܠܐܚ̈ܐ ܡܐ ܕܥܡܪܝܢ
ܐܟܚܕܐ. ܡܛܠܬܗ ܓܝܪ ܠܗܠܝܢ[5] ܬܪ̈ܝܢ ܐܚ̈ܐ ܩܕ̈ܝܫܐ[6] ܛܒ ܗܘ ܘܫܦܝܪ ܘܬܡܝܗ
ܕܥܡܪܝܢ ܐܟܚܕܐ. ܐܝܟ ܕܟܬܝܒ ܒܡܙܡܘܪܘܬܐ. ܗܢܘܢ ܗܠܝܢ ܐܚ̈ܐ ܩܕ̈ܝܫܐ
ܒܓܢܣܐ ܕܝܢ ܐܝܬܝܗܘܢ ܗܘܘ ܡܢ ܩܪܝܬܐ ܕܡܬܩܪܝܐ ܟܠܫ. ܒܬܚܘܡܐ ܐܡܝܕ·
ܘܗܘ ܩܫܝܫܐ ܕܫܡܗ ܐܒܪܗܡ ܘܥܡܗ ܗܘܐ ܐܬܚܪܡ. ܘܐܙܠ ܘܥܡܪ ܒܕܝܪܐ
ܕܡܬܩܪܐ ܐܪܥܐ ܪܒܬܐ ܒܬܚܘܡܐ ܕܐܢܓܝܠ[7]. ܐܣܛܘܢܐ ܕܝܢ ܕܟܐܦܐ ܪܡܐ ܕܡܬܩܪܒܝܢ
ܗܘܘ ܠܡܩܡ ܥܠܘܗܝ ܐܝܬ ܗܘܐ ܒܕܝܪܐ ܗܘ. ܘܡܢ ܒܬܪ ܕܐܢܫܐ ܕܡܢ ܣܓܝ ܢܦܩܘ

1. Ms. ܬܫܥܝܬܐ ܕܬܪ̈ܝܢ ܐܚ̈ܐ ܡܫܒ̈ܚܐ ܐܒܪܗܡ ܘܡܪܘܢ ܕܦܫܛܘ ܠܐܣܛܘܢܐ ܘܡܬܩܪܝܢ ܗܪܬܐ. I follow the subscription in A. — 2. Ms. sing., om. stop. — 3. Ms. ܕܒܡܙܡܘܪ̈ܐ. — 4. Ms. ܕܢܙܡܪܘܢ. — 5. Ms. ܕܠܗܠܝܢ. — 6. A stop follows in ms. — 7. 2ª manu. — 8. Corr. 2ª manu to ܒܡܘܬܒܐ ܐܝܟ.

IV. — Next the fourth history, of the saints Abraham and Maro the brothers.

These [before] our time and in our time itself gained distinction upon a column and seized the crown of victory through their marvellous ways of life; in whose case also the words found in the Psalms of the Holy Spirit may also aptly be sung : « How good and how beautiful it is for brethren when they dwell together »[1]; for to these two holy brethren alike it is good and beautiful and marvellous that they dwell together, as is written in the Psalmist. These two holy brothers were by birth (γένος) from a village called Kalesh[2], in the territory of Amida; and the elder whose name was Abraham was first moved by zeal, and he went and dwelt in a monastery called Ar'ā Rabthā[3] in the territory of Ingila. Now there was a high stone column to which men used to come in order to stand upon it in that monastery; and

1. Ps. cxxxiii, 1. — 2. A short distance W. of Ingila and S. of the Tigris (see map in Lynch's *Travels and Studies in Armenia*, and Dyakonov, p. 33, n. 3). — 3. I. e. 'great soil'.

ܒܥܡܠܐ ܪܘܪܒܐ ܠܐܣܛܘܢܐ ܗܘ ܗܟܘܬ. ܘܟܕ ܚܙܐ ܗܘܐ ܐܚܘܗܝ ܕܫܡܗ ܡܪܘܢ[1]. ܐܬܐ
ܐܦ ܗܘ[2] ܘܥܠ ܠܐܘܪܚܐ ܡܢ ܡܝܠܐ[3] ܩܕܡܝܐ ܘܫܪܝ ܠܡܗܠܟܘ[3] ܚܠܝܡܐܝܬ. ܟܕ
ܡܢ ܗܝܕܝܟ ܢܨܝܚܝܢ ܗܘܘ ܐܚܐ ܗܠܝܢ ܬܪܝܗܘܢ ܒܥܡܠܐ ܥܫܝܢܐ ܕܚܣܝܢܘܬܐ. ܥܕܡܐ
ܕܢܣܒܘܢ ܐܦ ܡܘܗܒܬܐ ܕܪܘܚܐ. ܟܕ ܛܘܒܢܐ ܐܒܪܗܡ ܡܩܒܠ ܗܘܐ ܕܢܥܒܕ ܐܦ
ܐܣܘܬܐ ܘܠܡܦܩܘ ܕܝܘܐ. ܟܕ ܗܘ ܠܥܠ. ܐܚܘܗܝ ܕܝܢ ܛܘܒܢܐ ܡܪܘܢ[1] ܡܢ ܗܠܝܢ
ܥܪܩ ܗܘܐ ܟܕ ܐܡܪ. ܡܪܝ ܐܥܒܘܕ ܗܠܝܢ ܕܡܩܢܝܢ[4] ܠܗ ܫܒܚܐ ܣܪܝܩܐ ܡܣܓܝܢ
ܠܐܢܫ ܐܠܐ[5] ܡܛܥܝܢ ܠܐܢܫܐ[5]. ܘܣܓܝܐܐ ܒܗܠܝܢ ܡܬܥܕܪܝܢ[6] ܗܘܘ. (ܗܘ)[7]
ܕܝܢ ܟܕ ܗܠܝܢ ܚܙܐ ܗܘܐ ܕܐܬܝܢ ܗܘܘ ܠܡܬܐܣܝܘ ܐܚܕ ܗܘܐ ܬܪܥܗ ܘܫܬܩ. ܡܛܠ
ܗܘܐ ܠܗ ܓܝܪ ܡܢܗ ܕܫܘܪܝܐ ܡܢ ܐܝܠܢܐ ܚܠܝܠܐ ܓܙܪܬܐ[3] ܪܒܬܐ ܘܩܝܡܗ ܙܩܦ ܗܘܐ
ܢܦܫܗ. ܟܕ ܡܥܠܗ ܠܓܘ ܚܕܐ ܓܘܢܝܐ[8] ܕܦܪܓܠܐ. ܘܩܐܡ ܗܘܐ ܒܗ[9]. ܐܝܬ
ܗܘܐ ܕܝܢ ܬܪܥܐ ܙܥܘܪܐ[9]. ܘܟܕ ܨܒܐ ܗܘܐ ܡܬܟܦܦ ܗܘܐ ܘܢܦܩ ܐܝܟ ܕܨܒܐ ܗܘܐ.
ܕܝܪܐ ܓܝܪ ܗܕܐ ܒܪܝܫ ܛܘܪܐ ܣܝܡܐ. ܘܬܠܓܐ ܣܓܝܐܐ ܬܡܢ ܗܘܐ ܗܘܐ ܘܪܘܚܐ ܥܙܝܙܬܐ.

1. Ms. ܡܪܘܢ. — 2. Ms. ܘܗ. — 3. 2ª manu. — 4. Ms. om. ܕ. — 5. Ms. (2ª manu) ܐܢܫ ܐܠܐ. — 6. Ms. (2ª manu) ܐܡܪ. I correct according to what appears to be the sense. — 7. Ms. om. — 8. Ms. ܓܘܢܝܐ — 9. Ms. om. stop.

after he had broken himself for a space of ten years by great labours he himself ascended the column. And, when his brother whose name was Maro had seen it, he also came and entered upon the road from the first mile and began to walk soundly, while those two brothers were thenceforward illustrious for mighty labours of abstinence, until they received gifts of the Spirit also, the blessed Abraham receiving even the power of working healings and driving out demons, he being above, while his brother the blessed Maro shunned these things, saying : « Sir, I will have nothing to do with things that[1] gain very vain glory for someone but deceive certain persons ». And many would seek assistance[2] with these; but he when he saw these persons coming to be healed would shut his door and remain silent. For from the very beginning also he had made a great segment from a hollow tree and set himself up inside it, having taken it inside the enclosure in a certain corner (γωνία); and he used to stand in it. And there was a little door, and he would stoop and come out by it when he wanted; for this monastery is situated on the top of a mountain, and there used to be heavy snow there and violent winds; and so he would go out and remove the snow

1. Ms. om.. — 2. Text corrupt; this is the sense required.

ܘܡܫܡܠܐ ܢܦܫ ܗܘܐ ܘܡܬܢܨܒ[1] ܠܡܛܠ ܘܡܥܡܥܡ ܘܩܐܡ ܗܘܐ.] ܟܕ ܟܐܠܐ[2] ܗܘܐ ܠܗ
ܐܚܘܗܝ ܡܢ ܠܥܠ. ܘܐܡܪ ܗܘܐ ܠܗ. ܕܠܡܢܐ ܡܛܠ ܗܕܐ ܩܛܠ ܐܢܬ ܢܦܫܟ. ܡܢܐ
ܦܐܕܐ ܠܟ ܗܕܐ. ܡܢܐ[3] ܣܓܦ ܐܢܬ ܠܟ. ܗܘ[4] ܕܝܢ ܒܟܐ ܗܘܐ ܘܐܡܪ. ܘܝ ܠܝ ܡܪܝ
ܫܒܘܩܝܢܝ[5] ܡܪܝ. ܡܢܐ ܟܝ ܚܪܝܦ ܗܘܐ ܬܠܓܐ ܕܠܙܒܢܐ ܩܠܝܠ ܣܓܦ. ܐܘ ܗܘ ܬܫܢܝܩܐ
ܕܠܥܠܡ ܘܠܐ ܡܬܦܣܩ[6]. ܐܘ ܗܘ ܝܩܕܐ ܬܢܢܢܐ[7] ܕܨܗܝܐ ܡܪܝܪܐ. ܗܐ ܟܡܐ ܗܘ ܡܪܝܪ
ܕܐܠܨܢܐ ܕܥܨܝܢ ܡܬܝܕܥ ܬܫܢܝܩܗ ܕܗܘ ܕܥܬܝܪܐ ܡܣܟܢܐ ܠܝ. ܘܡܛܠ ܗܢܐ
ܗܪܟܐ[8] ܢܬܫܢܩ ܦܓܪܐ ܕܘܝܐ ܕܐܝܬ ܠܗ ܫܘܠܡܐ ܘܡܛܠ ܗܕܐ ܟܐܒܐ. ܐܘ ܒܣܝܡܘܬܐ
* 452 r. ܐܘ ܚܕܘܬܐ. ܘܠܐ ܡܩܘܝܐ. ܟܕ ܕܝܢ ܫܡܥ ܗܘܐ ܛܘܒܢܐ ܐܒܪܗܡ ܒܢܦܫܗ ܘܒܡܚܫܒܬܗ
ܘܐܡܬܝ ܪܡ ܕܝܢܐ ܕܐܠܗܐ ܒܟܠܙܒܢ ܒܠܒܗ. ܘܡܛܠ ܕܚܐܣ ܗܘܐ ܥܠܘܗܝ
ܕܡܫܬܚܠܦ ܗܘܐ ܓܘܢܗ ܠܟܝܢܐ ܡܢ ܚܣܝܢܘܬܗ ܕܬܠܓܐ. ܐܠܨ ܗܘܐ ܠܗ ܕܢܥܘܠ
ܠܓܘܙܥܗ. ܡܛܠ ܕܐܦ ܗܘ[4] ܛܘܒܢܐ ܡܢ ܠܥܠ ܥܣܩܐ[9] ܗܘܐ ܠܗ ܕܢܕܚܐ
ܚܣܝܢܘܬܗܘܢ ܕܪܘܚܐ. ܗܘ ܟܕ[10] ܐܝܟ ܕܢܫܠܡ ܦܘܩܕܢܐ ܕܐܚܘܗܝ ܡܬܛܦܝܣ ܗܘܐ
ܡܬܛܦܝܣܢܘܬܐ. ܘܥܐܠ ܗܘܐ ܟܕ ܒܟܐ. ܘܡܚܐ ܥܠ ܐܦܘܗܝ ܘܐܡܪ. ܘܝ ܠܝ

1. Ms. ܘܪܘܡ (ܐܫܬܘܝ — ܢܦܫ 2ª manu). — 2. Ms. ܟܠܐ. — 3. Ms. ܡܢ, om. prec. stop (ܣܓܦ — ܦܐܕܐ 2ª manu). — 4. Ms. ܗܘ. — 5. Ms. with stop following. — 6. 2ª manu. — 7. Ms. ܐܢܫܐ (2ª manu). — 8. Ms. bis. — 9. Ms. ܥܣܩܐ. — 10. Ms. ܡܢ.

and recite the service and stand, while his brother from above used to chide him and say to him: « Wherefore are you thus killing yourself? What good is this to you? Why do you afflict yourself? » But he would weep and say: « Woe is me, sir, forgive me, sir. Which, pray, is the keener, this snow that afflicts for a little time, or the eternal torture that does not end, or the smoky burning of bitter thirst? Lo! how bitter is the intensity of the stress (ἀνάγκη) is made known by the torment of that wretched rich man[1]. And for this reason let this wretched body which has an end be tortured here, and, be there sorrows or joys, they will soon come to an end, and it will not last ». When the blessed Abraham heard in his soul and in his thoughts how God's judgment was always depicted in his heart, and, because he pitied him in that his colour was changing nature from the intensity of the snow, used to urge him to go into his tree-segment, because the blessed man also above found it difficult to repel the violence of the winds, he in order to carry out his brother's order would comply, and would go inside weeping, and beat upon his face and say: « Woe is me woe is me the sinner;

1. Luke, XVI, 23-28.

ܗܒ ܠܝ ܒܥܘܬܐ. ܕܡܢܘ ܡܦܝܣ ܚܠܦܝ ܕܐܬܦܪܩ ܡܢ ܗܘ ܫܘܢܩܐ. ܘܗܟܢܐ ܐܚܐ
ܗܠܝܢ ܠܬܕܡܘܪܐ ܗܘܘ: ܟܕ ܛܒܗܘܢ ܥܒܪ ܠܐܬܪܐ ܕܦܪܣܝܐ ܐܦ ܗܘ. ܘܟܕ ܫܢܝܐ
ܠܬܠܬܝܢ ܘܬܡܢܐ ܐܒܪܗܡ.... ܫܠܡ ܫܢܝܐ ܠܬܠܬܝܢ ܘܬܡܢܐ ܥܠ ܐܣܛܘܢܐ....
.. ܒܥܘܡܩܐ ܘܗܘ...... ܒܝܘܡܬܗ.......ܘܟܕ ܗܘܐ ܩܠܐ ܒܟܠ ܕܘܟ ܘܟܢܫܐ
ܪܒܐ ܕܩܘܪܝܐ ܐܦ ܕܡܕܝܢܬܐ ܐܬܟܢܫܘ ܣܠܩܘ..... ܠܛܘܒܢܐ ܐܒܪܗܡ. [ܘܗܝ]
ܕܡܬܚܫܒܐ ܗܘܬ ܒܠܒ[ܗ] ܕܛܘܒܢܐ ܡܪܘܢ. ܠܐܢܫ ܠܐ ܝܕܝܥܐ ܗܘܬ. ܐܠܐ ܗܘ[1] ܠܩܕܡܝܬ
ܟܕ ܣܒܠܬܐ ܐܬܬܩܝܡܬ ܣܠܩ. ܘܟܕ ܩܡ ܗܘܐ ܒܪܝܫܗ ܕܣܒܠܬܐ. ܐܫܟܚܗ ܠܣܒܐ
ܩܕܝܫܐ ܟܕ ܡܟܟ. ܘܝܬܒ ܠܐܦܝ ܡܕܢܚܐ ܘܪܫܗ ܒܝܬ ܒܘܪܟܘܗܝ. ܘܝܗܒ ܠܗ
ܫܠܡܐ. ܘܗܟܢܐ ܛܥܢܗ * ܘܐܦܩܗ ܟܕ ܒܟܐ. ܘܐܫܠܡܗ ܠܐܦܝ..... ܠܬܚܬ ܡܢܗ * 452 v°.
ܚܕ ܡܢܗ ܘܠܐ ܝ.ܘ... ܡܕܢܚܐ ܘܥܠܘܗܝ ܢܦܫܗ ܘܨܠܝ. ܘܥܠ ܐܙܠ [ܠܒܝܬ]
ܐܚܘܗܝ. [ܘܟܡܝܪܘܬܐ] ܘܚܫܐ ܠܐܘܟܠܘܣ ܡܛܠܬܗ [ܗܘܐ] ܕܝܬܝܪ ܡܢ ܗܘ ܕܒܥܘܗܕܢܗ
ܕܛܘܒܢܐ ܩܕܝܫܐ ܐܒܪܗܡ. ܟܕ ܩܥܝܢ ܘܐܡܪܝܢ ܕܥܒܕ ܥܡܢ ܛܝܒܘܬܐ ܐܒܘܢ. ܘܐܢ
ܗܘ ܕܗܟܢܐ ܨܒܝܬ ܠܟ [ܢܚܘܬ] ܘܠܘܩܕܡ ܒܝܐܐ ܠܢ [ܘ]ܡܚܕܐ ܣܩ ܒܫܠܡܐ.
ܡܛܠ ܕܟܠܢ ܒܗܕܐ ܚܕܝܢ. ܘܐܢ ܠܐ ܢܚܬ ܐܢܬ. ܟܠܢ ܠܫܡܝܐ ܣܠܩܝܢ. ܘܟܕ

1. Ms. ܘܗ·

who will entreat for me that I may escape from that torment? » And so these brothers were objects of marvel, their fame going as far as the country of the Persians. And, when Abraham... thirty-eight years... completed thirty-eight[1] years on the column... deep and he... in his days,... When a great clamour everywhere arose and a great number of people in the villages and of the cities gathered together, they went up... the blessed Abraham. And what was purposed in the heart of the blessed Maro was not known to anyone; but when a ladder had been set up he first went up; and, when he stood at the top of the ladder, he found the holy old man bending down and sitting with his face to the east with his head between his knees, and he bade him a farewell; and so he took him up and carried him out weeping, and handed him towards... below him[2]... the east and for himself and prayed. And he entered and went [to] his brother's [place]. And the multitude (ὄχλος) [was seized with sorrow] and affliction on his account that was more than that in memory of the holy blessed man Abraham, while they cried and said, « Do us a kindness, our father; and, if so be you are thus purposed, [come down] and first comfort us [and] go up at once in peace, because we shall all be made glad by this. And, if you do not come

1. We should perh. read '28' and complete the sentence as 'when A [had practised asceticism] 38 years [and] completed 28'. — 2. I can make nothing of the 2 words which follow in the copy.

ܡܢ ܚܫܐ ܘܐܬܢܚܬܐ ܣܓܝܐܬܐ ܠܐ ܐܫܟܚ ܕܢܡܠܠ ܠܥܡܐ. ܪܡܙ ܠܗܘܢ ܒܐܝܕܗ
ܕܢܫܬܩܘܢ ܘܢܣܟܘܢ ܠܗ. ܘܟܕ ܐܠܨ ܩܠܝܠ ܕܡܥܘܗܝ ܘܟܠܝܗ ܠܒܟܝܗ ܘܐܡܪ ܠܗܘܢ.
* A 14 r° a. ܐܚܝ ܨܠܘ * ܥܠܝ. ܘܫܒܘܩܘܢܝ ܠܝ. ܐܢܐ ܓܝܪ ܠܗ ܠܗܕܐ[1] ܨܒܝܬ ܗܘܝܬ ܘܡܪܝ ܝܕܥ. ܐܠܐ
ܡܛܠ ܕܠܐ ܢܬܪܡܠ ܕܘܟܬܗ ܕܐܚܝ ܩܕܝܫܐ. ܡܣܒܪ ܐܢܐ ܒܨܠܘܬܗ. ܕܥܕܡܐ ܕܐܚܬܘܢܢܝ
ܐܝܟܢܐ ܕܢܚܬ ܗܘ. ܡܟܝܠ ܡܢ ܗܪܟܐ ܠܐ ܢܚܬ ܐܢܐ. ܐܠܐ ܫܩܘܠܘ ܟܪܟܘ ܠܩܕܝܫܐ.
ܘܙܠܘ. ܘܨܠܘ ܥܠܝ. ܕܠܐ ܐܬܒܨܪ ܡܢ ܡܢܬܗ ܕܐܚܝ ܐܒܪܗܡ. ܥܡ ܟܠܗܘܢ
ܩܕܝܫܐ. ܡܟܝܠ ܫܩܘܠܘ[2] ܣܒܠܬܐ ܘܨܠܘ ܥܠܝ. ܘܟܕ ܗܕܐ ܗܘܬ ܘܟܪܝܟ ܗܘܐ ܐܒܪܗܡ
ܩܕܝܫܐ. ܐܬܦܪܫ ܟܢܫܐ. ܘܐܙܠ ܟܠܢܫ ܠܕܘܟܬܗ ܒܫܠܡܐ. ܟܕ ܬܡܝܗܝܢ ܘܡܫܒܚܝܢ
ܠܐܠܗܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܒܚܫܐ ܪܒܐ ܒܠܠܝܐ ܘܒܐܝܡܡܐ ܩܥܐ ܗܘܐ ܠܘܬ ܐܠܗܐ
* P 453 r°. * ܟܕ[3] ܐܡܪ. ܕܡܪܝ. ܠܐ ܬܗܘܐ ܠܝ ܟܐܦܐ ܗܕܐ ܡܕܒܪܢܝܬܐ[4] ܠܬܫܢܝܩܐ. ܐܠܐ ܡܕܒܪܢܝܬܐ
ܠܚܝܐ[5]. ܫܘܪܝܐ ܕܝܢ ܕܐܬܚܙܝܬ ܚܝܠܐ ܕܨܠܘܬܗ[6] ܕܩܕܝܫܐ. ܒܝ ܗܘܐ ܡܣܟܢܐ ܡܟܬܒܢܗܝܢ
ܕܗܠܝܢ ܗܘܬ ܠܗ̇[7]. ܕܐܬܠܝܗܘܢ ܗܘܘ ܐܚܝ ܡܕܝܢܬܝ. ܟܠܗ ܒܪܐ ܕܗܘܐ[8] ܗܘܐ

1. P ܗܕܐ ܠܗ. — 2. P ܫܩܘܠܘ. — 3. P ܘ. — 4. P ܡܕܒܪܢܝܬܐ. — 5. P ins. ܕܠܥܠܡ. — 6. P sing. — 7. P ܠܝ. — 8. P ܗܘܐ.

down, we will all go up there ». And, being from affliction and many sighs unable to speak to the people, he beckoned to them with his hand to be silent and wait for him. And, when he had suppressed his own tears for a short time and restrained his weeping, he then said to them : « Brethren, pray for me, and leave me alone. I for my part did not desire this and my Lord knows, but, in order that my holy brother's place may not be vacant, I hope by his prayers that, until you bring me down as he came down, I shall henceforth not come down hence. But take the saint and wrap him up for burial, and go; and pray for me, that I may not be deprived of my brother Abraham's portion with all the saints. Now take away the ladder, and pray for me ». When this had been done and the holy Abraham had been wrapped up, the assembly dispersed, and each man went to his place in peace, being amazed and glorifying God[1]. But the blessed man would in great affliction cry night and day to God, saying, « My Lord, let not this stone be to me a conductor to torment, but a conductor to life ».

The first instance in which the power of the prayers of the saint was seen happened in the case of me the wretched one the writer of these things.

1. Mark, ii, 12.

ܠܗܘܢ. ܒܫܘܠܡ ܫܢܬܐ ܘܦܠܓܗ̇ ܐܘ ܬܪܬܝܢ. ܡܐܬ ܗܘܐ. ܟܕ ܐܦ ܐܢܐ ܠܗܘܢ¹ ܐܬܝܠܕܬ
ܒܚܝ̈ܐ¹ ܩܕܝܪ̈ܐ ܐܬܝܠܕܬ ܘܐܬܝܬ. ܘܒܗ² ܒܗܘ ܝܘܡܐ ܕܐܚ̈ܝ. ܡܚܘܬܐ ܕܩܛܠܬ ܗܘ
ܕܩܛܠܬܗܘܢ * ܠܝ ܐܪܥܬܢܝ: ܐܝܟ ܡܐ ܕܐܒܗ̈ܝ ܡܫܬܥܝܢ ܗܘܘ ܠܝ. ܒܪܓܥܬܗ ܕܝ * A 14 r° b.
ܫܩܝܠܝܢ ܗܘܘ³ ܠܝ ܘܒܟܝܢ ܒܬܢܚ̈ܬܐ. ܠܘܬ ܩܕܝܫܐ ܡܪܘܢ ܦܠܛܘܢ. ܟܕ ܩܥܝܢ
ܠܘܬܗ ܕܐܬܪܚܡ ܥܠܝܢ. ܘܨܠܝ¹ ܠܐܠܗܐ ܚܠܦ ܗܢܐ ܕܦܫ ܠܢ. ܐܟܒܪ⁵ ܢܫܡܥ ܐܠܗܐ
ܨܠܘܬܟ. ܘܢܚܝܘܗܝ. ܡܛܠ ܕܐܢ ܨܠܘ̈ܬܟ ܠܐܠܗܐ³ ܠܐ ܡܦܝܣܢ. ܗܢܐ ܡܢ
ܣܝܡܢܗ⁶ ܕܐܚܘ̈ܗܝ ܡܢ ܟܕܘ ܒܩܒܪܐ ܫܪܐ. ܗܝܕܝܢ ܗܘ ܛܘܒܢܐ. ܟܕ ܒܥܐ ܕܢܫܠܐ
ܬܢܚ̈ܬܗܘܢ ܕܐܒܗ̈ܝ ܐܡܪ ܠܗܘܢ. ܫܠܘ ܫܠܘ. ܝܘܚܢܢ ܩܕܡ ܡܪܘܢ ܠܐ
ܡܐܬ. ܗܝܕܝܢ ܐܝܟ ܕܐܡܪܝܢ ܗܘܘ ܠܝ. ܐܫܬܬܩܬ ܐܝܟ ܕܠܡܘܬܐ. ܘܐܡܝ ܒܩܠܐ
ܪܒܐ ܐܝܠܠܬ ܘܐܡܪܐ. ܡܪܝ. ܡܝܬ ܠܗ. ܡܟܝܠ ܡܢܐ. ܗܘ ܠܡ⁷ ܛܘܒܢܐ ܐܦܢܝ
ܠܥܘܠܐ ܕܚܝܠܐ ܐܠܠܝܬܗ̇ ܕܐܢܬܬܐ. ܘܐܡܪ. ܠܐ ܬܠܠܝܢ ܐܢܬܬܐ. ܝܘܚܢܢ ܩܕܡܝ.
ܠܐ ܡܐܬ. ܟܕ ܙܗܝܪ ܡܢ ܡܚܫܒܬܐ ܕܫܘܒܗܪܐ. ܐܝܟ ܬܓܪܐ⁸ ܚܟܝܡܐ * ܕܢܛܪ * P 453 v°.
ܥܘܬܪܗ ܕܠܐ ܢܬܚܙܐ ܘܢܬܒܙܙ. ܘܢܥܒܪ ܐܦ ܠܗܘܢ ܕܠܗ ܗܘ ܐܬܠܘܝ ܒܥܠܬܐ

1. P ܒܗ ܗܘ ܚܝ̈ܐ. — 2. Mss. ܘܒܗ. — 3. P om. — 4. P ܘܐܪܥ. — 5. P ܟܒܪ. — 6. P ܒܠܚܘ ܣܘܡܟܗܘܢ (2ª manu). — 7. P ܕܝܢ. — 8. P ܘ ܬܓܪ ܬܓܪܐ.

My parents were acquainted with him, and every son who was born to them used to die at the end of a year and a half or two years : and, when I myself was born and came into this perturbed life, and[1] on the same day as my brothers the stroke that had slain them attacked me, as my parents used to tell me, they immediately repaired to the holy Maro, carrying me and weeping with sobs, crying to him, « Have mercy upon us, and pray to God for this one who has remained to us. Perhaps God will hear your prayers, and save him; since, if your prayers do not persuade God, this child, to judge from the example (σημεῖον) of his brothers, is already housed in the grave ». Then the blessed man, seeking to silence my parents' sobs, said to them : « Be quiet, be quiet. John shall not die before Maro ». Then, as they used to say to me, I was struck with silence as it were to death; and my mother wailed with a loud voice, and said: « Sir, he is dead ». Thereupon what happened? The blessed man (they said) in answer to the woman's vehement wailing jested and said : « Do not wail, woman. John shall not die before me ». And, guarding against the suspicion of pride like a wise merchant who keeps his riches that they may not be seen and plundered, and

1. Mss. om.

ܕܦܘܪܩܢܐ. ܐܡܪ ܠܗ̇ ܠܐܡܝ ܟܕ ܓܚܝܟ. ܗܝܡܢܝ ܒܡܪܢ ܘܙܠܝ ܠܒܝܬ ܫܒ
ܥܐ. ܘܫܐܠܝ ܛ̈ܠܘܦܚܐ ܡܢ ܩܕܪܐ ܕܫܒܘܥܝ̈ܐ ܘܐܝܬܝ ܠܗ. ܘܡܚܕܐ ܚܝܐ ܘܡܬܚܠܡ.
*A f. 5 v. a ܘܐܟܠ ܡܢܗܘܢ. ܗܝ ܕܝܢ ܐܝܟ ܗܕܐ ܕܡܒܙܚ ܒܗ̇ ܐܝܟ ¹ܕܢܫܬܠܝܘܗ̇. ܗܝ¹
ܡܬܐܪܡܝܐ ܡܬܡܠܠܐ ܗܘܬ ܛܒ ܡܢ ܩܕܡܝܢ. ܘܐܡܪܐ. ܡܟܝܠ² ܡܪܝ. ܛ̈ܠܘܦܚܘܗܝ ܕܗܢܐ ܒܫܠܝܢ³
ܒܩܒܪܐ. ܗܢܐ ܓܝܪ ܛ̈ܠܘܦܚܐ ܗܪܟܐ ܗܟܝܠ⁴ ܡܟܝܠ. ⁴ܠܐ ܛܥܡ⁵. ܐܡܪ ܠܗ̇ ܩܕܝܫܐ
ܡܪܘܢ. ܚܙܝ ܕܠܐ² ܡܗܝܡܢܐ ܐܢܬܝ ܕܡܢ ܗܠܝܢ ܛ̈ܠܘܦܚܐ ¹ܕܗܠܝܢ ܐܚ̈ܐ⁵ ܩܢܝܐ
ܐܢܬܝ ܒܪܐ. ܒܝܕ ܥܘܕܪܢܐ ܕܨܠܘ̈ܬܗܘܢ ܕܗܢܘܢ⁵ ܕܐ̈ܚܐ. ܗܝܕܝܢ ܐܡܪ ܠܐܚܐ ܠܡ
ܚܕ⁵ ܕܐܫܬܟܚ ܗܘܐ. ܐܚܝ. ܥܘܠ ܐܝܬܐ ܛ̈ܠܘܦܚܐ ܒܟܣܐ. ܘܐܪܡܝ ܠܦܘܡܗ ܕܗܘ
ܥܘܠܠܐ. ܐܡܪ ܠܗ⁵ ܐܦ ܐܚܐ ܗܘ. ܡܪܝ ܥܘܠܠܐ ܨܠܝ ܥܠܘܗܝ. ܗܢܐ ܡܢ ܟܕܘ
ܥܒܪ ܠܗܘ ܥܠܡܐ. ܘܬܘܒ ܐܡܪ⁵ ܠܗ ܠܐܚܐ ܗܘ. ܙܠ ܥܒܕ ܐܝܟ ܕܐܡܪܬ ܠܟ.
ܐܚܐ ܕܝܢ ܗܘ ܡܛܠ ܕܠܐ ܢܣܪܘܒ ܠܨܒܝܢܐ⁶ ܕܦܘܩܕܢܗ. ܐܙܠ ܟܕ ܓܚܟ.
ܘܐܡܪ. ܐܩܝܡ ܒܪܟܝ ܡܢ ܩܒܘܪܬܐ ܐܟܠ ܛ̈ܠܘܦܚܐ. ܘܫܩܠ ܐܢܘܢ ܛ̈ܠܘܦܚܐ⁵

1. P ܕܢܫܬܠܝܘܗ. ܗܘܬ ܗܝ ܕܝܢ. — 2. P om. ܕ. — 3. P ܒܫܠܝܢ. — 4. P ܐܦ ܠܐ. — 5. P om.. — 6. P ܨܒܝܢܗ

to make these persons think that it was not he who was the cause of the deliverance, he said to my mother laughing : « Believe in our Lord and go, take yourself into the refectory (?)[1], and ask for some lentils from the servitors'[2] cauldron, and bring them to him, and he will at once live and recover, and eat of them ». And she, as thinking that he was jesting with her in order to silence her, herself went on wailing more than before, saying, « Henceforth, sir, this child's lentils are ripening in the grave. This child will now never again taste lentils here ». The holy Maro says to her : « See, you do not believe that from these lentils of these brothers you will gain a son, through the help of the prayers of the same brothers ». Then he said (they told me) to a certain brother who was present : « Brother, go in and fetch some lentils in a cup, and drop them into that baby's mouth ». That brother also (they told me) says : « Sir, for the baby, pray for him. This baby has already passed to that world ». And again (they said) he repeated to that brother, « Go do as I have told you ». That brother, in order not to oppose the intent of his command, went laughing and saying : « I am going to raise your son from the dead by the eating of lentils ». And he

1. Lit. 'house of weeks' (servitors' office); perh. 'kitchen'. — 2. *Hebdomadarii*, the batch of monks to whom the duties of the kitchen etc. were allotted for the week.

ܘܐܬܐ ܐܝܬܝ. ܘܩܡ ܠܥܠ ܡܢܝ. ܘܐܡܪ ܠܛܘܒܢܐ. ܡܪܝ. ܗܐ ܛ̈ܠܦܚܐ. ܚܙܐ ܐܢܬ
ܡܝܬܐ ܕܐܟܠ ܛ̈ܠܦܚܐ[1]. ܐܡܪ ܠܗ ܩܕܝܫܐ. ܣܒ ܒܨܒܥܟ. ܘܐܥܒܪ ܒܦܘܡܗ
ܬܠܬ ܙܒܢܝܢ. ܘܢܣܒ ܐܢܘܢ ܐܚܐ ܗܘ ܘܐܥܒܪ[2] ܒܦܘܡܝ. ܟܕ ܐܡܪ. ܗܐ ܣܪܝܩܝܢ P 454 r°.
ܗܠܝܢ ܗܘܝ[3] ܥܒܝܕܢ. ܘܒܙܒܢ ܐܝܟ ܕܬܠܬܐ ܕܐܡܪܝܢ ܦܬܚܬ ܥܝܢܝ. ܘܗܦܟܬ
ܠܫܢܝ. ܘܛܥܡܬ ܘܗܦܟܬ ܘܐܬܬܥܝܪܬ. ܘܗܝܕܝܢ ܩܥܘ ܠܛܘܒܢܐ ܡܪܝ ܡܪܝ. ܨܠܝ. A 114 b
ܕܠܡܐ ܥܒܕ ܡܪܢ ܦܘܪܩܢܐ ܒܨܠܘܬܟ. ܕܗܐ ܐܬܬܥܝܪ ܠܗ ܛܠܝܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ
ܠܐ ܚܙܐ ܗܘܐ ܠܗܘܢ. ܡܛܠ ܕܡܢ ܬܪܥܐ ܚܕ ܕܚܘܫܒܬܐ[4] ܡܢ ܒܣܬܪܗ ܟܡܐ ܕܐܙܠ
ܩܠܐ ܕܐܢܬܬܐ ܩܝܡܢ ܗܘܝ. ܘܡܡܠܠܢ ܠܗ ܢܫܐ. ܘܠܐ ܫܠܝܛ ܠܗܝܢ ܗܘܐ ܕܢܕܪܟܢ.
ܘܐܦ ܠܐ ܗܘ ܚܙܐ[3] ܦܪܨܘܦܐ ܕܐܢܬܬܐ ܚܙܐ ܗܘܐ. ܐܠܐ ܡܡܠܠܐ ܒܠܚܘܕ. ܗܝܕܝܢ[5]
ܐܡܪ ܠܐܡܝ. ܗܒܝ[6] ܠܗ ܛ̈ܠܦܚܐ ܢܐܟܘܠ. ܟܡܐ ܕܨܒܐ. ܘܫܩܘܠܝܗܝ[7] ܘܙܠܝ[6]
ܪܒܝܗܝ[8] ܬܪܬܝܢ ܫܢܝܢ ܐܚܪܢܝܢ. ܘܐܝܬܝܗܝ[9] ܠܝ ܠܗܪܟܐ. ܡܛܠ ܕܗܢܐ ܒܪܝ
ܐܝܬܘܗܝ. ܘܠܝܬ ܠܗ[10] ܦܘܪܣܐ ܕܢܡܘܬ ܥܕܡܐ ܕܢܬܩܒܪ ܐܒܘܗܝ. ܘܗܟܢܐ ܫܩܠܘܢܝ.[11]

1. A with stop:, reading of P unknown. — 2. P. ܘܐܥܒܪܘ. — 3. P om. — 4. P ܕܚܘܫܒܬܐ. — 5. P. ܗܝܕܝܢ. — 6. Mss. om. ܝ fin. — 7. P. ܘܫܩܘܠܝܗܝ. — 8. P ܪܒܝܗܝ. — 9. P ܘܐܝܬܝܗܝ. — 10. Erased in A and looks more like ܠܐ. — 11. P ܫܩܠܘܢ.

went in and fetched the lentils and came (they said) and stood above me, and said to the blessed man : « Sir, here are the lentils. You will see one who is dead eating lentils ». The saint says to him : « Take some with your finger, and insert them into his mouth three times ». And that brother (they said) took them and inserted them into my mouth, saying : « See! These things have been done to no purpose ». And at the third time (they said) I opened my eyes, and moved my tongue round, and tasted and turned round and roused myself. And then they cried to the blessed man, « Sir, sir, pray; and perhaps our Lord will effect a deliverance by your prayers, for the child has roused himself ». But the blessed man did not see them; because women used to stand and speak to him from one gate of the enclosure as far behind him as a woman's voice will carry, and they were not allowed to set foot inside, and he also never saw the face (πρόσωπον) of a woman, but her speech[1] only. Then he said to my mother : « Give him lentils to eat as much as he wants, and take him and go, rear him for two more years, and bring him to me here; because this is my son, and there is no possibility of his dying until his father is buried ». And so they took me and

1. Sic syr.

ܘܐܙܠܘ. ܘܒܬܪ ܬܪܬܝܢ ܫܢܝܢ. ܝܗܒܘܢܝ ܠܛܘܒܢܐ ܐܒܐ ܪܘܚܢܐ. ܕܒܨܠܘܬܗ
ܐܬܦܨܝܬ ܡܢ ܡܘܬܐ. ܘܚܝܠܐ ܕܒܘܪܟܬܗ ܡܢ ܒܝܫܬܝ ܥܒܕܝ. ܫܪܝܬ ܘܒܛܠܬ.
ܚܝܠܐ ܓܝܪ ܪܒܐ ܘܬܡܝܗܐ ܥܒܕ ܗܘܐ ܐܠܗܐ ܒܐܝܕܘܗܝ ܒܟܠ ܡܠܬܐ ܕܐܡܪ ܗܘܐ.
ܐܦ ܟܕ ܓܚܟ. ܘܡܢ ܗܝܕܝܢ ܫܪܝ[1] ܐܘܟܠܘܣ ܕܢܬܟܢܫ ܠܘܬ ܩܕܝܫܐ. ܒܐܥܦܝܢ
* A 15 r° a. ܣܓܝܐܐ[2] ܡܢ ܐܚܘܗܝ ܐܒܪܗܡ. ܗܝ * ܕܐܦ ܣܢܝܐ ܗܘܬ ܠܗ ܛܒ ܕܢܐܬܐ ܐܢܫ
* P 154 v°. ܘܢܝܬܐ ܠܘܬܗ ܟܪܝܗܐ ܐܘ ܕܫܐܕܐ. ܐܠܐ ܡܚܕܐ * ܛܪܕ ܗܘܐ ܠܗ ܠܒܪ ܟܕ ܐܡܪ ܗܘܐ ܗܠܝܢ.
ܐܘ ܕܘܝ̈ܐ ܐܢܫܐ. ܡܢܐ ܐܛܥܝܟܘܢ ܕܬܫܒܩܘܢ ܡܕܒܚܗ ܕܐܠܗܐ ܘܚܝܠܗ ܪܒܐ
ܗܘ ܕܫܪܐ ܒܩܕܝܫܐ ܗܠܝܢ ܕܐܬܩܛܠܘ ܡܛܠ ܫܡܗ. ܘܪܚܡܘܗܝ ܘܥܒܕܘ ܨܒܝܢܗ.
ܘܐܬܝܬܘܢ ܠܘܬܝ ܕܘܝܐ ܘܡܪܓܙܢܐ ܕܐܠܗܐ. ܐܪܐ ܠܡ ܘܐܠܘ ܡܫܦܪܢܐ ܘܪܚܡܐ ܘܥܒܕ
ܨܒܝܢܗ ܕܐܠܗܐ ܐܝܬܝ ܗܘܝܬ. ܠܐ ܘܠܐ ܗܘܐ ܠܟܘܢ ܕܬܐܬܘܢ ܠܘܬܝ ܘܬܫܒܩܘܢ ܠܩܕܝܫܐ.
ܡܟܝܠ[3] ܟܕ ܡܪܓܙ ܐܢܐ ܘܡܡܪܡܪ ܐܢܐ ܠܐܠܗܐ. ܘܐܚܪܬܐ ܠܟܘܢ ܕܬܕܥܘܢ ܘܬܣܬܟܠܘܢ.
ܕܡܛܠ ܚܛܗܝ ܣܠܩܬ ܠܗܪܟܐ ܕܐܫܐܠ ܚܢܢܐ ܐܝܟ ܟܠ ܐܢܫ. ܘܠܐ ܡܛܠ
ܙܕܝܩܘܬܝ. ܠܘܬ ܕܝܠܝ ܫܒܩܘ ܘܥܒܕܘ ܚܪܫܐ ܠܩܕܝܫܐ ܐܝܟ ܐܢܬܘܢ. ܘܗܘܝܬ ܓܚܟܐ

1. P ܫܪܝܘ ܕܝܢ. — 2. P ins. ܡܢ ܙܒܢܐ. — 3. P ܡܟܝܠܘ.

went away; and, after two years, they gave me to the blessed man my spiritual father, by whose prayers I was saved from death; and the power of his blessing was dissolved and nullified through my evil deeds; for God used to work acts of great and marvellous power through him in all the words that he spoke even when laughing. And from that time the multitude (ὄχλος) began to gather together to the saint in numbers many times as great as came to his brother Abraham; which[1] was also very hateful to him that anyone should come and bring him a sick person or one possessed with a demon, but he would at once drive him out, saying these words: « O wretched men, what has misled you into leaving God's altar and his great power which took up its dwelling in the saints who were slain for his name, and loved him and did his will, and coming to me the wretched man and provoker of God? Indeed (ἄρα), if I were one who pleased and loved God and did his will, you ought not to have come to me and neglected the saints, let alone when I provoke and irritate God. And there is another thing that you should know and understand, that it was because of my sins that I came up here to ask mercy like every man, not because of my righteousness. To

ܗܢܐ ܕܬܕܡܘܪܬܐ ܐܝܟ ܗܘ ܕܢܛܪܘܕ ܡܢܗ ܫܘܒܗܪܐ ܘܢܥܪܘܩ ܡܢ ܫܘܒܚܐ ܣܪܝܩܐ
ܕܒܢܝܢܫܐ: ܟܕ ܐܦ ܢܝܚܐ ܘܡܫܝܢܐ ܐܝܬܘܗܝ ܗܘܐ. ܠܗܠܝܢ[1] ܕܐܝܟ ܓܒܪܐ
ܪܒܐ ܘܟܐܢܐ ܐܬܝܢ ܗܘܘ ܕܢܚܙܘܢ ܒܗ[2]. ܒܥܙܝܙܘܬܐ ܘܒܚܡܬܐ[3] ܛܪܕ ܗܘܐ. ܬܘܒ ܕܝܢ
ܟܕ ܐܢ ܐܢܫ ܐܢ[4] ܡܬܟܬܫ ܗܘܐ. ܒܚܪܬܐ ܐܝܟ ܕܒܒܥܘܬܐ ܘܒܒܘܝܐܐ[5] ܐܡܪ * A 15 r° b.
ܗܘܐ ܡܚܣܕܢܐܝܬ ܘܒܢܝܚܘܬܐ ܗܠܝܢ. ܒܢܝ ܚܒܝ. ܠܐ ܬܬܟܬܫܘܢ ܒܗܠܝܢ ܕܐܡܪ
ܐܢܐ ܠܟܘܢ. ܐܢܬܘܢ ܓܝܪ ܢܟܝܠܘܬܗ ܘܢܟܠܘܗܝ ܕܒܝܫܐ ܠܐ * ܝܕܥܝܢ ܐܢܬܘܢ. ܐܢ * P 455 r°.
ܓܝܪ ܐܬܡܨܐ ܠܗܠܝܢ ܕܟܪܝܗܐ ܘܕܝܘܢܐ: ܘܐܬܠ ܐܬܪܐ ܕܢܐܬܘܢ ܠܘܬܝ. ܗܐ
ܡܚܕܐ ܐܙܠܝܢ ܫܐܕܐ ܠܢܣܒܝܢ ܢܫܐ ܘܒܬܘܠܬܐ ܘܣܓܝܐܐ. ܐܘ ܒܝܕ ܐܫܬܐ.
ܐܘ ܒܝܕ ܫܘܚܢܐ. ܐܘ ܒܝܕ ܟܐܒ ܥܝܢܐ[2]. ܐܘ ܒܝܕ ܟܐܒ ܪܫܐ. ܐܘ ܕܢܪܥܦܘܢ ܒܗܘܢ.
ܘܡܬܕܒܪܝܢ ܒܗܘܢ ܟܕ ܠܐ ܝܕܥܝܢ ܗܢܘܢ. ܐܝܟ ܐܢܫ ܕܐܡܪ ܙܠܘ[6] ܐܬܒܙܚܘ ܒܐܦܘܗܝ
ܕܡܪܘܢ. ܕܡܚܕܐ ܕܡܝܬܝܢ ܠܗܘܢ[7] ܠܗܪܟܐ. ܐܝܟ ܗܘ ܕܟܕ ܕܝܠܢ[8] ܨܠܘܬܢ ܒܚܝܠ
ܚܝܠܬܢܝܢ ܘܐܚܝܕܢ ܘܛܪܕܢ ܫܐܕܐ. ܡܫܒܩܝܢ ܠܗܘܢ ܫܐܕܐ ܗܢܘܢ ܕܐܣܥܪܘ ܐܢܝܢ
ܠܟܐܒܐ ܗܠܝܢ. ܘܫܒܩܝܢ ܘܡܬܪܚܩܝܢ ܒܢܟܝܠܘܬܗܘܢ. ܐܝܟܢܐ ܕܢܫܠܡܘܢ ܢܟܠܐ

1. P ܗܠܝܢ ܠܗܘܢ. — 2. P om. — 3. P ܘܒܚܡܬܐ. — 4. P ܠܐ. — 5. P ܘܒܒܘܝܐܐ. — 6. P ܙܠܘ. — 7. P ܕܡܝܬܝܢ ܠܗܘܢ ܠܗ. — 8. P ܕܝܠܢ. The rest is illegible in P.

myself the madman and man of evil life why do you come? » And so this wonderful man as if to drive arrogance from him and avoid the vain praise of men, even though he was gentle and kind, would violently and with anger drive away those who came to him to gaze at him as a great and righteous man. Yet again, if he were vexed with any particular persons, he would at last as if to entreat and console say reproachfully and kindly these words : « My sons, be not vexed at what I am saying to you. You do not know the evil one's wiliness and deceitfulness. If I give way to these matters of sick and possessed persons, and allow them an opportunity of coming to me, lo! fiends will at once go and seize women and girls and many persons, be it by means of a fever, or of ulcers, or of affection of the eyes, or of affection of the head, or so as to foam in them, and will work in them without their knowledge, as if one were to say 'Go jeer in the face of Maro', for, as soon as they bring them here, as if our own prayers were indeed powerful and mighty and drove out fiends, the fiends who have brought about these diseases will abandon them, and in their deceitfulness depart and withdraw, in order to carry out the wiles of their deceitfulness, and cheat us into having

ܕܒܨܠܘܬܗܘܢ ܘܢܬܬܓܪܘܢ ܒܗ܆ ܘܢܣܒܪ ܥܠ ܢܦܫܢ ܕܐܝܟ ܗܘܐ ܠܡ ܚܢܢ ܐܢܚܢ
ܙܕܝܩܐ ܘܡܦܩܝ ܕܫܐܕܐ ܘܡܐܣܝܢ ܟܐܒܐ܆ ܕܒܗܝ ܗܕܐ ܠܡ ܢܬܚܬܡ ܘܢܫܬܒܗܪ܆
ܐܝܟܢܐ ܕܬܒܪܐ ܥܠ ܬܒܪܐ ܢܘܣܦ܆ ܘܡܚܘܬܐ ܥܠ ܡܚܘܬܐ ܢܩܒܠ܆ ܘܢܫܠܐ ܘܢܪܦܐ
*A 15 v° a. ܐܝܟܢܐ ܕܒܥܘܬܐ ܕܐܡܝܢܝܢ ܕܥܠ ܚܛܗܝܢ ܕܠܘܬ ܐܠܗܐ ܢܒܛܠ *ܘܢܫܒܘܩ ܐܝܟ ܗܘ ܠܡ ܕܗܘܐ
ܙܕܝܩܝܢ ܗܘܝܢ܆ ܘܡܢ ܡܛܥܝܢܘܬܐ ܕܢܟܠܝܗܘܢ ܕܫܐܕܐ܆ ܡܢ ܪܗܛܐ ܪܗܝܒܐ
ܕܐܘܪܚܐ ܕܬܝܒܘܬܐ ܕܥܠ ܚܛܗܝܢ ܢܒܛܠ܆ ܘܠܓܡܪ ܢܛܒܥ ܒܝܡܐ ܡܥܠܥܠܐ
ܕܚܛܗܐ܆ ܘܬܡܢ ܢܬܡܠܐ ܥܠܝܢ ܗܝ ܕܫܠܡܘ ܒܣܪܝܩܘܬܐ ܝܘܡܝܗܘܢ܆ ܘܫܢܝܗܘܢ
ܡܣܪܗܒܐܝܬ܆ ܗܝ ܕܐܦ ܠܣܓܝܐܐ ܓܕܫܬ܆ ܘܐܬܪܟܢܘ ܛܠܝܐܝܬ ܠܡܛܥܝܢܘܬܐ
*P 155 v°. ܕܫܐܕܐ܆ ܘܐܣܒܪܘ ܕܫܪܝܪܐ ܗܘ *ܕܡܣܬܥܪ ܠܘܬܗܘܢ ܡܢ ܢܟܠܝܗܘܢ ܕܛܥܝܐ܆ ܘܢܦܠܘ
ܘܐܬܬܚܕܘ ܒܥܘܡܩܐ ܕܒܝܫܬܐ܆ ܡܢ ܡܣܒܪܢܘܬܐ ܣܪܝܩܬܐ ܕܗܘܐ ܠܡ ܡܦܩܝܢ
ܫܐܕܐ ܘܡܐܣܝܢ ܟܐܒܐ܆ ܘܠܐ ܡܣܬܟܠܝܢ ܕܒܒܝܬܐ ܚܫܘܟܐ ܝܬܒܝܢ܆ ܘܠܒܗܘܢ
ܗܘܐ ܪܥܐ ܠܩܛܡܐ܆ ܘܢܦܫܬܗܘܢ ܡܥܡܪܐ ܠܫܐܕܐ ܥܒܕܝܢ܆ ܘܡܠܝܢ ܗܕܡܝܗܘܢ
ܒܛܘܠܫܐ ܕܚܛܗܐ ܦܫܝܢ܆ ܘܡܒܙܚܝܢ ܒܗܘܢ ܫܐܕܐ ܕܗܘܐ ܠܡ ܡܦܩܝܢ ܠܗܘܢ ܟܕ

some such thought of ourselves as that we ourselves are indeed righteous and expellers of demons and healers of diseases, so that by this means we may be puffed up and be arrogant, so as to add disaster to disaster, and receive blows upon blows, and cease and remit these constant petitions to God for our sins, as if we were indeed righteous, and through the guilefulness of the demons' deceitfulness cease the rapid running on the road of repentance for our sins, and utterly sink in the stormy sea of sins, and there be fulfilled against us the saying 'Their days were consumed in vanity, and their years rapidly'[1], which also happened to many, and they childishly yielded to the deceitfulness of the demons, and thought that what was done to them through the deceits of the fiends was true, and fell and were caught in the depths of evils, through the vain suppositions that they were indeed casting out demons and healing diseases; and do not understand that they are sitting in a dark house, and their heart is feeding on ashes, and they are making their souls a dwelling-place for demons, and filling parts of themselves with the stain of sins, and the demons are mocking at them because they are indeed casting them out without considering our Lord's

1. Ps. [illegible].

ܠܐ ܢܦܩܝܢ ܡܫܡܠܝܘܬܗ ܕܡܪܢ ܕܠܘܬ ܗܠܝܢ ܩܕܡ ܐܡܪ[1] ܗܝ ܕܡܬܐܡܪܐ
ܠܗܘܢ. ܟܕ ܢܐܡܪܘܢ ܠܗ ܡܪܝ ܡܪܝ ܠܐ ܒܫܡܟ ܐܬܢܒܝܢ. ܘܒܫܡܟ ܫܐܕܐ
ܐܦܩܢ. ܘܒܫܡܟ ܚܝܠܐ ܣܓܝܐܐ ܥܒܕܢ. ܗܝܕܝܢ ܢܥܢܐ ܚܬܢܐ ܘܢܐܡܪ ܠܗܘܢ.
ܕܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ ܝܕܥ ܐܢܐ * ܠܟܘܢ. ܐܙܠܘ ܠܟܘܢ ܡܢܝ ܦܠܚܝ * A 157 b
ܥܘܠܐ. ܠܢܘܪܐ ܗܝ ܕܡܛܝܒܐ ܠܐܟܠܩܪܨܐ ܘܠܡܠܐܟܘܗܝ. ܗܫܐ ܒܢܝ ܡܢ ܠܐ
ܢܙܘܥ ܡܢ ܗܘ ܩܠܐ ܕܦܣܩ ܣܒܪܐ. ܕܠܘܬ ܗܠܝܢ ܕܐܬܡܫܟܘ ܠܢܟܠܬܐ ܕܢܟܝܠܘܬܗܘܢ
ܕܫܐܕܐ. ܕܣܒܪܘ ܕܡܦܩܝܢ ܠܗܘܢ. ܟܕ ܢܫܡܥ ܡܢ ܗܘ ܡܪܐ ܛܒܐ ܕܠܐ ܝܕܥ ܐܢܐ
ܠܟ. ܐܢܐ ܕܝܢ ܕܘܝܐ ܘܚܛܝܐ ܐܝܟ ܕܐܒܩܝܬ ܢܟܠܝܗܘܢ ܕܕܝ̈ܘܐ. ܣܦܩ ܠܝ ܕܡܢ
ܢܦܫܝ ܡܬܛܠܫܬܐ ܐܛܪܕ ܐܢܘܢ ܒܠܚܘܕ. ܐܢܐ ܓܝܪ ܠܩܕܝܫܐ ܗܠܝܢ ܕܫܪܝܪܐܝܬ
ܩܢܝܢ ܗܘܘ ܚܝܠܐ ܘܫܘܠܛܢܐ ܡܢ ܐܠܗܐ ܥܠ ܗܠܝܢ. ܚܙܝܢ ܠܝ[2] ܕܡܬܟܠܝܢ
ܗܘܘ ܘܡܬܪܚܩܝܢ ܕܠܐ ܢܬܒܙܙܘܢ. ܟܡܐ ܚܢܢ ܕܟܕ ܟܠܗ ܒܝܫܘܬܗܘܢ ܕܕܝ̈ܘܐ ܟܡܝܢܐ
ܒܢ. ܘܟܠܗ ܚܣܡܗܘܢ ܘܢܟܠܗܘܢ ܘܪ̈ܓܝܓܬܗܘܢ. ܣܒܪܝܢ ܥܠ ܢܦܫܢ ܕܫܐܕܐ
ܡܛܪܕܝܢ ܡܢ ܚܕܕܐ. ܐܠܘ ܕܝܢ ܠܕܝܠܝ ܛܪܕ ܗܘܝܬ.. ܘܟܕ ܗܠܝܢ

1. Ms. ins. stop · and om. after ܩܕܡ. — 2. Sic ms. ungrammatically.

saying which he uttered beforehand to these men, which shall be spoken to them, when they shall say 'My Lord, my Lord, did we not in thy name prophesy, and in thy name cast out fiends, and in thy name do many deeds of power?', then shall the bridegroom answer and say to them, 'Verily I say unto you I know you not, depart ye from me workers of iniquity, go to the fire prepared for the devil and for his angels'[1]. Now, my sons, who will not tremble at the pronouncement of despair addressed to those who yielded to the deceitfulness of the fiends' guilefulness, who thought that they were casting them out, when he hears from the good Lord 'I know thee not'? As for my wretched and sinful self, as I have probed the deceits of the demons, it is enough for me to drive them out of my stained self only; for to me it seems that the saints who truly possessed power and authority from God over these used to shrink from and shun being made spoil of, let alone us who, while all the wickedness of the demons is ambushed within us, and all their envy and their deceit and their desires, think of ourselves that we are driving fiends out of one another. Would that I were driving my own out! »

By saying these things every day to many the blessed Maro did not per-

1. Matth., VII, 22, 23; XXV, 41. A similar notion appears in ch. 15.

ܘܠܡܦܝܣܘ ܠܟܠ ܦܪܨܘܦܐ ܐܦܢ ܗܘܐ ܠܡܬܝܐ ܡܢܗ. ܠܐ ܡܫܟܚ ܗܘܐ ܠܡܥܒܕ ܐܝܟ
ܒܥܠ ܗܘܝ ܡܢ ܕܐܬܝܢ ܗܘܘ ܠܘܬܗ. ܡܢ ܐܠܨܐ ܠܗ: ܘܗܘ ܕܒܝܘܡܝ ܐܚܘܗܝ
ܕܡܢ[1] ܚܙܐ ܗܘܐ ܗܠܝܢ ܦܪܝܫܐ ܗܘܐ: ܠܐ ܦܬܝܚ ܗܘܐ ܠܗ ܕܢܥܒܕ. ܡܛܠ ܗܢܐ ܐܝܟ
16 r° a. * ܦܣܝ ܕܢܕܥܟ ܡܢܗ ܡܫܡܥܢܘܬܐ ܕܡܝܩܪܘܬܐ. ܒܦܫܝܛܘܬܐ ܘܓܘܚܟܢܝܘܬܐ. ܘܐܝܟ
ܫܛܝܐ ܠܟܠ ܦܪܨܘܦܐ ܡܡܠܠ ܗܘܐ ܟܕ ܐܡܪ. ܐܪܐ ܡܛܠ ܐܬܝܢ ܐܢܬܘܢ ܠܘܬ ܫܢܝܐ.
ܡܛܠ ܕܝܢ ܐܢܫ ܕܡܛܢܦ[2] ܚܙܝܬܘܢ ܡܢܝ. ܒܠܠ ܕܐܣܝܪ ܐܢܐ ܒܗܢܐ ܟܐܦܐ ܐܝܟ
ܥܒܕ ܒܝܫܬܐ: ܐܘ ܐܝܟ ܕܐܣܝܪ ܟܠܒܐ ܒܝܫܐ ܒܫܫܠܬܐ ܕܠܐ ܢܥܪܘܩ ܘܢܗܪܘܢ
ܠܣܓܝܐܐ. ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܐܠܘ ܦܬܝܚ ܗܘܐ ܠܝ ܕܐܥܪܘܩ ܡܢ ܗܪܟܐ: ܐܝܟ
ܟܠ ܚܕ ܚܕ ܡܢܟܘܢ: ܘܒܝܬܐ ܥܒܕ ܗܘܝܬ ܠܝ: ܘܐܢܬܬܐ ܐܝܬ ܗܘܐ ܠܝ ܘܒܢܝܐ.
ܐܘ ܠܐ ܡܣܬܟܠܝܢ ܐܢܬܘܢ ܕܐܦ ܐܢܐ ܡܛܠ ܚܛܗܝ ܘܡܘܡܝ ܘܣܘܪܚܢܝ ܐܣܪܢܝ
ܐܠܗܐ ܒܗܕܐ ܟܐܦܐ. ܐܝܟ ܕܝܢܐ ܕܐܣܪ ܠܡܣܪܘܚܐ. ܗܠܝܢ ܕܝܢ ܕܝܕܥܝܢ ܗܘܘ ܠܗ
ܠܝܘܬܢܗ ܘܡܕܒܪܢܘܬܗ ܕܛܘܒܢܐ. ܐܡܪܝܢ ܗܘܘ ܟܕ ܗܠܝܢ ܫܡܥܝܢ ܗܘܘ. ܐܝܢ ܡܪܝ
ܐܦ ܚܢܢ ܐܝܟ ܕܠܘܬ ܡܣܪܘܚܐ ܐܬܝܢ. ܘܐܝܟ ܕܠܘܬ ܗܘ ܕܐܣܝܪ. ܐܦ ܓܝܪ
ܠܩܛܘܠܐ ܐܙܠ ܗܘ ܐܢܫ. ܘܚܙܐ ܠܗܘܢ ܟܕ ܐܣܝܪܝܢ ܒܒܝܬ ܐܣܝܪܐ. ܗܠܝܢ ܕܝܢ ܕܠܐ

1. Ms. ܕܒ. — 2. Ms. ܕܡܛܦܢ; corr. v. D. and L.

suade men not to come to him every day; and, being distressed, and it not being open to him to act as he did in his brother's days by withdrawing when he saw these, accordingly, in order to extinguish out of him the reputation of gravity, he would speak to many with simple and ridiculous words, and like a fool, saying, « Why then (ἄρα) come you to a madman? Have you, pray, seen anyone fouler[1] than I am? Since I am bound to this stone like a malefactor, or as a vicious dog is bound by a chain that he may not escape and do hurt to many, know you not that, if it were open to me to escape hence, I should like each one of you have both made a house for myself and had a wife and children? or understand you not that in my case also it is on account of my sins and my spots and my crimes that God bound me to this stone, like a judge who puts a criminal in bonds? » But those who knew the blessed man's character and way of life used to say when they heard these things: « Yes, sir, we also are come as to a criminal, and as to one who is bound; for a man goes and sees even murderers when they are bound in prison ». But those who were not thoroughly acquainted with him, who saw the

1. Ms. 'fairer'

ܡܬܥܩܣ ܗܘܐ ܒܗ ܣܓܝܐܐܝܬ: ܕܢܟܐ ܗܘܐ ܠܗ ܠܡܫܡܥܢܘܬܐ ܕܗܘܐ ܡܬܐܠܨ
ܒܟܢܘܫܝܐ ܕܥܡܐ ܘܩܥܐ: ܕܡܒܛܠܝܢ ܗܘܘ ܠܗ ܡܢ ܡܡܠܠܐ ܕܥܡ ܐܠܗܐ.
ܡܬܕܡܪܝܢ * ܗܘܘ ܛܒ[1]. ܚܕ ܕܝܢ ܙܒܢ ܐܬܐ ܥܠܡܝܐ ܚܕ ܡܗܝܡܢܐ ܠܘܬܗ. ܕܐܢܬܬܗ * 16 r° b.
ܥܩܪܬܐ ܗܘܬ. ܘܠܐ ܝܠܕܐ ܗܘܬ ܠܗ ܒ̈ܢܝܐ. ܘܝܕܥ ܗܘܐ ܠܕܘܒܪܗ. ܘܩܢܐ ܗܘܐ ܠܘܬܗ
ܦܪܗܣܝܐ. ܘܒܡܣܩܒܠܐ ܥܠ ܘܐܫܟܚܗ. ܟܕ ܡܦܢܐ ܠܛܦ̈ܪܘܗܝ. ܡܛܠ ܕܛܦ̈ܪܐ
ܗܘܘ ܠܗ ܕܪ̈ܓܠܘܗܝ. ܟܡܫܚܐ ܕܨܒܥܐ ܐܘ ܬܪܬܝܢ ܨܒ̈ܥܢ ܗܘܘ. ܟܕ ܨܠܝ ܘܝܬܒ.
ܘܫܪܝ ܠܡܡܠܠܘ. ܐܡܪ ܠܗ. ܡܪܝ ܨܠܝ ܥܠ ܐܡܬܟ ܕܢܗܘܘܢ ܠܗ ܒ̈ܢܝܐ. ܕܠܝܬ
ܠܝ ܝܪܬܐ ܘܣܒܪܐ ܕܒܝܬܝ. ܗܘ ܕܝܢ ܚܪ ܒܗ ܘܐܬܕܡܪ. ܘܐܡܪ[2] ܠܗ. ܐܪܐ ܦܠܢ.
ܐܝܟܢܐ ܠܐ ܡܬܒܩܐ ܐܢܬ ܒܡ̈ܠܐ ܕܠܘܬ ܕܘܝܐ ܕܟܠܗܘܢ ܒܢ̈ܝܢܫܐ ܡܡܠܠ ܐܢܬ.
ܐܝܟܢܐ ܗܠܝܢ ܠܘܬܝ ܐܡܪ ܐܢܬ. ܠܐ ܫܡܥܬ ܠܛܘܒܢܐ ܫܠܝܚܐ ܕܐܡܪ. ܕܐܢ
ܒܝܬܐ ܕܢܦܫܗ ܠܐ ܐܫܟܚ ܐܝܟ ܕܘܠܐ ܕܢܕܒܪ: ܐܝܟܢܐ ܡܫܟܚ ܥܕܬܗ ܕܐܠܗܐ
ܠܡܕܒܪܘ[1]. ܗܘ ܕܥܠ ܢܦܫܗ ܠܐ ܐܫܟܚ ܕܢܨܠܐ ܕܗܘܬ ܥܩܪܬܐ ܒܕܘܒܪܗ ܡܢ ܝܠܕܐ
ܕܛܒ̈ܬܐ: ܘܒܨܠܘܬܗ ܥܒܕܗ ܕܬܥܒܕ ܝܠܕܐ ܪ̈ܘܚܢܝܐ. ܐܝܟܢܐ ܥܠ ܢܫ̈ܐ ܡܫܟܚ

1. Ms. with stop ∴. — 2. Ms. ܐܡܪ̈; corr. L. without note.

blessed man thus distressed by the multitude of people and crying that they hindered him from holding intercourse with God, wondered greatly. Once a certain layman came to him whose wife was barren and bore no children; and he knew his disposition, and had gained the privilege of free speech (παῤῥησία) with him, and by chance he came in and found him removing his nails, because his toe-nails were of vigorous growth, so that they were a finger or two fingers long. And, having prayed and sat down and begun to speak, he says to him : « Sir, pray for your bondmaid that she may have children, since I have no heir and hope of my house. » But he looked at him and wondered, and[1] he says to him : « Then (ἄρα), so-and-so, how is it that you do not consider the words that you are speaking to the most wretched of all men? How is it that you say these things to me? Have you not heard the blessed apostle saying, 'If a man hath not been able to rule his own house aright, how will he be able to rule God's church,[2]? How will one who has not been able to pray for his soul, which has become by its disposition barren of the progeny of good deeds, and through his prayer made it fruitful in spiritual progeny, be able to pray for women that they

1. Ms. om. — 2. I Tim., III, 5.

ܕܬܐܠܕ ܘܢܩܦܘܢ ܒܢܝܐ. ܐܡܪ ܠܗ ܗܘ ܓܒܪܐ. ܡܪܝ ܠܐ ܥܛܝܠ ܠܐܠܗܐ ܕܢܦܐܪ ܐܦ ܗܕܐ
* 16 v° a. ܠܥܩܪܐ. ܘܐܢ ܨܒܐ ܐܢܬ ܡܬܪܚܡ ܐܢܬ ܥܠܝ. ܒܐܠܗܐ ܗܘ ܕܓܒܟ. ܠܐ ܬܒܣܪܢܝ. ܡܕܝܢ.
ܟܕ ܫܡܥ ܕܐܘܡܝܗ ܒܐܠܗܐ. ܐܬܬܙܝܥ ܡܢ ܬܪ̈ܬܝܢ. ܚܕܐ ܕܠܐ ܨܒܐ ܗܘܐ ܠܡܐܡܪ
ܕܟܠܠ ܥܠ ܢܦܫܗ ܕܡܨܐ ܥܒܕ ܕܐܝܟ ܗܕܐ. ܘܐܚܪܬܐ ܕܫܡܥ ܫܡܐ ܕܐܠܗܐ ܘܙܥ
ܠܒܗ. ܘܐܡܪ ܠܗܘ ܓܒܪܐ. ܡܢܐ ܐܘܡܝܬܢܝ ܒܐܠܗܐ ܡܛܠ ܡܕܡ ܕܠܐ ܕܝܠܝ
ܗܘ ܘܥܫܢ ܡܢܝ. ܡܟܝܠ ܫܩܘܠ ܡܕܡ ܕܝܗܒ ܐܢܐ ܠܟ. ܟܕ ܠܐ ܪ̈ܓܫܝܢ ܒܢ̈ܝ ܐܢܫܐ.
ܘܙܠ ܬܠܝ ܥܠ ܐܢܬܬܟ. ܘܗܘܐ ܠܟ ܒܪܐ. ܘܬܩܪܐ ܐܢܬ ܫܡܗ ܡܪܘܢ. ܟܕ ܠܐ ܐܢܫ
ܪܓܫ. ܘܫܩܠ ܚܕܐ ܡܢ ܛܦܪ̈ܐ ܕܪ̈ܓܠܘܗܝ ܘܟܪܟܗ ܘܝܗܒ ܠܗ. ܘܡܛܠ ܕܠܐ ܢܝܩܪܝܘܗܝ ܐܝܟ
ܕܠܣܗܕܐ. ܐܡܪ ܠܗ. ܚܙܝ ܕܠܘ ܣܗܕܐ ܗܘ ܘܠܐ ܚܢܢܐ ܐܝܬܘܗܝ ܨܪܪܐ ܗܢܐ. ܐܠܐ
ܥܩܪܐ ܐܝܬܘܗܝ ܕܝܗܒ ܐܢܐ ܠܟ. ܚܙܝ ܠܐ ܐܢܫ ܢܫܪܐ ܘܢܚܙܐ. ܘܠܫܢܬܐ ܐܚܪܬܐ ܟܕ
ܐܦ ܒܪܟ ܛܥܝܢ ܐܢܬ. ܘܡܝܬܐ ܠܥܩܪܐ ܗܢܐ ܡܢܟܬܐ ܐܢܬ ܠܘܬܝ. ܘܢܣܒܗ ܓܒܪܐ
ܗܘ ܫܩܠܗ ܘܐܙܠ. ܘܐܬܠܝ ܥܠ ܐܢܬܬܗ. ܘܡܚܕܐ ܝܗܒ ܠܗ̇ ܐܠܗܐ ܘܩܒܠܬ ܒܛܢܐ
ܘܝܠܕܬ ܒܪܐ. ܟܕ ܗܕܐ ܗܘܬ. ܠܟܠ ܐܬܚܙܝܬ ܬܕܡܘܪܬܐ ܡܫܟܚܬܐ ܗܘܬ ܠܟܠܢܫ

may bear children? » The man says to him : « Sir, there is no difficulty with God in making the former fruitful as well as the latter. And if you wish you will have mercy upon me. By God who chose you do not neglect me ». When he heard that he adjured him by God, he was moved by two considerations, one that he did not wish to state of himself at all that he could do any such thing, and another that he heard God's name and his heart trembled; and he said to that man : « Why did you adjure me by God about a matter that is not my concern and is too hard for me? Accordingly take what I will give you without men being aware it of, and go hang it on your wife, and you shall have a son, and you shall call his name Maro, no man being aware of it ». And he took one of his toe-nails and wrapt it up, and gave it him; and, in order that he might not honour it as a martyr, he said to him : « Observe that it is not a martyr, nor is this bundle *hnana*[1]; but it is a herb that I give you. See that no one undo and see it; and next year you shall carry your son also and bring this herb with him to me ». Then that man took it and went; and he hung it on his wife; and at once God gave to her and she received conception, and she bare a son. When this happened, it seemed to everyone no ordinary wonder that so-and-so the

1. Lit. 'grace'; a martyr's dust mixed with oil and water; see Zach. Rh., VIII, 6 and P.-Smith, s. v. ܚܢܢܐ

ܕܦܠܢܝܬܐ ܥܩܪܬܐ ܩܒܠܬ ܒܛܢܐ܂ ܐܝܟܢܐ ܕܠܣܓܝܐܐ ܒܗ ܦܘܠܓܐ ܡܬܚܙܝܐ ܗܘܐ܂
ܗܝ ܕܦܠܢܝܬܐ ܥܩܪܬܐ ܩܒܠܬ ܒܛܢܐ܂ ܥܕܡܐ ܕܒܛܢܗ ܠܡܘܠܕܐ ܐܬܐ܂ ܘܟܕ ܬܡܝܗܝܢ * 16 v° b.
ܣܓܝܐܐ ܟܢܫܝܢ ܗܘܘ ܠܘܬܗ ܘܡܫܬܐܠܝܢ ܚܦܝܛܐܝܬ ܒܬܕܡܘܪܐ ܣܓܝܐܐ܂ ܕܐܝܕܐ
ܐܝܬܝܗ ܥܠܬܐ ܕܡܢܗ ܗܕܐ[1] ܠܘܬܟܝ ܐܫܬܟܚܬ ܒܬܪ ܙܒܢܐ ܗܢܐ܂ ܗܝ ܕܝܢ ܟܕ
ܕܚܠܐ ܡܢ ܡܠܬܗ ܕܩܕܝܫܐ܆ ܘܡܛܠ ܕܚܝܠܐ ܕܨܠܘܬܗ ܘܬܕܡܘܪܬܐ[2] ܕܐܬܥܒܕ
ܠܫܘܒܚܐ ܕܐܠܗܐ ܠܐ ܢܬܟܤܐ܂ ܟܪܙܬ ܠܟܠ ܐܢܫ܂ ܕܦܠܢ ܛܘܒܢܐ ܫܕܪ ܠܝ
ܡܕܡ܂ ܘܠܐ ܝܕܥܐ ܐܢܐ ܕܡܢܐ ܐܝܬܘܗܝ܂ ܘܝܗܒ ܠܝ ܐܠܗܐ ܒܪܐ܂ ܗܝܕܝܢ ܟܠ ܐܢܫ
ܟܕ ܬܡܝܗܝܢ ܡܫܒܚܝܢ ܗܘܘ ܠܐܠܗܐ܂ ܘܣܓܝܐܬܐ ܐܢܝܢ ܐܝܠܝܢ ܕܐܦ ܠܟܬܝܒܬܐ ܕܟܬܒܐ
ܘܠܡܫܡܥܢܘܬܐ܂ ܕܣܥܪ ܐܢܝܢ ܐܠܗܐ ܒܝܕ ܬܪܝܢ ܩܕܝܫܐ ܗܠܝܢ ܐܚܐ܂ ܗܠܝܢ ܕܝܢ
ܕܩܕܝܫܐ ܐܒܪܗܡ܂ ܐܦ ܣܓܝ ܝܬܝܪܢ ܠܗܠܝܢ ܕܗܢܐ܂ ܗܢܘ ܕܝܢ ܣܦܩ ܕܐܬܚܦܛܬ ܠܝ
ܘܐܬܛܪܦܬ ܕܐܟܪܝܘܗܝ ܠܬܫܥܝܬܗ ܘܐܦܫܝܛܐܝܬ ܐܪܗܛܝܗ܂ ܟܕ ܠܬܪܬܝܢ ܢܛܪ ܐܢܐ܂ ܚܕܐ
ܗܝ ܕܬܕܡܪ̈ܬܐ ܠܡܬܗܝܡܢܘ ܐܠܝܨܢ ܡܢ ܕܟܝܢܗܝܢ܂ ܘܐܚܪܬܐ ܗܝ ܕܦܣܩܬ
ܒܪܥܝܢܝ܂ ܕܠܐ ܐܗܘܐ ܣܗܕܐ ܒܢܦܫܝ ܐܢܐ܂ ܐܠܐ ܒܠܚܘܕ ܕܐܝܠܝܢ ܕܚܙܬ ܥܝܢ̈ܝ

1. Transposition marks are (appy. in error) placed over these words. — 2. Ms. ܘܬܕܡܘܪܬܐ.

barren woman had received conception; so that to many it presented itself as a matter of doubt that so-and-so the barren woman had received conception, until her conception came to delivery. And, many being amazed, they used to assemble before her and in great wonder eagerly inquire, « What is the cause from which this has been brought about in you after so long a time? » But she, fearing the saint's injunction, and in order that the power of his prayer and the miracle wrought for God's glory might not be concealed, announced to everyone : « So-and-so the blessed man sent me something, and I do not know what it is, and God gave me a son ». Then all men in amazement glorified God. And many are the things that God wrought through these two holy brothers, things that even surpass written records and the capacity of the ears; but the acts of the holy Abraham even far surpass those of this man[1]. But this is enough that I have undertaken to shorten his history and run through it in simple fashion, observing two things, one that miracles are from their character difficult to believe, and another that I have determined in my mind not to be a witness with my

1. If the text is right, the meaning must be that M. performed fewer miracles because he shrank from performing them. V. D. and L. in translation state the opposite without emending the text.

ܒܝܕ ܟܬܝܒܬܐ ܡܫܪ̈ܪܢ. ܘܠܐ ܠܗܘܢ [1]ܐܠܝܢ ܕܫܡܥܬ ܒܠܚܘܕܝ. ܐܠܐ ܐܝܠܝܢ ܕܐܦ
* 17 r° a. ܫܡܥܬ ܘܐܦ ܚܙܝܬ * ܗܠܝܢ ܐܢܐ ܠܗܘܢ ܡܣܗܕ. ܐܝܟܢܐ ܕܐܦ ܕܥܠ ܗܢܐ. ܩܕܝܫܐ ܐܝܠܝܢ
ܕܚܙܝܬ ܘܝܕܥ ܐܢܐ. ܗܠܝܢ ܕܙܥܘ̈ܪܢ ܘܩܠܝܠܐܝܬ ܒܨܝܪ̈ܢ ܡܛܠ ܠܘܬ ܟܠܗ ܡܛܠ
ܠܐ ܡܗܝܡܢܘܬܐ ܘܦܠܝܓܘܬܐ ܕܣܓܝ̈ܐܐ ܡܬܟܠܐ ܐܢܐ. ܟܕ ܡܢ ܠܐܫܬܥܝܘܬܐ ܕܬܕܡܪ̈ܬܐ ܡܢ
ܡܫܡܥܬܐ ܦܐܫ ܐܢܐ. ܐܦ ܗܢܝܢ ܕܝܢ ܗܠܝܢ ܕܐܬܢܝܢ ܐܝܟ ܕܠܡܣܝܒܪܢܘܬܐ ܕܐܕܢܐ.
ܘܕܐܬܢܝܢ ܠܢ ܠܬܫܒܘܚܬܗ ܘܦܩܘܕܝܗ. ܚܘܒܗ ܕܐܠܗܐ ܕܠܘܬ ܐܝܠܝܢ ܕܪܚܡܝܢ ܠܗ
ܘܢܛܪܝܢ ܦܘܩܕܢܘ̈ܗܝ ܠܢ ܐܕܝܘܛܐ ܫܚܝܡܐ. ܘܟܡܐ ܦܪܗܣܝܐ ܝܗܒ ܐܠܗܐ ܠܥܒܕܘ̈ܗܝ
ܩܕܡܘܗܝ. ܐܝܬ ܗܘܐ ܕܝܢ ܬܘܒ ܫܠܝܛܐ ܚܕ ܒܗ ܒܩܪܝܬܐ ܕܩܐܡ ܗܘܐ ܒܗ ܗܘ
ܩܕܝܫܐ ܗܢܐ. ܐܝܢܐ ܕܐܦ ܐܢܐ ܫܦܝܪ ܡܚܟܡ ܗܘܝܬ ܒܗ. ܕܐܝܬܘܗܝ ܗܘܐ ܓܒܪܐ
ܡܣܠܝܐ ܘܪܫܝܥܐ. ܡܛܠܘܡܢܐ ܕܡܣܟ̈ܢܐ. ܘܡܐܢܚܢܐ ܠܝܬܡ̈ܐ ܘܠܐܪ̈ܡܠܬܐ. ܘܣܥܘܪܐ
ܕܟܠ ܥܒ̈ܕܐ ܕܥܠܘܒܘܬܐ ܘܕܥܘܠܐ ܘܕܚܛܘܦܝܐ. ܐܝܬ ܗܘܐ ܠܗ ܕܝܢ ܩܢܝܢܐ ܣܓܝܐܐ
ܘܒܝܬܐ ܪܒܐ. ܘܥܒ̈ܕܐ ܘܐܡܗ̈ܬܐ. ܘܡܬܪܘܪܒ ܗܘܐ ܓܒܪܐ ܗܘ ܒܥܠܡܐ. ܘܝܬܡ̈ܐ
ܘܐܪ̈ܡܠܬܐ ܘܫܪܟܐ ܡܣܟ̈ܢܐ. ܡܢܗ ܥܪܩܝܢ ܗܘܘ ܐܡܝܢܐܝܬ. ܘܡܬܓܘܣܝܢ
ܒܩܕܝܫܐ ܗܘܘ ܡܢܗ ܡܛܠ ܐܘܠܨܢܐ ܘܛܠܘܡܝܐ ܕܡܣܟ̈ܢܐ. ܘܐܢܫ ܕܡܣܟܢܐ ܒܗ

handwriting except only of things confirmed by the sight of my eyes as well as the written record, and not to repeat in writing what I have only heard[1], but the things that I have both heard and also seen to these I bear witness; as in the case of this saint also I bring to record the same deeds that I have seen and know, those that are small and a little inferior, because of the unbelief and doubt of many, abstaining from mentioning marvels that are greater than the ears can bear. Even the actual things that we have repeated we have repeated for the glory of God, and that God's love towards those who love him and keep his commandments may be known to us ordinary (ἰδιώτης) and simple men, and how great freedom (παῤῥησία) God gives to his bondmen before him. There was again a certain magistrate in the same village in which this saint had his stand (with whom I also was well acquainted) who was an abominable and impious man, an oppressor of the poor, and one who caused orphans and widows to groan, and a perpetrator of all wicked deeds of covetousness and of injustice and of rapine; and he had much property and a great house, and bondmen and bondwomen. And that man bore himself proudly in the world; and the orphans and widows and other poor persons used always to flee from him and take refuge

1. This perh. refers to miracles only; but see p. 3, n. 1.

ܠܛܘܒܢܐ. ܗܝܕܝܢ ܗܘ ܩܕܝܫܐ ܫܕܪ ܡܝܬܐ ܗܘܐ ܠܗ ܘܡܦܝܣ * ܗܘܐ ܠܗ ܘܗܘ f. 171 b.
ܒܡܫܡܠܝܘܬܐ. ܟܕ ܡܙܗܪ ܠܗ ܘܐܡܪ. ܒܪܝ ܐܙܕܗܪ ܒܢܦܫܟ. ܘܛܪ ܡܕܡ ܕܝܗܒ ܠܟ
ܐܠܗܐ. ܠܐ ܓܝܪ ܣܢܝܩ ܐܢܬ. ܡܛܠ ܡܢܐ ܡܥܫܩ ܐܢܬ ܠܗܠܝܢ ܡܣܟܢܐ
ܬܒܝܪܝ ܠܒܐ. ܕܠܝܬ ܒܒܝܬܗ ܚܕ ܡܢܗܘܢ ܠܚܡܐ ܕܝܘܡܐ. ܐܬܕܟܪ ܠܟܬܒܐ ܕܐܡܪ.
ܕܝܬܡܐ ܘܠܐܪܡܠܬܐ ܘܠܐܝܠܝܢ ܕܡܬܦܢܝܢ ܠܘܬܝ. ܠܐ ܬܥܠܒܘܢ ܘܠܐ ܬܛܠܡܘܢ.
ܘܬܘܒ ܕܐܢܐ ܐܢܐ ܐܒܐ ܕܝܬܡܐ ܘܕܝܢܐ ܕܐܪܡܠܬܐ. ܘܬܘܒ ܡܢ ܡܛܠ ܒܙܬܐ
ܕܡܣܟܢܐ ܘܐܢܚܬܐ ܕܒܨܝܪܐ. ܡܛܠܗܕܐ ܐܩܘܡ ܐܡܪ ܡܪܝܐ. ܘܐܥܒܕ ܦܘܪܩܢܐ
ܒܓܠܝܘܬܐ. ܐܢܐ ܕܝܢ ܥܠܝܟ ܚܝܣ ܐܢܐ ܒܪܝ. ܕܟܡܐ ܕܡܣܬܟܝܐ ܟܐܢܘܬܐ ܕܐܠܗܐ.
ܥܣܩ ܗܘ ܕܙܒܢܝܢ ܠܐ ܬܬܬܥܝܪ ܥܠ ܥܒܕܝ ܒܝܫܬܐ. ܘܬܘܒ. ܘܐܦ
ܠܐ ܗܘܐ ܣܪܝܩ ܕܗܠܝܢ ܩܕܝܫܐ. ܕܩܕܡܝܗܘܢ ܡܣܟܢܐ ܥܐܠܝܢ ܘܡܬܬܢܚܝܢ.
ܕܠܡܐ ܢܬܬܥܝܪ ܥܠܝܟ. ܘܬܐܒܕ ܐܢܬ ܘܒܝܬܟ. ܗܘ
ܕܝܢ ܓܒܪܐ ܗܘ ܕܘܝܐ. ܐܬܚܦܛ ܒܫܘܚܠܦܐ ܒܡܚܒܪܢܘܬܐ ܕܐܒܘܗܝ ܐܟܠܩܪܨܐ
ܣܛܢܐ: ܗܘ ܕܨܒܝܢܗ ܗܘܐ ܥܒܕ ܐܝܟ ܗܘ ܕܐܡܪ ܡܪܢ ܠܝܗܘܕܝܐ: ܕܨܒܝܢܗ ܕܐܒܘܟܘܢ
ܥܒܕܝܢ * ܐܢܬܘܢ. ܗܟܢܐ ܗܘ ܗܢܐ ܒܙܚ ܠܓܒܪܐ ܕܐܠܗܐ. ܘܡܝܩܪ. ܟܕ ܐܡܪ. ܠܛܘܒܢܐ f. 172 a.

with the blessed man. Then the saint would send and fetch him and gently entreat him, admonishing him and saying : « My son, beware, and keep what God has given you, for you are not in need. Wherefore do you oppress these broken-hearted poor, not one of whom has daily bread in his house? Remember the scripture that says, 'The orphans and the widows and them that turn to me ye shall not overreach nor defraud'[1]; and again 'I am the father of the orphans and the judge of the widows'[2]; and again, 'By reason of the plundering of the poor and the groaning of the needy, therefore will I arise, saith the Lord, and I will make deliverance openly'[3]. But for my part I pity you, my son; since, however much God's justice turns away, it is impossible that it will not some time be roused against evil-doers »; and again, « Neither yet think that this power of the saints before whom these poor people come and groan is a void thing; lest it be roused against you, and you and your house perish. » But that wretched man stirred himself up arrogantly at the instigation of his father the devil, whose will he did according to what our Lord said to the Jews, « The will of your father ye do »[4], so[5] this man derided and scorned the man of God,

1. Zech., VII, 10. — 2. Ps. LXVIII, 6. — 3. Ps. XII, 6. — 4. John, VIII, 44. — 5. Sic syr.

ܬܒ ܥܠ ܟܐܦܟ. ܘܫܠܝ ܢܦܫܟ. ܐܢܐ ܓܝܪ ܠܨܒܘܬܐ ܐܝܠܝܢ ܕܝܕܥ ܐܢܐ ܕܘܠܝܢ
ܠܝ. ܠܐ ܡܒܣܐ ܐܢܐ. ܬܒ ܒܕܝܪܟ. ܘܫܠܝ. ܘܠܐ ܡܕܡ ܐܝܬ ܠܟ. ܘܠܐ ܡܕܡ ܐܢܐ
ܥܡܟ. ܟܠ ܐܢܫ ܐܘ ܚܛܗܘܗܝ ܐܘ ܙܕܝܩܘܬܗ ܡܛܝܐ ܠܗ. ܗܠܝܢ ܓܝܪ ܕܣܠܩܝܢ
ܠܫܡܝܐ. ܠܐ ܢܒܥܘܢ ܥܠܝ. ܘܟܕ ܗܠܝܢ ܐܡܪ ܗܘ ܐܢܫܐ ܗܘ ܫܒܝܐ: ܕܫܒܝܗܝ
ܒܝܫܐ. ܗܦܟ ܠܡܦܩ ܡܢ ܩܕܡܘܗܝ ܕܛܘܒܢܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܐܬܥܝܩ. ܘܒܟܐ.
ܘܩܪܝܗܝ ܒܩܠܐ ܪܡܐ ܟܕ ܡܫܬܓܫ ܗܘܐ ܒܪܚܡܘܗܝ ܘܐܡܪ ܠܗ. ܘܝ ܠܟ ܒܪܝ̈. ܗܐ ܢܦܩ
ܦܬܓܡܐ ܕܪܘܓܙܐ ܥܠܝܟ ܡܢ ܫܡܝܐ. ܠܐ ܓܝܪ ܬܣܒܪ ܕܐܢܐ ܚܛܝܐ ܠܛܬܟ. ܚܣ
ܠܝ. ܐܠܐ ܬܘܒ[1] ܘܐܢܐ ܥܡܟ ܡܬܟܫܦ ܐܢܐ ܠܟܐܢܘܬܗ ܕܐܠܗܐ. ܘܟܒܪ ܡܬܦܨܐ.
ܗܘ ܕܝܢ. ܡܬܩܫܝܐ ܐܬܩܫܝ. ܘܐܡܪ. ܬܥܒܕ ܟܐܢܘܬܐ ܡܕܡ ܕܨܒܝܐ. ܘܗܟܢܐ ܫܢܝ. ܟܕ
ܛܘܒܢܐ ܡܕܡܥ. ܘܐܡܪ. ܐܢܐ ܒܪܝ. ܡܚܣܝ ܐܢܐ ܡܢ ܚܛܗܟ. ܐܢܬ ܝܕܥ ܐܢܬ.
ܒܦܠܓܗ ܕܝܢ ܕܠܠܝܐ ܢܘܪܐ ܡܢ ܐܪܒܥܬ ܙܘܝܬܗ ܕܒܝܬܗ ܐܚܕܬ. ܟܕ ܗܘ ܛܘܒܢܐ
ܚܙܐ. ܕܢܚܬܐ ܘܐܬܝܐ ܡܢ ܫܡܝܐ ܠܐܪܥܐ ܐܝܟ ܣܦܪܐ ܗܘܬ. ܘܗܟܢܐ * ܟܕ * 17 v° b.
ܡܚܕܐ ܐܫܬܠܛܬ ܫܠܗܒܝܬܐ ܗܝ ܒܒܝܬܗ ܘܒܩܢܝܢܗ. ܘܐܚܕܬ ܒܟܠܗܘܢ

1. Points .. above the line follow.

saying, « Blessed man, sit on your stone, and mind your own business. I will not neglect matters which I know to be proper for me. Sit in your monastery and be quiet, and you have no concern with me, and I none with you. Every man's sins or righteousness as the case may be falls to his lot. Those who are going up to heaven will not entreat for me ». When that captive man whom the evil one had taken captive had said these things, he turned his ace to go out from the blessed man's presence; but the blessed man was distressed and wept, and, carried away by his feelings, called him with a loud voice and said to him : « Woe for you, my son! a pronouncement of wrath has gone out against you from heaven (for think not that I the sinner have cursed you; far be it from me). But repent and I with you will entreat God's justice for you, and perhaps you will be delivered ». But he became more hardened, and said : « Let justice do what it likes »; and so he departed; while the blessed man shed tears and said : « I, my son, am innocent of your sin. You know ». But at midnight fire broke out from the four corners (p. 17) of his house, while the blessed man saw it descending and coming down from heaven to earth like a ball (σφαῖρα); and so that flame immediately made itself master of his house and his property, and seized all his furniture;

ܡܐܢ̈ܘܗܝ. ܘܡܬܦܢܝܢ ܗܘ ܓܒܪܐ ܡܛܠ ܕܨܒܐ ܐܠܗܐ ܕܢܘܕܥ ܠܗ ܥܠ ܡܪܚܘܬܗ.
ܥܡ ܟܠܗܝܢ ܩܢܝܢܘܗܝ ܐܬܝܩܕܘ. ܟܕ ܟܠܗܘܢ ܙ̈ܝܢܝܐ ܡܝܩ̈ܪܐ ܘܡ̈ܐܢܐ
ܫ̈ܦܝܪܐ ܘܡܝܩܪܐ ܘܫܪܟܐ ܕܒܒ̈ܝܬܐ ܟܠܗ ܝܩܕ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܟܕ ܚܙܐ. ܒܟ̈ܝܐ
ܩܪܐ ܠܩܫܝܫܐ ܕܝܠܗ ܕܩܐܡ ܩܕܡܘܗܝ. ܘܐܡܪ ܠܗ. ܐܙܠ ܒܪܝ̈ ܠܘܬ ܓܒܪܐ ܗܿܘ
ܘܚܙܝ ܡܢܐ ܓܕܫ ܠܗ. ܟܕ ܬܢܐ ܠܗ ܒܟܪܝܐ ܣܓܝܐܐ ܟܠ ܡܕܡ ܕܗܘܐ. ܗܘ ܕܝܢ
ܩܫܝܫܐ ܒܠܠܝܐ ܥܡ ܬܪܝܢ ܐܚܝܢ. ܠܩܪܝܬܐ ܐܙܠܘ. ܘܐܫܟܚܘ ܠܒܢ̈ܝܢܐ ܕܒܝܬܐ
ܟܠܗܘܢ ܕܢܦܠܘ. ܐܪܥܐ. ܘܡܫܬܠܗܒܝܢ. ܟܡܐ ܕܟܐ̈ܦܐ ܬܐܦܐ ܒܓܘܡܪܬܐ ܕܫܠܗܒܝܬܐ
ܕܫܠܗܒܝܬܐ ܢܗܘܘܢ. ܘܟܠܟܝܢ ܟܠܗܘܢ ܢܦܫܝ̈ ܓܘܗ ܢܘܪܐ. ܘܡܚܕܐ ܐܫܬܐ ܘܥܠܬ
ܡܥ̈ܝܐ ܠܓܒܪܐ ܗܘ ܐܚܕܘ. ܘܒܥܣܪܐ ܝܘ̈ܡܝܢ ܡܝܬ. ܘܦܫܬ ܐܢܬܬܗ ܐܢܬܬܐ ܪܒܬܐ
ܘܡܫܡܗܬܐ. ܘܫܪܟܐ ܕܩܢܝܢܐ ܕܦܫ ܠܗ ܐܬܚܒܠ. ܘܟܪ̈ܡܐ ܘܐܓܪ̈ܐ ܕܡܥܒܝܢ ܗܘܘ
ܒܐܝܠܢܝܗܘܢ ܘܒܦܐܪ̈ܝܗܘܢ: ܘܕܚܝܠܝܢ ܗܘܘ ܣܚܪ̈ܝܗܘܢ.· ܡܢܗܘܢ ܒܬܪܬܝܢ ܫܢ̈ܝܢ.
ܢܦܠܘ * ܠܐܪܥܐ. ܘܫܪܟܐ ܐܬܒܙܘ ܡܢ ܡܪ̈ܘܬܐ. ܘܡܢ ܥܒ̈ܕܐ ܡܢܗܘܢ ܡܝܬܘ ܘܡܢܗܘܢ * 18 r° a.
ܥܪܩܘ. ܘܗܝ ܐܢܬܬܐ ܐܬܥܘܝܪܬ. ܘܗܟܢܐ ܟܕ ܢܣܒܐ ܦܘܩܕܢܐ. ܐܦ ܗܝ ܐܢܬܬܐ.

and the man with his domestic slaves hardly escaped naked because God wished to make his presumption known to him, while all the precious belongings and valuable furniture and the rest of the property contained in the buildings (?) were all burnt. But the blessed man, when he saw it, weeping called his own presbyter who stood before him, and said to him : « Go my son to that wretched man and see what has happened to him »; telling him with great sorrow what had occurred. And the presbyter with two brothers went to the village by night, and they found all the buildings (?) of the house levelled with the ground, and blazing so much that the stones themselves looked like coals of flame, and were all dissolved into chalk within the fire. And fever and dysentery at once attacked that man, and in ten days he died; and his wife survived, a great and distinguished woman; and the rest of the property that remained to him was ruined; and of the vineyards and the fields that were thick with their trees and their fruits, and were regarded with awe (?) in the neighbourhood, some sank to the ground in two years, and the rest were plundered from the owners (?) [1]; and of the slaves some died, and some ran away; and the woman herself became blind; and so receiving the command (ἐντολή) the woman also died, and she became a subject of gossip and

1. This can hardly be right; we require rather 'by robbers'.

ܘܗܘܐ ܒܐܘܠܝܐ ܘܐܬܥܝܩܘܬܐ. ܟܕ ܗܘ ܛܘܒܢܐ ܟܠ ܐܡܬܝ ܕܥܘܗܕܢܗܘܢ ܐܬܐ ܗܘܐ
ܠܗ. ܒܬܢ̈ܚܬܐ ܣܓܝ̈ܐܬܐ ܚܫܝܫܐܝܬ ܐܡܪ ܗܘܐ ܠܢ. ܕܚܙܘ ܒܢܝ̈ ܐܝܟ ܡܚܒܠܝܢ
ܫ̈ܐܕܐ ܠܒܪܝܬܗ ܕܐܠܗܐ. ܐܝܟܢܐ ܟܠ ܗܢܐ ܡܫܟܚܝܢܢ ܠܐ ܢܦܩܘܢ ܡܪܝܪܐܝܬ: ܕܟܡܐ
ܢܦܚܗ ܒܝܫܐ ܥܕܡܐ ܕܐܘܒܕܗ·· ܘܐܦ ܠܕܘܟܪܢܗ ܡܢ ܐܪܥܐ. ܝ̈ܘܡܬܐ ܕܝܢ
ܣܓܝ̈ܐܬܐ ܟܕ ܓܗܢܝܢ ܗܘܝܢ ܩܕܡܘܗܝ ܒܫܘܠܡܐ ܕܬܫܡܫܬܐ. ܡܛܠ ܕܒܙܒܢܝܢ
ܐܦ ܩܕܡܘܗܝ ܡܫܬܡܫܐ ܗܘܬ ܬܫܡܫܬܐ. ܒܕܡ̈ܥܐ ܣܓܝ̈ܐܬܐ ܡ̈ܠܐ ܕܡܪܬܝܢܘܬܐ ܕܡܢ
ܟܬ̈ܒܐ ܐܠܗ̈ܝܐ ܐܡܪ ܗܘܐ ܠܢ ܗܠܝܢ. ܕܚܙܘ ܠܟܘܢ ܒܢܝ̈ ܐܝܟܐ ܩܝܡܝܢܢ. ܘܐܝܢܐ
ܪܒܘܬܐ ܒܠܫ̈ܢܝܢ ܡܫܩܠܝܢܢ ܚܢܢ. ܐܙܕܗܪܘ ܒܢܦܫܟܘܢ. ܕܠܡܐ ܩܕܡ ܗܘ ܕܚܝܠܐ [illegible]
ܢܗܘܐ ܩܝܡܝܢܢ ܦܓܪ̈ܐ ܗܘ [illegible] ܘܡܪܡܪܬܐ. ܟܕ ܒܪ ܐܢܫܢ ܟܣܝܐ ܫܒܝܐ
ܒܢܟܠܗ ܕܒܥܠܕܒܒܢ. ܕܠܡܐ ܠܐܠܗܐ ܢܗܘܐ ܡܒܙܚܝܢܢ[1] ܒܩܘܡܢ ܕܩܕܡܘܗܝ.
* 18 r° b. * ܕܠܡܐ ܠܐܝܩܪ ܫܘܒܚܗ ܢܨܥܪ. ܕܗܘ ܠܐ ܣܢܝܩ ܟܠܠ ܠܫܘܒܚܢ. ܐܠܐ ܡܛܠ
ܛܝܒܘܬܐ ܪ̈ܚܡܘܗܝ ܕܟܕ ܠܫܘܒܚܗ ܠܢ ܗܘ[2] ܢܓܕ ܠܘܬܗ.. ܒܙܒܢ ܬܘܒ ܕܝܢ
ܐܚܪܢ ܗܘ ܕܝܢ ܒܟܠ ܙܒܢ: ܟܕ ܡܬܕܡܪ ܗܘ ܥܠܘܗܝ ܕܐܪܟܘܢ ܗܘܐ: ܘܡܬܕܟܪ ܠܗ
ܒܕܡ̈ܥܐ ܗܘܐ. ܬܘܒ ܠܘܬܢ ܡܦܢܐ ܗܘܐ ܠܗ ܠܙܘܗܪܐ. ܒܝܕ ܡܪܬܝܢܘܬܐ ܟܕ ܐܡܪ.

1. Ms. appy. ܡܒܙܚܝܢ. — 2. Ms. ܘܗ.

of lamentation; while the blessed man, whenever the memory of them came into his mind, would say to us mournfully with many sighs : « See, my sons, how the fiends destroy God's creation. How can we avoid shedding bitter tears for this poor man, when we think how far the evil one puffed him up until he destroyed him, and even blotted out his memory from the earth? » But for many days, while we were kneeling before him at the end of the service, because sometimes the service was performed in his presence, he would with many tears speak to us these words of admonition from the divine Scriptures : « See, my sons, how we stand, and what majesty we take upon our tongues. Take care, lest we stand before that awful and mighty Being as corpses without sense, while our hidden man has been secretly made captive by our deceitful adversary, lest we make a mockery of God when we stand before him, lest we insult the honour of his glory, who does not himself need our praise, but because of his gracious mercy called forth by the praise of him draws us to himself ». At another time again, that is always when he was thinking with wonder of that magistrate and remembering him with tears, he would again turn the warning toward us by way of admonition,

ܕܚܙܘ ܠܟܘܢ ܒܢܝ ܬܘܒ. ܕܟܡܐ ܩܫܐ ܘܕܚܝܠܐ ܘܡܣܪܗܒ ܗܘ ܕܝܢܐ ܕܡܦܘܠܬܗ
ܕܪܡܘܬܐ. ܘܐܙܕܗܪܘ ܡܢܗ. ܟܕ ܡܣܬܟܠܝܢ ܐܝܠܝܢ ܕܟܡܐ ܪ̈ܡܐ ܘܚܝ̈ܠܬܢܐ ܗܦܟܬ.
ܘܡܢܐ ܐܣܓܐ ܠܡܡܠܠܘ ܫ̈ܪܒܐ. ܟܕ ܠܗܘ ܕܗܘ ܥܠܬܐ ܠܗ̇ ܒܒ̈ܢܝ ܐܢܫܐ ܡܢ
ܫܡܝܐ ܠܐܪܥܐ ܫܕܝܗ ܘܗܦܟܗ. ܐܝܟܢܐ ܕܐܦ ܗܘ ܝܘܡܢܐ[1] ܬܘܒ. ܒܗ ܒܐܣܟܡܐ ܡܣܪܗܒ
ܠܟܠ ܐܢܫ ܠܡܗܦܟܘ. ܐܝܟ ܡܐ ܕܐܦ ܠܕܘܝܐ ܗܘ ܫܠܝܛܐ ܦܬܐܘܡ
ܘܐܫܬܠܡ ܘܐܬܚܒܠ ܒܝܕ ܫܘܒܗܪܗ̇ ܘܐܬܪܡܪܡܘܬܗ. ܢܕܚܠ. ܘܢܙܘܥ. ܘܢܒܥܐ ܠܡܫܝܚܐ
ܐܠܗܢ. ܕܢܣܚܘܦܝܗ̇ ܡܢܢ. ܒܨܠܘ̈ܬܐ ܕܩ̈ܕܝܫܘܗܝ. ܥܠ ܫܪܟܐ ܕܝܢ ܕܡܠܦܢܘܬܐ ܕܥܠ
ܟܠ ܐܣܟܝܡ ܕܘܒܪܐ ܒܡܡܠܠܗ: ܘܟܠ ܙܘܗܪܗ ܘܡܠܘܟܝܬܗ ܕܠܘ ܠܢ ܒܠܚܘܕ: ܐܠܐ ܐܦ
ܠܥܠܡܝ̈ܐ: ܘܒܫܘܝܐ ܠܢܫ̈ܐ ܘܠܛ̈ܠܝܐ ܘܠܐܒܗ̈ܬܐ ܘܠܟܠ ܛ̈ܓܡܝܢ. ܡܢܐ ܐܝܬ
ܠܡܟܬܒ ܘܠܡܐܡܪ. ܟܕ ܠܐܚ̈ܐ ܕܥܡܗ ܠܪܕܘܬܐ ܪܘܚܢܝܬܐ ܘܙܘܗܪܐ ܘܡܠܘܟܝܬܐ ܕܠܘܬ
ܪ̈ܘܚܢܝܬܐ ܡܩܪܒ ܗܘܐ. ܠܟܗ̈ܢܐ ܕܝܢ ܕܝܠܗ ܘܕܩܘ̈ܪܝܐ ܘܠܟܠ ܕܡܬܟܢܫܝܢ ܗܘܘ ܠܘܬܗ.
ܥܠ ܕܚܝܠܘܬ ܬܫܡܫܬܗܘܢ ܘܪܒܘܬ ܬܒܥܬܐ. ܘܐܦ ܫܘܒܚܐ ܠܪܒܘܬܐ ܦܘܫܩܐ
ܗܘܐ ܘܡܩܪܒ ܘܡܙܗܪ: ܕܒܚܦܝܛܘܬܐ ܘܒܕܚܠܬܐ ܢܩܘܡܘܢ ܒܕܘ̈ܟܝܗܘܢ ܘܢܫܡܫܘܢ
ܒܛܓܡ̈ܝܗܘܢ. ܠܥ̈ܠܡܝܐ ܕܝܢ ܬܘܒ ܘܠܢܫ̈ܐ. ܡܢ ܩܘ̈ܫܝܬܐ ܕܕ̈ܝܢܐ ܘܦܘܪܥܢܐ

1. Ms. with stop following.

saying, « See, my sons, again how severe and awful and rapid is the sentence of the fall of pride, and beware of it, observing how many high and powerful men it has overthrown. And why repeat many instances, when it cast down from heaven to earth and overthrew him who himself causes it among men; even as he also to-day is again in the same fashion eager to overthrow everyone as he was overthrown, just as that wretched magistrate also was suddenly consumed and destroyed by his pride and haughtiness? Let us fear, and tremble, and entreat Christ our God to repel it from us by the prayers of his saints ». Concerning the rest of the admonition which treated of every form of life in his discourse, and concerning his warning and his exhortation addressed not to us only, but to laymen also as well, and even to women and children and fathers and all classes, what is there to write and say? To the brothers who were with him he would offer spiritual education and warnings and exhortation to spiritual things, and to his own priests and those of the villages and all who resorted to him he would give expositions of the solemnity of their service and the magnitude of the penalty, and the greatness also of the glory, and would incite and warn them to stand earnestly and with fear in their stations and serve in their classes; laymen again and women

ܘܫܪܟܐ ܕܒܝ̈ܫܬܐ ܡܙܗܪ ܗܘܐ. ܘܥܠ ܛ̈ܒܬܐ ܡܦܝܣ ܗܘܐ. ܟܕ ܐܦ ܠܗܘܢ ܚܪܝܦ
ܕܝܢܐ ܕܟܐܢܘܬܐ ܡܚܘܐ ܗܘܐ. ܠܒܪ ܡܢ ܫܪܟܐ ܕܒܡܟܝܟܘܬܐ ܕܡܪܚܡܢܘܬܗ ܕܠܘܬ
ܟܠ ܐܢܫ ܙܪܥ. ܒܬܪ ܕܝܢ ܙܒܢܐ ܐܝܟ ܕܥܣܪܝܢ ܫܢܝ̈ܢ: ܕܩܡ ܗܘܐ ܥܠ ܐܣܛܘܢܐ
ܗܢܐ ܩܕܝܫܐ ܗܘܐ. ܐܬܓܠܝ ܠܗ ܒܓܠܝܢܐ ܥܠ ܡܫܪ̈ܝܬܐ ܕܚܝ̈ܠܬܐ ܕܒܪ̈ܒܪܝܐ. ܗܢܘ
ܕܝܢ ܕܗܘ̈ܢܝܐ ܕܢܦܩܝܢ ܠܡܪܕܘܬܐ ܕܒܢܝ̈ܢܫܐ ܥܠ ܐܪܥܐ.. ܗܝܕܝܢ ܒܒܟܝܬܐ ܐܒܝܠܬܐ
ܒܩܠܐ ܪܒܐ ܐܚܝܕܐܝܬ ܒܦܠܓܗ ܕܠܠܝܐ ܡܬܦܪܦܪ ܗܘܐ. ܘܡܝܠܠ ܗܘܐ ܡܢ ܠܒܐ
ܐܒܝܠܐ. ܟܕ ܡܛܪܦ ܥܠ ܐܦ̈ܘܗܝ. ܘܐܡܪ ܠܘܬ ܐܠܗܐ ܗܟܢܐ. ܘܡܢܐ ܠܗ ܡܪܝܐ ܗܘܐ
ܠܥܕ̈ܬܟ ܘܠܕܝܪ̈ܬܟ. ܡܢܐ ܡܪܝ ܥܒܕ ܠܡܕܒ̈ܚܝܟ ܘܠܬܫܡܫܬܟ ܘܠܡܐܢ̈ܝ ܩܘܕܫܟ
* 18 v b. ܡܪܝܐ. ܘܝ ܠܢ ܕܚܛ̈ܗܝܢ ܗܠܝܢ ܥܒܕ. ܘܠܐ ܒܣܝܡܘܬܟ. ܡܢܐ * ܢܗܘܐ
ܠܟܗ̈ܢܝܟ ܘܠܥܡܐ ܕܡܗܝܡ̈ܢܐ. ܕܫܠܕ̈ܝܗܘܢ ܫܕܝܢ ܐܝܟ ܙܒܠܐ ܥܠ ܐܦ̈ܝ ܐܪܥܐ
ܘܠܝܬ ܕܩܒܪ. ܒܪ̈ܚܡܐ ܪܕܝܢܝ ܘܠܐ ܒܪܘܓܙܐ ܡܪܝܐ.. ܘܟܕ ܟܠܢ ܠܓܘ ܒܕܝܪܐ ܩܠܐ
ܡܢ ܠܥܠ ܫܡܥܢܢ ܗܘܝܢ. ܘܟܠܢ ܡܢ ܫܢܬܐ ܐܬܬܥܝܪܢ. ܘܡܛܠ ܕܩܪܝܒ ܒܨܦܪܐ

he would restrain from oaths and blasphemies and adultery and the other evil things, and exhort to good things, declaring to them also the awful sentence of justice, besides the other things which in the gentleness of his mercifulness toward all men he[1] disseminates. But after a space of about twenty years during which this saint stood upon the column a revelation was shown to him concerning the terrible hosts of barbarians, i. e. Huns[2], who should come forth to chastise men upon earth.

Then with mournful weeping he continued with a loud voice vehemently giving vent to his sorrow in the middle of the night and wailing out of a mournful heart, beating on his face and speaking to God thus : « What, Lord, will happen to thy churches and thy monasteries? What, my Lord, wilt thou do to thine altars and thy service and thy sacred vessels, Lord? Woe to us whose sins have brought these things to pass, and not thy gentleness. What will happen to thy priests and the people of the believers, whose corpses are cast out as dung upon the face of the earth with none to bury them? In mercy chastise me and not in anger, Lord[3] ». And, when all of us heard the voice from above in the monastery within, having all been awoken we were agitated; and, because it was a short time before ser-

1. Sc. God. — 2. 515 (?); see p. 19, n. 2. The better known invasion of 531/2 (Zach. Rh., IX, 6; Proc., *Bell.*, I, XXI, 28; Chr. Edess., A. S. 843) was after M.'s death. — 3. Jer., X, 24.

ܡܛܠܠ ܕܐܫܬܡܫܬܐ ܗܘܬ. ܚܢܢ ܕܢܥܘܠ ܠܚܘܣܓܗ ܠܐ ܡܬܡܪܚܝܢ ܗܘܝܢ. ܩܫܝܫܐ
ܕܝܢ ܕܒܬܪܗ ܥܠ. ܘܐܡܪ ܠܗ ܒܩܥܬܐ. ܒܪܟ ܡܪܝ. ܬܠܬ ܙܒܢܝܢ. ܘܗܝܕܝܢ
ܫܠܝ ܗܘ ܝܒܒܘܬܗ. ܘܐܡܪ ܠܗ ܩܫܝܫܐ. ܡܢܐ ܡܪܝ. ܚܫܝܫܐ ܒܒܟܝܬܐ ܩܕܝܫܘܬܟ.
ܘܗܟܢܐ ܝܬܝܪܐܝܬ ܒܡܠܠܐ. ܗܘ ܕܝܢ ܩܕܝܫܐ ܐܡܪ ܠܗ. ܒܪܝ ܙܠ ܐܬܥܝܪ ܐܚܐ.
ܘܩܘܡܘ ܠܨܠܘܬܐ. ܘܐܬܟܪܘ ܥܠ ܐܚܪܝܬܝ[1] ܕܠܐܝܠܝܢ ܙܒܢܐ ܐܬܢܛܪܬ. ܘܡܢܐ
ܒܝܘܡܬܝ ܚܙܝܢ ܥܝܢܝ ܘܫܡܥܢ ܐܕܢܝ. ܘܟܕ ܡܬܬܪܝܡܐ ܝܒܒܘܬܗ ܝܬܝܪ ܗܘܬ.
ܩܫܝܫܐ ܕܝܢ ܐܦ ܗܘ ܒܪܬܝܬܐ ܐܚܝܕ ܗܘܐ. ܩܥܐ ܗܘܐ ܠܗ ܘܐܡܪ. ܡܢܐ ܠܟ ܡܪܝ. ܡܢܐ ܗܘ
ܐܡܪ ܠܝ. ܗܝܕܝܢ ܐܡܪ ܠܗ. ܒܪܝ. ܙܠ ܨܠܝ. ܡܛܠ ܕܢܦܩ ܣܝܦܐ ܡܢ ܩܕܡ
ܡܪܝܐ. ܘܐܬܚܝܠ ܩܛܠܐ ܒܡܗܝܡܢܐ. ܘܐܦ ܥܠ ܥܕܬܐ ܘܕܝܪܐ. ܡܛܠ ܕܐܪܓܙܘ
ܒܢܝ̈ܢܫܐ ܠܐܠܗܐ. ܘܐܡܪ ܩܫܝܫܐ. ܠܝ ܫܦܝܪ ܐܠܟ. ܡܒܥܐ ܐܢܐ ܕܬܘܕܥܢܝ * ܡܢ * 19 r° a.
ܡܢܐ ܚܙܝܬ. ܗܝܕܝܢ ܛܘܒܢܐ ܐܬܚܡܬ. ܘܐܡܪ ܠܗ. ܥܒܪ ܠܟ ܒܪܝ ܗܫܐ ܡܢ
ܩܕܡܝ. ܠܐ ܠܡܒܨܝܘ ܐܬܝܬ. ܠܝ ܫܦܝܪ ܐܠܟ. ܙܠ ܫܡܫ ܫܡܫܬܟ. ܘܐܠܐ ܕܝܢ ܠܐ. ܙܠ
ܠܟ ܗܫܐ ܡܢ ܗܪܟܐ. ܢܦܩܘ ܕܝܢ ܘܩܡܘ ܒܬܫܡܫܬܐ ܘܒܨܠܘܬܐ ⌈ܟܠܗ ܠܠܝܐ[2]

1. Ms. ܐܚܪܝܬܗ. — 2. In erasure.

vice, we did not ourselves dare to go into his enclosure; but the presbyter who was next after him went in, and cried out and said to him, « Sir, give your blessing », three times. And then he ceased his sobbing, and the presbyter said to him, « Why, sir, is your holiness distressed with weeping, and so above all when speaking? » But the saint said to him : « My son, go, and wake the brethren, and stand up to prayer; and grieve for my[1] latter end, for what times I have been preserved, and what in my days my eyes see and my ears hear ». And, when his sobs came up more than ever, the presbyter, having been himself also seized with trembling, continued crying to him and saying : « What is the matter with you, sir? Tell me what it is ». Then he said to him : « My son, go and pray; because a sword has gone forth from the presence of the Lord, and slaughter has prevailed among the believers, and also over the churches and monasteries, because men have provoked God ». And the presbyter said, « If you please[2], I entreat you to inform me what you have seen ». Then the blessed man was angry and said to him : « Remove yourself now, my son, from my presence. Have you not come to pry? Please go and recite the service; or, if not, begone now from here ». And they went out and stood up in service and in prayer all the night until

1. Ms. om. — 2. This seems to be the meaning of ܠܝ ܫܦܝܪ ܐܠܟ here and below (p. 80, l. 5). The expression occurs several times in this work, but is unknown to the lexicons.

ܕܢܓܗܐ ܠܨܦܪܐ. ܡܢ ܒܬܪ ܕܝܢ ܡܘܥܕܬܐ ܕܥܣܪ̈ܝܢ. ܫܪ̈ܝܬܐ ܕܗܘ̈ܢܝܐ ܢܦܩܘ ܘܟܣܝܘܗ̇
ܠܐܪܥܐ ܕܡܕܢܚܐ. ܘܠܐ ܐܬܚܙܝܘ ܒܐܪܥܐ ܕܪ̈ܗܘܡܝܐ ܐܝܟܘܬܗܘܢ ܕܐܣܓܝܘ. ܐܦ ܠܐ ܡܫܬܡܥܐ ܗܘܬ
ܐܬܡܪܚܬ. ܕܗܘ̈ܢܝܐ ܐܚܪ̈ܢܐ ܡܥܒܪܝܢ ܦܪܬ ܐܠܐ ܐܢ ܗܠܝܢ[1]. ܗܢܘ ܕܝܢ ܐܦ ܒܒܢ̈ܝ
ܕܥܡܗ ܕܛܘܒܢܐ. ܪܗܒܘܬܐ ܢܦܠܬ ܠܡܥܪܩ ܠܚܣܢܐ. ܟܕ ܐܡܪܝܢ ܠܗ ܡܪܝ. ܐܢ
ܨܒܝܬ ܐܢܬ ܡܫܩܠܝܢܢ ܠܟ. ܘܠܐ ܢܫܒܘܩܟ ܒܠܚܘܕܝܟ ܘܬܬܐܠܨ. ܐܘ ܕܝܪܐ ܢܘܩܕܘܢ
ܐܘ ܠܟ ܡܕܡ ܢܓܕܫ. ܗܘ ܕܝܢ ܒܬܘܟܠܢܐ ܕܡܪܗ ܐܡܪ ܠܗܘܢ. ܘܬܘܒ ܠܐ ܐܝܟ
ܡܫܬܒܗܪ. ܕܐܢܐ ܒܢ̈ܝ ܠܚܫܐ ܡܛܝܒ ܐܢܐ. ܘܚܝ̈ܝ ܘܡܘܬܝ ܒܐܝ̈ܕܝ ܐܠܗܐ. ܙܠܘ.
ܘܡܪܝܐ ܥܡܟܘܢ. ܘܨܠܘ ܥܠܝ. ܟܕ ܕܝܢ ܚܙܘ. ܬܠܬܐ ܡܢܗܘܢ ܬܟܝܠܝܢ ܥܠ ܨܠܘ̈ܬܗ
ܕܛܘܒܢܐ ܐܬܚܝܠܘ ܦܫܘ. ܟܕ ܠܐ ܝܕܥ ܕܦܫܘ. ܘܫܪܟܐ ܥܪܩܘ ܠܚܣܢܐ.
* 19 r° b. ܗܢܘܢ ܕܝܢ ܕܦܫܘ. ܥܠܘ ܠܘܬܗ. ܘܚܙܐ ܐܢܘܢ ܘܬܡܗ ܟܕ ܐܡܪ. ܠܐ ܐܙܠܬܘܢ ܠܟܘܢ
ܒܢ̈ܝ. ܗܢܘܢ ܕܝܢ. ܐܡܪܝܢ ܠܗ. ܛܒ ܠܢ ܥܡܟ ܐܒܘܢ" ܐܘ ܚܝ̈ܐ ܐܘ ܡܘܬܐ.
ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ. ܨܠܘ ܒܢ̈ܝ. ܕܢܬܦܨܐ ܠܐ ܢܬܚܙܐ. ܐܝܕܝܢ ܠܐ. ܒܢ̈ܝ ܐܢܫܐ

1. Ms. ins. ܗܠܝܢ ܕܝܢ ܗܘܝ ܒܡܠܟܘܬܗ ܕܝܘܣܛܝܢܝܢܐ܇ ܒܫܢܬ ܬܡܢܐ ܕܝܠܗ. See note on translation.

the morning. But after twenty days the hosts of the Huns came forth, and they covered the land of the East, and none so numerous as they had appeared in the land of the Romans, nor had it ever been heard that any Huns except these presumed to cross the Euphrates;[1] indeed even among the blessed man's companions also arose haste to flee to the fortress, while they said to him, « Sir, if you please we will carry you down, lest we leave you alone and you suffer distress, or they burn the monastery or anything happen to you yourself ». But he in confidence in his Lord said to them, and again not by way of boasting : « I, my sons, am ready for suffering, and my life and death are in God's hands. Go, and the Lord be with you, and pray for me ». When they saw it, three of them, trusting in the blessed man's prayers, bravely remained, while he was unaware that they had remained, and the rest fled to the fortress. But those who remained went in to him, and he saw them and was astonished, saying : « Have you not gone away, my sons? », and they say to him : « Either life or death is better for us with you, our father ». But he said to them : « Pray, my sons, that we may not

1. Ms. ins. 'And these things happened in the reign of Justinian, in his 8th year'; but this is 534/5, long after J. had left the monastery, which he did not do till after M.'s death, and, even if we read 'Justin' and make the year 525/6, the difficulty remains. Probably therefore the words are a scribe's interpolation, as v. D. and L. suppose.

ܕܢܩܛܠܘܢ ܠܢ. ܠܐ ܡܨܝܢ. ܡܛܠ ܕܣܓܝܐܝܢ ܐܢܘܢ ܕܥܡܢ ܡܢ ܕܥܡܗܘܢ. ܗܠܝܢ
ܕܝܢ ܡܢ ܩܕܝܡ ܠܐ ܐܡܪܬ ܠܟܘܢ. ܕܢܫܠܡ ܐܦ ܚܢܢ ܗܘ ܕܟܠܢܫ. ܐܠܘ ܓܝܪ
ܦܬܝܚ ܗܘܐ ܠܝ ܐܦ ܐܢܐ ܥܪܩ ܗܘܝܬ. ܡܛܠ ܕܠܐ ܢܗܘܐ ܡܬܚܙܝܢ ܕܒܡܕܡ
ܡܝܬܪܝܢ ܡܢ ܫܪܟܐ ܕܒܢܝ̈ܢܫܐ. ܗܢܘܢ[1] ܕܝܢ ܕܫܒܩܘ ܠܘܬܗ ܕܝܢ ܛܒ ܠܒܗܘܢ
ܗܘܐ ܒܗ. ܠܒܗܘܢ ܙܐܥ ܗܘܐ. ܘܠܟܠ ܚ̈ܝܪܝܢ ܡܬܒܩܝܢ ܗܘܘ. ܘܐܪܝܡܘ
ܥܝ̈ܢܝܗܘܢ ܘܚܙܘ. ܘܗܐ ܚܝܠܐ ܕܦܪ̈ܫܐ ܕܢܦܩ ܠܘܩܒܠ ܕܝܪܐ. ܘܙܕܥܘ ܗܢܘܢ ܘܐܬܕܘܕܘ.
ܘܪܗܛܘ ܠܘܬ ܛܘܒܢܐ ܘܐܡܪܝܢ. ܡܪܝ ܨܠܝ. ܡܛܠ ܕܡܛܬ ܒܝܫܬܐ. ܡܪܝ ܡܢܐ
ܥܒܕܝܢܢ. ܗܐ ܡܚܕܪܝܢ ܠܢ. ܛܘܒܢܐ ܕܝܢ ܟܠܗ ܐܫܬܘܝ ܛܪܦ ܗܘܐ ܥܠ ܐܦܘ̈ܗܝ. ܟܕ ܐܡܪ. ܘܡܢܐ
ܒܢ̈ܝ ܐܡܪ ܠܟܘܢ ܕܐܡܪ. ܡܢܐ. ܛܒ ܝܬܝܪ ܡܢ ܗܠܝܢ ܟܠܗܘܢ ܕܡܬܦܣܩܝܢ
ܘܡܬܪܡܝܢ ܗܫܐ: ܘܡܬܐܟܠܝܢ ܡܢ ܚܝ̈ܘܬܐ ܘܡܢ ܦܪ̈ܚܬܐ[2]. ܚܝܠܐ ܕܝܢ ܕܒܪ̈ܒܪܝܐ ܟܕ
ܟܠ ܦܠܓܘܬܗ ܕܡܝܠܐ ܠܗܝܢ ܕܝܪܐ ܦܠܓܘܬܗ.· ܐܕܪܟܘ ܒܢ̈ܝܢܫܐ ܕܥܪܩܝܢ ܠܐܦ̈ܝ ܕܝܪܗ
ܕܛܘܒܢܐ.· ܘܒܩܠܠܬܐ ܕܠܫܢܗܘܢ. ܐܪܕܦܘ ܒܬܪܗܘܢ. ܘܩܪܒܘ ܥܕܡܐ ܠܣܝܓܗ · f. 14 v a.
ܕܕܝܪܐ. ܘܗܠܝܢ ܕܥܪܩܝܢ ܗܘܘ ܩܕܡܝܗܘܢ. ܥܠܘ ܠܓܘ ܐܫܬܘܙܒܘ. ܘܗܠܝܢ ܐܝܟ ܐܢܫܐ

1. Ms. ܗܘܘ· — 2. Ms. with stop·.

die in sin; but, if not, men cannot kill us, because 'they who are with us are more than they who are with them'[1]. But these things ⌜I did[2] not say to you before, in order that we ourselves also may fulfil every man's lot; for if it were open to me I also would have fled, in order that we may not seem to be in any thing better than the rest of men ». But the heart of those who had remained with him was agitated, though they were encouraged by him, and they continued peering out on all sides, and they lifted up their eyes and see, and lo! a host of horsemen appeared before the monastery; and they themselves trembled and were disturbed; and they ran to the blessed man and say : « Sir, pray, because the evil has come. Sir, what shall we do? Lo! they surround us ». But the blessed man continued beating on his face, saying, « What, my sons, can I say? What? Am I myself better than all those who are now being cut in pieces and cast out, and are being eaten by beasts and by birds? » But the host of the barbarians, when they had reached a distance of half a mile from the monastery, overtook men who were fleeing toward the blessed man's monastery, and with cries uttered in their language they pursued them, and they advanced as far as the monastery fence; and those who were fleeing before them escaped inside. And

1. II Kings, VI, 16. — 2. Or 'did I'. I do not follow the argument.

ܘܕܡܬܛܪܕܝܢ ܐܘ ܕܡܬܥܘܪܢ ܥܝܢܝܗܘܢ: ܐܘ ܕܡܛܥܝܢܐ ܡܘܒܠ ܠܗܘܢ ܘܠܐ ܚܙܝܢ.
ܦܠܓܗܘܢ ܠܗܠ ܘܦܠܓܗܘܢ ܠܗܠ ܚܕܪܘ ܕܝܪܐ ܠܒܪ. ܘܐܝܟ ܗܘ ܕܗܘܐ ܗܠܝܢ ܕܪܕܦܝܢ
ܗܘܘ ܩܕܡܝܗܘܢ ܡܬܚܙܝܢܗܘܢ ܪܗܛܝܢ. ܥܒܪܘ ܥܠ ܬܪܥܗ ܕܕܝܪܐ ܡܟܐ ܘܡܟܐ. ܟܕ
ܡܣܒܪܝܢ ܕܗܐ ܡܕܪܟܝܢ ܘܠܒܟܝܢ ܠܗܠܝܢ ܕܥܪܩܝܢ. ܘܗܕܐ ܩܠܗܘܢ ܡܚܘܝܐ
ܗܘܐ. ܕܟܕ ܐܢܫ ܠܝܬ ܗܘܐ ܩܕܡܝܗܘܢ. ܗܢܘܢ ܡܡܠܠܝܢ ܗܘܘ ܘܪܗܛܝܢ. ܘܗܟܢܐ
ܚܕܪܘ ܕܝܪܗ ܕܛܘܒܢܐ. ܘܚܕ ܡܢܗܘܢ ܠܓܘܗ ܠܐ ܥܠ. ܘܗܟܢܐ ܡܫܬܪܪܐ
ܠܟܠ ܐܢܫ. ܕܐܦ ܠܐ ܡܬܚܙܝܢܘ[1] ܐܬܚܙܝܬ ܠܗܘܢ ܟܠ. ܡܛܠ ܕܥܠ ܓܢܒ
ܐܫܝܘܗܝ ܘܬܪܥܘܗܝ[2] ܥܒܪܘ. ܘܐܦ ܠܐ ܥܝܢܝܗܘܢ ܐܪܝܡܘ ܘܚܙܘ ܠܕܘܟܬܐ ܕܚܕ ܡܢ
ܓܒܘܗܝ. ܟܕ ܗܝ ܘܐܦ ܠܪܘܚܩܐ ܣܓܝܐܐ ܡܬܚܙܝܐ. ܘܬܘܒ ܐܦ ܡܩܘܡܗ ܕܛܘܒܢܐ
ܠܥܠ ܡܬܚܙܐ ܕܐܘܟܡ. ܘܗܟܢܐ ܒܥܘܕܪܢܐ ܕܨܠܘܬܗ. ܘܠܐ ܕܝܪܐ ܐܬܢܟܝܬ. ܘܠܐ ܟܠ
ܘܐܢܫ ܕܒܗ ܐܘ ܚܕܪܝܗ. ܟܕ ܐܦ ܒܟܠܗܝܢ ܩܘܪܝܐ ܕܚܕܪܝܗ. ܚܪܒܐ ܕܓܡܝܪܬܐ
* 19 v° b. ܗܘܐ. ܘܐܦ ܒܗ ܒܩܘܪܝܬܐ ܗܘܘ ܝܘܡܐ ܟܠܗ. ܘܟܕ ܕܝܪܐ ܟܠܗ ܘܗܘ ܛܘܒܢܐ ܐܝܟ
ܫܡܫܐ ܡܬܚܙܝܐ ܗܘܐ ܠܗ ܠܩܘܪܝܬܐ. ܐܬܥܘܪ[3] ܥܝܢܝܗܘܢ ܘܠܐ ܚܙܐܘܗܝ. ܘܐܝܟ

1. Ms. ܠܡܣܐ; corr. Nöld. — 2. Ms. ܘܬܪܥܗ. — 3. Ms. ܐܬܥܘܪܘ.

these, like men who are driven along or whose eyes are blinded or whom a deceiver carries along so that they do not see, passed round the monastery half on one side and half on the other, and, just as if those whom they were pursuing were running before them, they passed by the gate of the monastery on this side and on that, thinking that they were just overtaking and catching the fugitives. And this their shouting indicated; since, while there was no one in front of them, they themselves continued crying and running, and so they passed round the blessed man's monastery, and not one of them entered within it; and so it is believed by everyone that it was not even seen by them at all, because they passed by the side of its walls and gates, and did not even lift up their eyes and look upon the site of one of its sides, although it is seen even at a great distance, and the blessed man's station moreover is seen above, being black. And so by the help of his prayers neither was the monastery harmed, nor anyone who was in it or round it, though in all the villages round it complete destruction was carried out, and even in the village itself they were for a whole day, and, while the whole monastery and the blessed man were seen by the village like a sun, their eyes were blinded, and they did not see him. Many such things God used to perform

ܘܠܐܢܫ ܣܓܝܐܐ ܣܥܪ ܗܘܐ ܠܟܠܗܘܢ ܒܝܕ ܨܠܘܬܗ ܕܛܘܒܢܐ. ܟܕ ܐܦ ܐܠܘ ܐܬܡܠܟܬ ܕܐܫܬܥܐ
ܟܠ ܡܕܡ ܕܡܬܓܡܪ ܗܘܐ ܒܟܪܝܗܐ ܒܡܠܬܐ ܒܪܝܬܐ ܒܠܚܘܕ ܟܕ ܠܐ ܡܩܪܒ ܗܘܐ ܡܫܡܫܢܘܬܗ ܠܗܠܝܢ.
ܐܘ ܥܠ ܫܐܕܐ ܕܢܦܩܝܢ ܗܘܘ: ܐܘ ܥܠ ܫܪܟܐ ܕܐܣܝܘܬܐ ܟܠܗ ܫܥܒܕܬ ܕܚܕܐ ܚܕܐ
ܐܘܕܥ. ܠܡܛܥܝܘ ܕܡܫܟܚܐ ܣܓܝܐܐ ܡܢܓܪܢܝܬܐ ܗܘܝܬ. ܐܠܐ ܗܠܝܢ ܩܠܝܠܬܐ ܡܢ
ܣܓܝܐܐ. ܣܦܩܢ ܕܢܥܝܪܢ ܠܫܘܒܚܐ ܠܐܠܗܐ ܒܡܬܛܦܝܣܝܢ ܒܗܝܢ. ܥܠ ܙܒܢܐ ܕܝܢ
ܕܩܘܡܗ. ܫܡܠܝ ܥܠ ܐܣܛܘܢܐ ܒܗܢܐ ܐܓܘܢܐ. ܫܢܝܐ ܥܣܪܝܢ ܘܬܫܥ. ܘܝܘܡܬܐ
ܚܡܫܬܥܣܪ. ܘܒܓܘܙܡܐ ܕܐܝܠܢܐ ܒܝܘܡܝ ܐܚܘܗܝ ܥܒܪ[1] ܫܢܝܐ ܚܕܥܣܪ. ܕܠܙܒܢܐ
ܕܐܓܘܢܐ ܕܒܗ ܠܐܝ ܐܫܬܟܚ ܡܫܠܡܢ ܫܢܝܐ ܐܪܒܥܝܢ. ܥܠ ܫܪܟܐ ܕܝܢ ܕܥܡܠܘܗܝ ܘܠܐܝܘܬܐ
ܕܩܘܡܗ ܘܩܫܝܘܬܐ ܕܕܘܒܪܘܗܝ. ܝܬܝܪܬܐ ܚܫܒ ܐܢܐ ܠܡܟܬܒܗ. ܐܚܪܢܐ ܕܝܢ ܒܕܘܟܬܗ
ܩܫܝܫܐ ܕܝܠܗ ܗܘ ܩܪܝܒܗ. ܓܒܪܐ ܕܡܢ ܩܕܡܝܬ ܕܗܘ ܠܐ ܩܐܡ ܗܘܐ ܥܠ ܐܣܛܘܢܐ.
ܓܒܪܐ ܐܦ* ܗܘ ܒܗܘܢ ܒܥܩܒܬܗ ܠܬܪܝܨܐܝܬ ܘܫܠܝܡܐܝܬ ܪܕܐ ܗܘܐ. ܐܦ ܓܝܪ ܟܕ * 20 r° a.
ܚܝ ܗܘ[2] ܩܕܝܫܐ. ܛܘܒܐ[3] ܠܗܘܢ ܟܠܗܘܢ ܐܢܫܐ ܡܛܘܒܝܢ ܗܘܘ ܠܗ. ܕܐܝܟ ܐܢܫܐ

1. Ms. with stop following. — 2. Corr. by later hand to ܗܘܘ. — 3. Corr. from ܛܘܒܐ.

through the blessed man's prayers; though, if I had undertaken to tell all the things that were performed in sick men through the outward word only without his applying his touch to these, either in the case of demons who came out, or in that of the other acts of healing, one by one, I should have wandered into a greatly protracted series of stories; but these few out of many are enough to stir up praise to God in those who are convinced by them. As to the time of his standing he completed on the column in this trial of endurance (ἀγών) twenty-nine years and fifteen days, and in the tree-segment in his brother's days he passed eleven years, so that for the time of the trial of endurance (ἀγών) in which he laboured there are made up forty years[1]. But as to the rest of his labours and the painfulness of his standing and the austerity of his habits I reckon it superfluous to write. But his successor is his own presbyter, his kinsman, a man who from the very earliest time, when he himself was not standing on the column, himself also walked rightly and soundly in his very footsteps. For, even while the saint was alive, all men used to congratulate him, because such a man was standing before

1. If the Hun invasion was in 515, this would bring M.'s death to 523/4; but, as J. seems to have left the monastery not later than 522/3 (see Introd.), we may perh. place M.'s death in 522 and take 20 (p. 78) as a round number. This throws back Abraham's death to circ. 493, and the beginning of his ascetic life to circ. 455.

ܘܒܬܪܗ ܛܥܝܢ ܗܘܐ ܡܛܥܢܘܗܝ. ܘܕܟܠܗ ܥܘܡܪܐ ܐܦ ܕܥܘܡܪܐ ܟܠܗ ܒܕܟܝܘܬܐ. ܕܠܐ
ܪ̈ܛܢܐ ܘܕܠܐ ܪܥܡܐ ܒܫܡܠܝܘܬܐ. ܘܕܒܣܝܡܘܬܗ ܡܬܢܒܝܐ ܗܘܐ. ܟܕ ܒܟܠܕܘܟ ܕܐܦ ܡܢܗܝܢ
ܕܡܣܟܢܘܬܗ ܘܕܝܘܠܦܢܘܗܝ. ܐܦ ܕܝܠܗ ܡܬܡܠܠ ܗܘܐ. ܟܕ ܪܚܡܬܐ ܡܣ̈ܟܢܐ ܕܩܢܐ
ܗܘܐ. ܘܚܘܒܐ ܕܠܘܬ ܐܚܘ̈ܗܝ. ܘܩܘܒܠܐ ܕܐܟ̈ܣܢܝܐ. ܗܠܝܢ ܕܛܥܢܘ ܫܡܗ ܒܟܠܕܘܟ ܕܘܟ
ܡܫܬܥܝܢ ܗܘܘ. ܡܢ ܒܬܪ ܕܝܢ ܫܘܢܝܗ ܕܛܘܒܢܐ. ܥܒܕ ܠܗ ܒܚܘܝܛܐ ܟܘܚܐ ܘܩܘܡܬܐ
ܒܢܐ ܗܘܐ ܠܗ. ܘܒܗ ܒܥܡܠܗ ܘܒܢܟܦܘܬܗ ܡܫܬܡܠܐ ܗܘܐ. ܠܥܡܘܕܐ ܕܝܢ ܥܕܟܝܠ. ܠܐ
ܣܠܩ ܗܘܐ. ܐܢܐ ܕܝܢ ܐܬܬܙܝܥܬ ܗܘܝܬ ܠܝ ܡܢ ܬܡܢ. ܡܛܠ ܩܪܝܒܘܬܐ ܕܓܢܣܐ
ܦܓܪܢܝܐ. ܘܐܬܠܘܝܬ ܠܟܢܘ̈ܫܝܐ ܕܐܡܝ̈ܕܝܐ. ܟܕ ܐܦ ܗܢܘܢ ܒܓܠܘܬܐ ܕܡܢ ܗܪ̈ܛܝܩܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܩ̈ܕܝܫܐ. ܐܒܪܗܡ ܘܡܪܘܢ ܐܚ̈ܐ܀

ܘܬܘܒ ܬܫܥܝܬܐ ܚܡܝܫܝܬܐ. ܕܩ̈ܕܝܫܐ ܘܐܠܗܝ̈ܐ ܓܒܪ̈ܐ ܫܡܥܘܢ
ܚܒܝܫܐ ܘܣܪܓܝܣ ܐܦ ܗܘ ܚܒܝܫܐ ܬܠܡܝܕܗ ܛܢܢܐ܀

*20 r b. ܒܗ ܕܝܢ ܒܩܪܝܬܐ ܗܝ ܕܡܢܗ[1] ܩܕܝܫܐ ܗܠܝܢ ܕܐܣܛܘܢܐ ܐܝܬܝܗܘܢ ܗܘܘ

1. Marg. in later hand: [illegible]

him; and after him he bore all his burden and that also of the whole convent with stainless purity without murmur and without complaint; while the fame of his kindness and of his own habits also was everywhere spoken, through the charity to the poor which he possessed, and the love towards his brethren, and the reception of strangers, who used to carry his fame everywhere. But, after the blessed man's decease, he made himself a hut and a station in the enclosure itself, and therein carried out his labour and his abstinence; but he did not as yet mount the column. But I removed myself thence because of the neighbourhood of bodily kin (γένος), and joined myself to the communities of the Amidenes, while they themselves were in the exile (ἐξορία) decreed by the heretics.

The history of the saints, Abraham and Maro the brothers, is finished.

V. — Next the fifth history, of the holy and divine men Simeon the recluse and Sergius also the recluse his zealous disciple.

In the same village moreover from which the saints of the column derived

ܕܓܢܣܐ. ܣܒܐ ܪܒܐ ܘܩܕܝܫܐ ܐܝܢܐ ܕܫܡܥܘܢ ܡܫܬܡܗ ܗܘܐ. ܚܒܝܫ ܗܘܐ ܠܘܬ
ܡܢܗ ܙܒܢܐ ܕܫܪܝܘ ܠܬܠܡܝܕܘܬܗܘܢ ܩܕܝܫܐ ܐܒܪܗܡ ܘܡܐܪܘܢ ܐܚܐ. ܐܢܫܐ ܕܐܦ ܫܪܒܗ
ܠܐ ܗܘܬ ܒܨܝܪܐ ܠܬܕܡܘܪܬܐ ܘܠܬܗܪܐ ܪܒܐ. ܗܢܐ ܕܐܦ ܗܘ ܒܩܢܘܡܗ ܫܡܠܝ
ܡܠܬܐ ܕܫܠܝܚܐ ܕܐܡܪܐ܆ ܕܒܣܪܗܘܢ ܨܠܒܘ ܥܡ ܟܠܗܘܢ ܚܫܘܗܝ ܘܪܓܝܓܬܗ.
ܗܢܐ ܡܛܠ ܪܚܡܬ ܐܟܣܢܝܐ ܣܓܝܐܬܐ ܕܐܝܬܝܐ ܗܘܬ ܒܗ܆ ܘܡܛܠ ܕܚܦܝܛ ܗܘܐ ܕܢܗܘܐ
ܒܢܦܫܗ ܘܒܐܝܕܘܗܝ ܠܬܫܡܫܬܐ ܕܩܕܝܫܐ ܐܝܟ ܐܒܪܗܡ ܪܝܫ ܐܒܗܬܐ ܩܕܝܫܐ ܗܘܐ ܠܡܬܚܒܫܘ
ܒܩܠܝܬܐ. ܐܝܟ ܟܠܗܘܢ ܐܚܪܢܐ ܡܛܠ ܕܒܫܪܪܐ ܐܝܟ ܕܐܡܪܬ. ܠܐ ܡܣܝܒܪ ܗܘܐ. ܡܛܠ ܕܐܦ ܠܐ
ܡܫܡܫ ܗܘܐ ܐܝܟ ܕܐܡܪܬ. ܡܛܠ ܗܘ ܕܥܒܕ ܗܘܐ ܬܫܡܫܬܐ ܕܐܚܐ ܕܡܬܟܢܫܝܢ ܗܘܘ
ܠܘܬܗ. ܚܘܒܗ ܓܝܪ ܕܐܒܪܗܡ ܪܒܐ. ܒܗ ܢܨܝܒ ܗܘܐ ܠܘܬ ܟܠܗܘܢ ܒܢܝ ܐܢܫܐ.
ܘܡܛܠ ܗܕܐ ܩܠܝܬܐ ܙܥܘܪܬܐ ܥܒܕ ܗܘܐ ܠܗ. ܘܕܪܬܐ ܚܒܝܫܬܐ ܘܓܢܬܐ ܙܥܘܪܬܐ ܕܠܐ
ܬܪܥܐ. ܘܗܟܢܐ ܒܓܘܗܘܢ ܚܒܝܫ ܗܘܐ ܥܡ ܬܠܡܝܕܐ ܚܕ ܐܘ ܬܪܝܢ. ܘܥܒܕ ܠܗ
ܒܕܘܟܬܐ ܚܕܐ ܡܣܩܬܐ ܘܡܚܬܬܐ ܒܫܘܪܐ. ܡܛܠ ܐܚܐ ܐܟܣܢܝܐ * ܕܡܬܟܢܫܝܢ
ܗܘܘ ܠܘܬܗ. ܘܗܟܢܐ ܡܟܝܠ ܬܪܬܝܢ ܨܒܝܢܘܬܐ ܡܫܡܠܐ ܗܘܐ ܒܩܢܘܡܗ. ܗܝ ܕܚܒܝܫܘܬܐ ܘܗܝ

their origin (γένος)[1] a great and holy old man who was called Simeon had also been living as a recluse ever since the time when the saints Abraham and Maro the brothers began their discipleship[2], a man whose own story also was not unworthy of great admiration; who also in his own person carried out the words of the apostle which say, « They crucified their flesh with all its affections and its lusts »[3]. This man because of the great hospitality that existed in him (and he was eager to carry out the ministration to the saints personally with his own hands like the holy Abraham the patriarch) used not to shut himself up in a hut like all the others, because indeed as I have said he would not endure to do so, since he used to perform the ministration to the brothers who resorted to him. For the love of the great Abraham had been implanted in him toward all men, and on this account he made himself some small huts, and a little enclosed court and garden without a gate; and thus he was shut up within them with one disciple or two; and at one place he made for himself a way of ascending and descending the wall, on account of the strange brothers who resorted to him; and thus therefore he fulfilled in himself two purposes, both that of seclusion and

1. Kalesh; see p. 56. — 2. M. began 1° years after A. (p. 57); but, even if we reckon from the time when M. ascended the columan (p. 59), we get 483 as the date of the beginning of Simeon's seclusion, which is inconsistent with later statements; see p. 94, n. 1. — 3. Gal., v, 24.

ܕܢܝܚܐ ܕܐܟܣܢܝܐ. ܟܠ ܐܡܬܝ ܕܐܟܣܢܝܐ ܒܪ ܐܣܟܡܐ ܕܐܬܐ ܗܘܐ ܠܘܬܗ. ܦܬܚ
ܗܘܐ ܠܗ ܗܘ ܬܪܥܐ ܕܠܥܠ ܡܢ ܫܘܪܐ. ܘܣܠܩ ܗܘܐ ܡܢ ܠܒܪ[1]. ܘܢܚܬ ܗܘܐ
ܠܘܬܗ. ܘܠܒܟ ܗܘܐ ܠܗ ܘܡܓܦܦ ܗܘܐ ܠܗ ܘܢܫܩ ܐܝܕܘܗܝ. ܘܢܦܠ ܗܘܐ ܥܠ
ܐܦܘܗܝ ܘܠܒܟ ܡܬܩܛܝܪܐܝܬ. ܘܡܢܫܩ ܠܪ̈ܓܠܘܗܝ ܘܠܥܩ̈ܒܘܗܝ. ܟܕ ܕܐܨ ܘܒܟܐ
ܘܐܡܪ. ܕܡܘܕܐ ܐܢܐ ܠܡܪܝ ܝܫܘܥ. ܕܐܬܐ ܝܘܡܢܐ ܣܥܪܗ ܠܚܛܝܐ. ܘܐܫܘܝܢܝ
ܕܢܚܙܝܘܗܝ ܒܥܒ̈ܕܘܗܝ ܩܕܝ̈ܫܐ. ܘܡܚܕܐ ܕܥܒܕܝܢ ܗܘܘ ܨܠܘܬܐ ܘܝܬܒܝܢ. ܪܗܛ
ܗܘܐ ܠܘܬ ܡܐܢܐ ܕܚܡܪܐ ܕܒܗ ܡܬܥܒܕ ܗܘܐ ܠܗ. ܘܡܠܐ ܗܘܐ ܩܪܥܐ ܚܕ ܕܥܒܝܕ
ܗܘܐ ܠܗ ܘܩܠܘܪܐ ܚܕ. ܘܢܦܠ ܥܠ ܐܦܘܗܝ ܩܕܡ ܪ̈ܓܠܘܗܝ ܕܗܘ ܓܒܪ ܡܢ ܕܗܘ.
ܩܕܡ ܟܠ ܡܕܡ. ܕܢܣܒ ܗܘ ܡܙܓܐ[2]. ܡܦܝܣ ܗܘܐ ܠܗ ܕܝܢ ܪܚܡ ܐܟܣܢܝܐ. ܘܕܢܠܥܘܣ
ܗܘ ܩܠܘܪܐ. ܟܕ ܐܡܪ ܠܗ ܕܡܠܐܝ ܐܢܬ. ܐܠܐ ܡܛܠ ܐܠܗܐ. ܥܒܕ ܛܝܒܘܬܐ ܘܣܒ
ܗܕܐ ܩܕܡܝܬ. ܘܥܕ ܗܘ ܡܩܒܠ ܗܘܐ. ܗܘ ܪܗܛ ܗܘܐ ܘܡܛܝܒ ܠܩܢܐ ܘܡܝܬܐ
* 20 v° b. ܡ̈ܝܐ. ܘܡܛܝܒ ܣܘܕܪܐ ܘܐܣܪ ܒܚܨܘܗܝ. ܒܗܘ ܛܘܦܣܐ * ܕܐܦ ܡܪܢ ܐܠܦ.
ܘܗܟܢܐ ܡܫܝܓ ܗܘܐ ܠܗܘܢ ܐܢ ܚܕ ܗܘܐ. ܘܐܢ ܣܓܝܐܐ. ܟܕ ܠܐ ܕܢܫܬܠܛܘܢ ܥܠܘܗܝ

1. An erasure follows. — 2. Ms. pl.

that of the entertainment of strangers. Whenever any stranger wearing the habit (σχῆμα) came to him, he would himself open the gate at the top of the wall for him, and he would come up outside and come down to him; and he would take hold of him and embrace him and kiss his hands; and he would fall upon his face and forcibly take hold of him, and would kiss his feet and his heels, leaping and crying and saying, « I thank my Lord Jesus that he has come to-day and visited the sinner, and has thought me worthy to see him in his holy bondmen ». And, as soon as they had made the prayer and were sitting down, he would run to a vessel containing wine, and would fill a certain gourd-cup that had been made by him and a roll (κολλύρα)[1], and before anything else would fall on his face before the man's feet whoever he might be, that he might take that cup; and the hospitable man would invite him to eat that roll (κολλύρα) also, saying to him, « You are weary; but for God's sake be kind and take this first ». And, while that man was receiving it, he himself would run and prepare a footpan (λεκάνη) and bring water, and would prepare a towel and put it round his loins, in the manner which our Lord also taught; and thus he would wash them whether they were one

ܗܘܐ ܠܗܘܢ܂ ܘܠܐ ܕܢܬܟܬܫܘܢ. ܘܡܢ ܒܬܪ ܕܡܫܝܓ ܗܘܐ ܠܗܘܢ܂ ܘܡܬܥܠܝܐ ܒܗܠܝܢ
ܐܦܘ̈ܗܝ ܘܥܠ ܕܪ̈ܥܘܗܝ ܡܣܪܗܒ ܗܘܐ ܠܗܘܢ ܠܡܝ̈ܐ ܗܠܝܢ܂ ܐܝܟ[1] ܗܘ ܕܨܒܐ
ܠܡܫܝܓ ܡܫܬܘܕܥ ܗܘܐ. ܘܠܐ ܐܢܫ ܢܣܬܟܠܝܘܗܝ ܡܕܡ ܕܥܒܕ ܗܘܐ܂ ܦܪܩ ܗܘܐ ܢܦܫܗ
ܠܣܛܪ ܚܕ ܟܕ ܗܠܝܢ ܐܚܪ̈ܢܐ ܒܡܡܠܠܐ܂ ܘܫܬܐ ܗܘܐ ܡܢܗܘܢ ܬܠܬ ܙܒ̈ܢܝܢ܂
ܘܫܒܩ ܗܘܐ ܠܗܘܢ܂܂ ܘܐܙܠ ܢܣܟ ܗܘܐ ܚܡܪܐ ܘܡܫܚܐ. ܘܡܫܚ ܗܘܐ ܠܗܘܢ.
ܘܡܚܕܐ ܪܗܛ ܗܘܐ ܠܗܝ ܓܢܬܐ ܕܡܫܘܚܬܗ ܗܘܬ ܐܝܟ ܥܣܪ ܐܡ̈ܝܢ.
ܘܠܚܕ ܐܝܟ ܥܣܪ̈ܝܢ. ܘܗܟܢܐ ܫܪܝܐ ܗܘܬ ܒܐܬܪܐ ܒܘܪܟܬܐ ܫܡܝܢܝܬܐ܂ ܕܡܛܠ ܠܐܡܬܐ
ܕܢܣܦܩ ܗܘܐ ܠܐܪ̈ܒܥܝܢ ܓܒܪ̈ܝܢ ܡܕܡ ܕܙܪܝܥ ܗܘܐ ܒܗ. ܘܡܝܬܐ ܗܘܐ ܡܢܗ ܘܒܫܠ
ܒܫܘܠܐ܂ ܘܡܩܒܠ ܗܘܐ ܠܟܠ ܡܢ ܕܐܝܬ ܗܘܐ. ܘܡܬܒܣܡ ܗܘܐ ܘܐܟܠ ܘܫܬܐ
ܒܚܕܘܬܐ. ܐܝܟܢܐ ܕܐܢܫ ܕܠܐ ܝܕܥ ܗܘܐ ܒܪܚܡܬܗ ܘܒܕܘܒܪܗ ܕܩܕܝܫܐ܂ ܕܢܣܒܪ
ܗܟܢܐ ܡܬܦܢܩ ܗܘܐ ܒܟܠܝܘܡ. ܗܘ ܕܝܢ ܒܪܘܙܐ ܗܘܐ ܘܐܡܪ ܗܘܐ܂ ܕܛܘܒܝ* ܠܝ *211 a.
ܕܝܘܡܢ ܐܟܠ ܐܢܐ ܘܫܬܐ ܐܢܐ ܥܡ ܡܪܝ ܝܫܘܥ. ܟܠ ܐܡܬܝ ܓܝܪ ܕܐܝܬ ܗܘܐ
ܐܟܣܢܝܐ ܠܘܬܗ܂ ܗܟܢܐ ܐܟܠ ܘܫܬܐ ܗܘܐ ܒܚܕܘܬܐ ܕܠܐ ܡܦܪܫܘܬܐ. ܘܡܚܕܐ ܕܠܝܬ

1. Ms. ܐܝܟ.

or many, not allowing them to speak nor to refuse. And, after he had washed them, he would hastily raise this water to his own face and his arms, just as if he were desirous of washing; and, that no one might understand what he was doing, he would withdraw to one side while these men were occupied in conversation; and he would drink of it three times, and then leave them; and he would go and pour out wine and oil and anoint them. And immediately he would run to that garden, which measured about ten cubits one way, and about twenty the other (and the heavenly blessing rested upon the place to such an extent that what was sown in it was enough for forty men), and he would bring something from it and cook a dish, and then he would entertain whoever might be there, and he would make merry and joyfully eat and drink, so that anyone who was not acquainted with the saint's love and his manner of life would think that he enjoyed himself in this way every day. But he would say in cheerful exultation, « Blessed am I that I am to-day eating and drinking with my Lord Jesus ». For, whenever there was a stranger with him, he would thus joyfully eat and drink without reserve; and, as soon as there was no stranger, he would go as

1. An erasure follows. — 2. Ms. om.

much as six and seven and even ten days, and taste nothing, saying, « For my part without King Christ I cannot eat bread, unless he has thought me worthy to sit at table with him in his bondmen ». Many were deterred by him from going in to him on account of his reverend character and on account of his great humility in their presence; others again who were a little lazy like me could not pass more than two nights or three at most with him, on account of his great watching and protracted recitation of service; for there was no possibility of his sleeping more than two hours of the night; but he would stand up in the night and lift up the head of David, and, until the day broke, where he began there he would end[1]; and, if it happened that he had some time over, he would leave the brothers resting, and would himself go and recite the gospel (εὐαγγέλιον) in the hut, weeping, until daybreak, and then he would go and rouse them to perform matins. And so this wonderful man ended his days in this severe labour and abundant love and great earnestness, showing fortitude all the days of his life, so that men were not able to support and endure the burden of his great labours more than a short time, except

1. I. e. he repeated the whole psalter.

ܕܒܫܒܠܘܗܝ ܢܘܗܪܐ ܫܠܝܛ ܡܢ ܙܒܢܐ ܡܠܟܐ. ܐܠܐ ܠܝ ܚܦܝܛܐ ܐܝܟܘܬܗ ܘܕܡܘܬܗ ܣܪܓܝܣ
ܠܬܠܡܝܕܗ. ܗܢܐ ܕܐܦ ܒܗ ܡܬܕܡܐ ܗܘܐ ܒܟܠ ܡܕܡ. ܒܙܒܢܐ ܓܝܪ ܕܥܣܪܝܢ ܫܢܝܢ.
ܒܡܫܠܡܢܘܬܐ ܒܥܡܗ ܠܥܠ ܗܘܐ. ܘܡܛܠܗܕܐ ܦܬܓܡܐ ܗܘ ܕܪܘܚܐ ܕܒܢܒܝܐ[1] ܐܝܟ
ܕܡܢ ܦܘܡ ܡܪܝܐ ܐܬܐܡܪ: ܕܗܕܐ ܗܝ ܢܝܚܬܝ ܐܢܝܚ ܠܡܠܐܝܐ. ܒܣܒܐ ܢܨܝܚܐ
ܘܒܒܪܗ ܚܦܝܛܐ ܡܫܬܡܠܝܐ ܗܘܐ. ܐܝܟܢܐ ܕܐܦ ܠܒܪ ܒܢܘ ܐܟܣܢܝܐ ܕܒܝܬܗ ܗܘܘ.
ܘܬܡܢ ܡܢ ܟܘܬܐ ܒܟܠܡܕܡ ܡܢܝܚܝܢ ܗܘܘ ܠܟܠ ܕܐܬܝܢ. ܐܢ ܢܫܐ ܘܐܢ
ܥܠܡܝܐ. ܠܟܠܚܕ ܐܝܟ ܕܙܕܩ ܗܘܐ ܠܗ. ܬܘܒ ܕܝܢ ܒܥܒܕܐ ܗܘ ܕܥܒܕ ܐܝܕܝܐ:
ܡܕܡ ܕܢܥܒܕܘܢ ܠܐ ܦܬܝܚܐ ܗܘܐ ܠܗܘܢ ܒܟܠܐ: ܘܕܠܡܐܟܘܠ ܠܚܡܐ ܕܒܛܝܠܐ ܬܘܒ ܠܐ
ܢܐܟܠܘܢ. ܘܢܗܘܘܢ ܡܫܬܟܪܝܢ ܡܢ ܢܦܫܗܘܢ ܘܡܢ ܬܐܪܬܗܘܢ. ܐܬܡܠܟܘ ܛܘܒܢܐ
ܘܓܒܘ[2] ܠܗܘܢ ܕܢܗܘܘܢ ܡܠܦܝܢ ܠܛܠܝܐ. * ܘܗܕܐ ܗܘܬ ܡܢ ܟܘܬܐ ܥܒܕܝܢ ܗܘܘ. * 21 v° a.
ܟܕ ܟܘܪܣܝܐ ܠܓܘ ܡܢ ܟܘܬܐ ܡܬܬܣܝܡ ܗܘܐ. ܘܫܥܐ ܕܢܐܬܘܢ ܛܠܝܐ ܡܬܬܚܡܢ[3]
ܗܘܘ. ܗܢܘ ܕܝܢ ܒܨܦܪܐ ܘܒܪܡܫܐ. ܘܡܐ ܕܐܠܦܘ ܐܣܟܘܠܐ ܚܕܐ ܡܙܡܘܪܐ ܘܟܬܒܐ
ܕܩܕܝܫܐ. ܘܦܪܩܘܢ[4] ܢܦܩܘܢ ܡܐ ܕܐܬܚܝܠܘ ܗܘܘ. ܥܐܠܐ ܐܚܪܬܐ ܕܝܢܘܩܐ ܙܥܘܪܐ
ܬܠܬܝܢ ܐܘ ܐܪܒܥܝܢ ܡܢܗܘܢ. ܘܝܠܦܝܢ ܗܘܘ ܘܐܙܠܝܢ ܠܒܬܝܗܘܢ ܡܛܠ ܕܩܪܝܒܐ

1. Ms. om. ܕ. — 2. Ms. ܘܓܒܘ. — 3. Text ܡܬܚܡܢ; corr. marg. in same hand. — 4. Ms. ܦܪܩܘ.

Sergius his disciple an earnest man like himself, who also imitated him in everything, for for the space of twenty years he laboured with him in the excellent life, and accordingly the saying of the Spirit that[1] was uttered in the prophet as from the mouth of the Lord, « This is my rest with which I will rest the weary »[2] was fulfilled in the splendid old man and his diligent son, insomuch that they made a guest-house outside, and there used to entertain all who came with everything out of the window, whether they were women or laymen, each as was proper for him. Again also, since the task of performing anything in the way of manual work was not open to them, and that they might not continue to eat the bread of idleness, and be despised by themselves and by their conscience, the blessed men formed a plan and chose for themselves to teach boys, and this they did out of the window, since a seat was placed inside the window, and hours were appointed for the boys to come, that is in the morning and in the evening; and, when they had taught one class (σχολή) to read the psalms and the Scriptures, and[1] they had withdrawn after being strengthened, another came in of little infants, thirty or forty of them, and they would learn and go to their homes, because

1. Ms. om. — 2. Is., XXVIII, 12.

ܐܘܟܠܘܣܝܐ ܐܝܬܝܗ̇ ܗܘܬ. ܘܥܡܐ ܣܓܝܐܐ ܢܦܩ ܗܘܐ ܡܢܗ̇. ܘܗܟܢܐ ܥܒܕ ܗܘܐ ܣܒܐ
ܥܕܡܐ ܠܥܕܢܐ ܕܫܘܠܡܗ. ܘܗܟܢܐ ܛܠܝܐ ܗܠܝܢ ܕܡܬܠܡܕܝܢ ܗܘܘ. ܣܘܢܩܢܗܘܢ
ܡܫܡܠܝܢ ܗܘܘ. ܡܢ ܒܬܪ ܕܝܢ ܙܒܢܐ ܕܥܣܪܝܢ ܫܢܝܢ. ܒܥܐ ܡܢܗ ܕܩܕܝܫܐ
ܣܪܓܝܣ ܬܠܡܝܕܗ. ܕܒܕܘܟܬܐ ܚܕܐ ܕܐܝܬ ܗܘܐ ܠܘܬ ܩܪܝܬܐ. ܐܦ ܗܘ ܢܬܚܒܫ.
ܘܟܕ ܚܙܝܗ̇ ܕܚܦܝܛ ܗܘ[1] ܒܟܠ ܥܒܕ ܛܒ. ܐܡܪ ܠܗ. ܕܐܢܐ ܡܢ ܒܪܝ ܕܐܬܦܣ
ܡܢܟ ܠܡܫܒܩ ܠܐ ܡܦܝܣ ܗܘܝܬ. ܒܪܡ[2] ܕܝܢ. ܠܐ ܗܘܐ ܐܢܐ ܠܟ ܡܥܟܒܢܐ ܕܐܥܘܩ
ܠܟ ܟܡܐ ܕܡܨܐ ܐܢܬ. ܡܢ ܪܗܛܐ ܕܐܘܪܚܐ ܕܟܐܢܘܬܐ. ܐܠܐ ܙܠ. ܘܡܪܢ ܢܨܠܚܟ.
ܠܟ. ܗܘ ܕܝܢ ܟܕ ܡܦܣܢܘܬܐ ܗܕܐ ܩܒܠ. ܢܦܩ ܘܐܙܠ ܚܒܫ ܢܦܫܗ. ܠܘ
ܒܛܟܣܐ ܕܪܒܗ. ܐܠܐ ܒܐܘܠܨܢܐ ܒܩܠܝܬܐ ܝܚܝܕܝܬܐ. ܕܟܠܐ ܡܫܘܚܬܗ. ܘܒܨܝܪ
ܐܦ ܡܢ ܡܫܘܚܬܗ. ܘܬܡܢ * ܡܟܝܠ. ܫܪܟܐ ܕܥܡܠܘܗܝ ܓܡܪ ܗܘܐ. ܩܕܡ ܕܝܢ * 21 v° b.
ܕܗܕܐ ܢܥܒܕ: ܡܛܠ ܕܝܗܘܕܝܐ ܣܓܝܐܐ ܒܩܪܝܬܐ ܗܝ ܐܝܬ ܗܘܘ: ܘܒܦܪܗܣܝܐ.
ܪܒܬܐ ܡܬܗܦܟܝܢ ܗܘܘ. ܗܘܐ ܠܗ ܐܓܘܢܐ ܐܡܝܢܐ ܠܘܩܒܠܗܘܢ. ܘܒܟܠ ܝܘܡ
ܐܝܟ ܕܥܡ ܩܛܘܠܝ ܐܠܗܐ. ܠܘܩܒܠܗܘܢ ܡܬܟܬܫ ܗܘܐ. ܟܕ ܪܬܚ ܒܚܘܒܗ ܕܡܪܗ
ܘܡܚܪܩ ܗܘܐ ܫܢܘܗܝ. ܘܐܡܪ. ܕܗܠܝܢ ܨܠܘܒܐ ܕܡܪܐ ܕܫܘܒܚܐ. ܠܐ ܢܫܬܠܛܘܢ ܠܡܐܚܕ

1. Ms. ܗܘ̣ ܕܚܦܝܛ. — 2. Text ܒܪܡ; corr. marg. in same hand.

it was a populous village, and many people used to come out from it. And so the old man continued doing until the time of his end; and accordingly the boy-pupils supplied their needs. After a space of twenty years Sergius his disciple asked the saint that he also might shut himself up at a certain place close by the village. And, seeing that he was eager for every good deed, he said to him : « I, my son, should not be at all satisfied at your leaving me. However, I will not as it were stand in your way so as to prevent you from making progress in running on the road of righteousness as far as you are able; but go and may our Lord prosper you ». Then, having received this permission, he went out and went and shut himself up, not after his master's method, but straitly in a lonely hut the size of his stature, yes and even smaller than his stature; and there henceforth he performed the rest of his labours. But, before doing this, because there were many Jews in that village, and they went about with great freedom (παῤῥησία), he carried on a continuous contest against them, and every day he used to contend against them as with slayers of God, being fervent in the love of his Lord, and gnashing his teeth, and saying : « These crucifiers of the

ܚܝ. ܘܡܟܣ ܗܘܐ ܠܟܪ̈ܣܛܝܢܐ ܕܡܫܬܘܬܦܝܢ ܗܘܘ ܥܡܗܘܢ ܒܡܣܒܐ ܘܡܬܠܐ.
ܘܚܕ ܡܢ ܝܘܡܝܢ. ܕܒܪ ܒܠܠܝܐ ܐܝܟ ܥܣܪܝܢ ܡܢ ܬܠܡܝܕܝܗܘܢ. ܘܢܣܒ ܠܗ
ܢܘܪܐ. ܘܐܙܠ ܐܘܩܕ ܒܝܬܐ ܪܒܐ ܕܒܝܬ ܟܢܘܫܬܐ ܕܝܠܗܘܢ. ܥܡ ܣܦܪ̈ܝܗܘܢ ܘܫܝܦܘܪ̈ܝܗܘܢ
ܘܟܠܗ ܬܫܡܫܬܗܘܢ. ܟܕ ܐܡܪ. ܕܗܠܝܢ ܕܨܠܒܘܗܝ ܠܡܪܝ ܝܫܘܥ. ܠܐ ܐܥܒܕ ܥܡܗܘܢ
ܫܠܡܐ ܠܥܠܡ.. ܗܠܝܢ ܕܝܢ ܟܕ ܚܙܘ ܕܦܣܩܬܗܘܢ ܟܠܗ ܐܬܦܣܩܬ ܠܗ: ܒܝܕ ܡܘܩܕܢܐ
ܕܣܦܪ̈ܝܗܘܢ ܘܕܟܠܗ ܬܫܡܫܬܗܘܢ. ܐܬܟܠܝܘ ܡܪܝܪܐܝܬ. ܘܡܛܠ ܕܒܬܘܬܒܘܬܐ
ܕܥܕܬܐ ܕܐܡܝܕ ܝܬܒܝܢ ܗܘܘ: ܘܣܘܢܛܠܝܣ ܣܓܝܐܬܐ ܦܣܩܝܢ ܗܘܘ ܠܒܢ̈ܝ ܥܕܬܐ.
ܡܢ ܪܓܬܐ ܠܣܘܓܐܐ ܕܕܗܒܗܘܢ. ܗܘܘ ܠܗܘܢ ܟܠܗܘܢ ܒܢ̈ܝ ܥܕܬܐ ܡܥܕܪ̈ܢܐ. ܟܕ ܡܓܙܡܝܢ
ܠܗ ܠܛܘܒܢܐ[1] ܣܪܓܝܣ. ܘܐܡܪܝܢ. ܕܗܢܐ ܨܒܐ. ܕܩܢܝܢܗ ܕܥܕܬܐ ܢܚܪܘܒ. ܗܘ ܕܝܢ
ܛܢܢܐ ܟܕ ܗܠܝܢ ܥܠܠܝܢ ܠܥܕܬܐ ܕܡܕܝܢܬܐ ܕܢܩܛܪܓܘܢ. ܟܕ ܥܕܟܝܠ ܢܘܪܐ
ܒܒܝܬ ܟܢܘܫܬܗܘܢ. ܟܢܫ ܟܠܗܘܢ ܠܬܠܡܝܕܘܗܝ ܕܪܒܗ ܥܡܗ ܘܫܪܟܐ ܐܚܪ̈ܢܐ ܕܡܢ
ܩܪܝܬܐ. ܘܫܩܠܘ ܡܝ̈ܐ ܘܐܙܠܘ ܘܕܥܟܘܗ ܠܢܘܪܐ ܗܝ. ܘܟܢܫܘܗܝ ܠܥܦܪܐ ܟܠܗ.
ܘܢܩܫܘ ܟܐܦܐ. ܘܒܢܘ ܠܬܠܬܐ ܝܘܡܝܢ ܒܝܬ ܣܗܕܐ ܙܥܘܪܐ ܒܕܘܟܬܐ ܗܝ ܒܫܡܗ.

Son of God should not be allowed to live at all »; and he used to upbraid Christians who had dealings with them in the way of taking and giving. And one day he led about twenty of their disciples by night, and took fire, and went and burnt their great synagogue-house, with their books and their trumpets and all their furniture, saying, « As for those who crucified my Lord Jesus, I will never make peace with them ». But these men, when they saw that all their hope had been cut off through the burning of their books and of all their furniture, lamented bitterly; and, because they were settled in the territory[1] of the church of Amida, and used to pay many contributions (συντελείας) to the members of the church, out of desire for the abundance of their gold all the members of the church became their supporters, threatening the blessed Sergius and saying : « This man wishes to destroy the property of the church ». But the zealous man, when these men had gone into the church of the city to prefer an accusation, while the fire was still in their synagogue, collected all his master's disciples with him and all the others from the village, and they took water, and went and put out that fire; and they cleared all the soil; and they collected stones, and within three days built a small martyr's chapel in that place, in the name of the Blessed

1. ܬܘܬܒܘܬܐ is a literal rendering of παροικία and means ecclesiastical jurisdiction, not property. Hence the συντέλειαι were not rent, but a kind of blackmail paid to secure protection against attacks of this kind.

ܒܫܡܗ ܕܝܠܕܬ ܐܠܗܐ. ܘܒܫܘܠܡܐ ܕܫܒܬܐ ܚܕܐ. ܟܠܗ ܡܕܡ ܕܒܝܬ
ܣܗܕܐ ܐܫܬܠܡ. ܟܕ ܝܗܘܕܝܐ ܡܬܟܢܫܝܢ ܗܘܘ ܘܚܙܝܢ ܗܘܘ ܘܡܬܐܒܠܝܢ. ܟܕ ܠܐ
ܝܕܥܝܢ ܡܢܐ ܢܥܒܕܘܢ. ܘܦܫ ܒܝܬ ܟܢܘܫܬܐ ܒܝܬ ܣܗܕܐ ܗܘ ܠܥܠܡ. ܗܝܕܝܢ ܗܠܝܢ
ܝܗܘܕܝܐ ܕܥܠܝܢ ܗܘܘ ܕܢܩܛܪܓܘܢ ܥܠܝܗܘܢ. ܐܠܐ ܟܕ ܥܫܝܢܝܢ ܚܝܠܐ
ܠܡܬܟܬܫܘ ܥܡܗܘܢ ܕܛܘܒܢܐ. ܡܛܠ ܕܐܦ ܠܐ ܗܘ ܣܒܐ ܦܪܝܩ ܗܘܐ ܡܢ ܐܬܟܬܫܐ
ܕܥܡܗܘܢ. ܟܕ ܠܡ ܠܒܗ ܠܐ ܝܗܒ ܗܘܐ ܠܗ. ܗܢܘ ܕܝܢ ܠܐ ܡܬܚܡܬ ܗܘܐ. ܘܟܕ ܚܙܘ
ܕܐܒܕܬ ܠܗܘܢ ܡܢ ܣܒܪܐ ܕܒܝܬ ܣܓܕܬܗܘܢ: ܘܡܟܝܠ ܕܡܘܬܐ ܕܥܕܬܐ ܩܢܬ:
ܘܫܘܡܗܐ ܐܦ ܕܛܘܒܢܐ: ܘܡܟܝܠ ܕܢܬܩܪܒܘܢ ܠܗ ܠܐ ܐܫܟܚܘ: ܐܝܟ ܕܡܢ
ܕܐܬܚܝܠܘ ܗܘܘ ܒܚܝܠܐ ܕܗܠܝܢ ܕܫܪܝܢ ܗܘܘ ܒܬܚܘܡܝܗܘܢ. ܢܣܒܘ ܐܦ ܗܢܘܢ
*22 r. b. ܢܘܪܐ ܒܠܠܝܐ. *ܘܐܙܠܘ ܐܘܩܕܘ ܒܩܠܝܬܗ ܕܣܒܐ ܩܕܡ ܕܢܦܪܘܫ ܬܠܡܝܕܗ
ܡܢܗ. ܘܐܘܩܕܘ ܐܢܝܢ. ܟܕ ܛܟ ܐܦ ܗܕܐ ܡܕܒܪܢܐܝܬ ܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܐܫܬܟܚܬ.
ܐܝܟܢܐ ܕܢܗܘܐ ܠܛܘܒܢܐ ܢܦܫܐ ܩܠܝܠ ܒܩܠܝܬܗ. ܡܛܠ ܕܐܠܝܨ ܡܬܐܠܨ
ܗܘܐ ܒܗܘܢ. ܗܝܕܝܢ ܗܘ ܣܪܓܝܣ ܡܛܠ ܕܩܠܝܠܐ ܘܚܦܝܛܐ ܐܢܫܘܬܗ ܗܘܐ.
ܒܡܘܥܛܐ ܕܝܘܡܬܐ ܗܦܟ ܘܒܢܐ ܐܢܝܢ ܫܪܝܪܐܝܬ. ܘܟܕ ܗܠܝܢ ܫܪܝܘ ܗܘܘ ܕܢܒܢܘܢ

God-bearer; and, at the end of one week the whole of the martyr's chapel was completed, while the Jews assembled and looked on and lamented, not knowing what to do; and that synagogue remained a martyr's chapel for ever. Then the Jews who had gone in to prefer accusation against them took courage and came to fight with the blessed men; since the old man also did not hold aloof from the fight with them [1], though he did not take it to heart, that is, he was not moved with indignation. When they saw that all hope for their place of worship was lost, and it had now received the form of a church, and the name too of the Blessed one, and they were no longer able to approach it, inasmuch as they had been reinforced by those in whose territory they were settled, they also took fire by night and went and set fire to the old man's huts, before his disciple separated from him, and burnt them; though perhaps even this also was brought about providentially by the grace of God, in order that the blessed man might have a little breathing-space in his huts, because he was much straitened in them. Then Sergius, because he was an agile and energetic man, rebuilt them firmly in a few days. And, when these men began to build a synagogue,

1. It can hardly be meant that he left his cell, but only that he encouraged his disciples to go.

ܟܡܐ ܫܟܠܐ. ܡܣܟܐ ܗܘܐ ܠܗܘܢ ܥܕܡܐ ܕܡܛܝܢ ܗܘܘ ܕܢܫܠܡܘܢ. ܘܚܕ ܠܠܝܐ
ܐܟܦܐ ܐܟܦܐ ܦܪܬܪ ܗܘܐ ܠܗ. ܘܗܟܢܐ ܒܗܢܐ ܐܓܘܢܐ ܗܘܐ ܕܠܘܩܒܠ ܙܩܘܦܐ ܩܕܡ
ܕܢܬܚܒܫ. ܐܝܟܢܐ ܕܒܝܘܡܬܗ ܚܝܘܗܝ ܪܫܗܘܢ ܠܬܡܢ ܝܗܘܕܝܐ ܕܢܪܝܡܘܢ ܠܐ ܐܫܟܚܘ.
ܟܕ ܕܝܢ ܚܙܘ ܕܐܬܚܒܫ ܠܗ. ܣܒܪܘ ܕܐܬܦܢܝܘ ܡܢܗ. ܘܡܛܠܗܕܐ ܠܐܡܠܠܝܐ ܒܢܝܢ
ܗܘܘ. ܟܕ ܕܝܢ ܫܠܡܘ ܘܫܘܟܠܠܘ. ܫܕܪ ܠܬܠܡܝܕܘܗܝ ܒܠܠܝܐ ܘܐܘܩܕܘܗܝ. ܘܗܟܢܐ
ܦܫܘ ܡܢ ܕܠܡܒܢܐ ܟܠܗܘܢ ܝܘܡܬܗ. ܣܒܐ ܕܝܢ ܟܠ ܪܗܛܐ ܕܕܘܒܪܘܗܝ ܘܥܠ
ܚܘܒܗ ܕܠܘܬ ܐܠܗܐ ܘܠܘܬ ܐܟܣܢܝܐ: ܝܘܡ ܡܢ ܝܘܡ ܡܘܣܦ ܗܘܐ. ܥܕܡܐ ܕܣܐܒ.
ܘܡܪܥ ܣܓܝ. ܟܕ ܫܠܡ ܒܗܠܝܢ ܟܘܟܐ ܘܒܚܒܘܫܝܐ ܘܒܥܡܠܐ ܫܢܝܐ ܐܪܒܥܝܢ.
ܘܒܚܪܬܐ ܕܝܢ ܐܬܡܣܝ ܘܠܐ ܡܫܟܚ ܗܘܐ ܩܐܡ ܐܠܐ ܫܡܟܝܢ ܠܗ. ܘܗܟܢܐ ܪܡܐ* ܗܘܐ ܥܠ ܠܒܕܗ ܘ * 22 v. a
ܘܡܫܡܫ ܬܫܡܫܬܐ ܠܠܝܐ ܘܐܝܡܡܐ. ܘܡܐ ܕܚܙܐ ܗܘܐ ܐܟܣܢܝܐ. ܐܝܕܘܗܝ ܡܥܛܦ ܗܘܐ
ܠܥܠ ܡܢ ܪܫܗ. ܘܒܟܐ ܗܘܐ ܒܬܢܚܬܐ ܟܕ ܡܬܥܢܚ ܗܘܐ ܘܒܟܐ. ܐܝܟ ܝܠܘܕܐ.
ܘܡܛܠ ܕܝܕܥ ܗܘܝܬ ܚܝܠܐ ܕܨܠܘܬܗ ܘܕܒܘܪܟܬܗ ܕܣܒܐ. ܒܟܠ ܙܒܢ ܡܢ ܟܠ
ܦܢܝܢ ܪܗܛ ܗܘܝܬ ܕܐܩܒܠ ܒܘܪܟܬܗ. ܐܝܟܢܐ ܕܐܦ ܠܐ ܡܢ ܡܫܬܡܛܝܢܘܬܐ

he waited for them till they were on the point of finishing, and he occupied one night in pulling it to pieces stone by stone, and thus he engaged in this contest against the crucifiers before shutting himself up; so that during the days of his life the Jews could not raise their head there. But, when they saw that he had shut himself up, they thought that they were rid of him; and for this reason they went on building confidently; and, when they had completed and finished[1], he sent his disciples by night, and they burnt it; and so they desisted from building all the days of his life. But the old man went on adding to the course of his habitual practices and to his love toward God and toward strangers every day, until he grew old and became very infirm, after completing forty years in these huts and in seclusion and labours; and at last he became emaciated and was not able to stand unless they supported him; and so he was laid upon his rug and recited the service night and day; and, as soon as he saw a stranger, he would twine his hands together above his head, and weep with sighs, sobbing and weeping like a baby. And, because I knew the power of the old man's prayers and of his blessings, I always used to repair to him from all quarters to receive his blessings, so that once I did not shrink from making the effort and coming

1. I. e. the synagogue; the object has perh. fallen out.

[illegible]

1. Ms. [illegible] with marks of transposition.

down even from Constantinople[1], in order to gain his blessing before his departure from the body; and the merciful God, who saw the desire of my feebleness, preserved him in the body till he had made me heir to a small portion of his goods, though I for my part turned out a squanderer of his property. I found that for one year he had been laid up with disease of the liver and of the spleen and of all the internal organs, insomuch that the breath which came up from inside him used to cause his tongue to dry up, and cracks appeared on it, as on a barefooted man's heel. When he heard that I had come in to him and saw me, he went on for an hour embracing me and weeping, and unable to speak; and he beckoned and they brought him water, and he took some on his finger and wetted his tongue; and he took oil and smeared it on it while we both wept; and then he spoke and said, « Now that I have seen my son, let me die ». After I had spent a few days with him, some strangers came to him; and, when he saw them, he placed both his hands on his head, and went on weeping. And I said to him : « Wherefore do you weep, our father? », and he looked at me; and his tears went on flowing more than before; and in the midst of his sighs he said

1. This cannot be earlier than 540 (see Introd.) and therefore, if we reckon 40 years from 483 (p. 85, n. 2), we must suppose that S. lived 17 years in the decrepit state described above. Moreover 47 years is given below as the full time of his seclusion, which therefore did not begin before 493.

[illegible]

1. Ms. [illegible]. — 2. Ms. [illegible]. — 3. Ms. [illegible].

to me these words : « How, my son, can I do aught but weep for my wretched self, since Christ comes to me on his own feet, and I cannot rise and wash them and drink ». But I, in order that he might be comforted, was saying to him : « Be not distressed at this, our father. When Christ wished, you washed him as much as he wished. And now his will be done. And your own will also he knows, and will not do you wrong, weep not ». But he said to me : « He, my son, has not done wrong and does not do wrong; but I am a doer of wrong and one who have done him wrong, and who am doing him wrong. If I had served him as I ought to have done, he would have allowed me to serve him all my life; but because I provoked him and neglected the service of his bondmen, for this reason he cast me down. » And so, though he was already a dead man in the body, men supporting him and setting him up, he insisted on their coming up before him and on stretching out his hand, weeping, and dipping it in the water in which the strangers had been washed, and taking it and smearing it on his body.

A short time before a persecution had been set on foot by those who served the synod of Chalcedon[1], and men who possessed the name only of churchmen

1. As Maro was still living (p. 98), this must be the persecution of 521, and the 'short time' must be at least 19 years.

ܗܘܘ. ܘܠܣܓܝܐܐ ܒܝܕ ܣܛܪܛܝܘܛܐ ܕܒܪ̈ܒܪܝܐ ܛܪܕܝܢ ܗܘܘ. ܘܐܚܕܝܢ ܕܚܒܫܐ ܠܟܠܗܘܢ
ܕܒܢ̈ܓܕܐ ܕܫ̈ܒܛܐ ܡܩܛܠܝܢ ܗܘܘ ܘܠܣܓܝܐܐ ܠܒܙܬܐ ܗܘܘ ܘܒܙܩܝܢ ܗܘܘ. ܘܠܣܓܝܐܐ ܬܘܒ
ܣܥ̈ܪܐ ܒܥܠܘܒܘܬܐ ܠܡܢܬܐ ܒܙܩܝܢ ܗܘܘ. ܘܠܣܓܝܐܐ ܠܘܬ ܡܫܥܒܕܘܬܐ. ܘܠܐ ܕܡܫܚܐ ܒܩܛܝܪ
ܗܘܘ. ܘܠܐ̈ܚܪܢܐ ܡܫܥܒܕܝܢ[1] ܗܘܘ. ܘܟܕ ܐܟܠܘ ܠܗܘܢ ܠܐܢܫܐ ܘܫܬܐ ܠܗܘܢ
ܚܡܪܐ ܘܒܣܪܐ. ܒܥܩܒܬܐ[2] ܕܡ̈ܫܟܐ ܘܒܫ̈ܒܛܐ ܦܬܚܝܢ ܗܘܘ ܦܘܡܗܘܢ
ܘܡܘܪܒܝܢ ܠܩܘܪܒܢܗܘܢ ܠܦܘܡܗܘܢ ܗܘܘ. ܘܟܕ ܗܠܝܢ ܗܘܝܢ ܗܘܘ.
ܒܩܘܪܝܬܐ ܗܝ. ܐܝܟܐ ܕܐܦ ܥܡܪܝܢ ܗܘܘ ܛܘܒܢܐ ܗܠܝܢ ܕܗܘܐ ܛܘܒܢܐ[3]
ܠܘܬ ܛܘܒܢܐ ܣܪܓܝܣ ܬܠܡܝܕܗ ܕܣܒܐ. ܡܢܗ ܓܝܪ ܕܩܕܝܫܐ ܕܚܠܝܢ ܗܘܘ.
ܐܦ ܓܝܪ ܡܢ ܩܕܡ ܙܒܢܐ ܩܠܝܠ ܫܘܦܢܝܐ ܥܡܗ ܗܘܘ. ܘܚܙܘ ܚܝܠܐ ܕܨܒܝܢܗ.
ܘܟܕ ܗܢܘܢ ܣܒܪܝܢ ܗܘܘ ܕܡܛܥܝܢ ܠܗ ܐܝܟ ܦܫܝܛܐ. ܗܘ ܕܝܢ ܓܠܝܐܝܬ ܚܪܡ ܗܘܐ ܠܗܘܢ. ܘܐܦ
ܢܓܕܘ ܡܢܗ. ܘܡܛܠ ܗܕܐ ܠܘܬ ܬܠܡܝܕܗ ܐܪܟܢܘ ܟܠܗ ܡܘܠܐ ܕܬܪ̈ܥܝܬܗܘܢ. ܘܟܕ
ܐܙܠܘ ܘܫܪܝܘ ܢܡܠܠܘܢ ܥܡܗ ܒܢܟܝܠܘܬܐ ܒܡ̈ܠܐ ܕܦܘܝܣܐ. ܟܕ ܡܫܒܚܝܢ ܗܘܘ ܠܪܫܐ ܕܟܢܘܫܬܗܘܢ
ܠܗܢܐ ܕܗܘ ܐܦܝܣܩܘܦܐ ܕܝܠܗܘܢ. ܘܨܒܝܢ ܗܘܘ ܕܢܛܥܘܢ ܘܢܐܡܪܘܢ ܕܐܝܬ

1. ܗ erased. — 2. Ms. ܒܥܩܒܬܐ. — 3. Points.. above the line follow.

expelled many by the use of barbarian troops, and many they arrested and imprisoned, and many they drove to death by stripes inflicted with rods, and many again they greedily and mercilessly plundered; and others they reduced to submission by force, and, when men had eaten and drunk wine and meat, they would open their mouths with lashing[1] hides ... and rods, and stuff their oblation into their mouths. When these things were being done in the very village in which these blessed men lived (inasmuch as it was in fact inhabited by real churchmen), at first they went straight to the blessed Sergius the old man's disciple; for of the saint himself they were afraid: for indeed some time before also they had used blandishments with him under the cloak of persuasion and affection, and they saw the vigour of his disposition, when they on their part thought that they were deceiving him as a simple man, for he on his side went on openly anathematizing them. Therefore they shrank from him; and for this reason they bent the whole mass of their plans in the direction of his disciple. And, when they went and began to speak craftily to him with coaxing words, while they praised the head of their congregation, that is their bishop[2], and wished to deceive and say, « There

1. ... — 2. Abraham of Amida (Assem., *B. O.*, II, p. 51; Zach. Rh., x. 2; Mich., p. 272).

ܗ̇ܠܝܢ ܕܝܢ ܠܦܝܣܘܣܗܘܢ: ܪ̈ܟܝܟܝܢ ܘܢܝܚܝܢ ܘܡܦܝܣܝܢ: ܕܠܝܬ ܠܟ ܡܕܡ ܕܒܝܫ:
ܐܠܐ ܐܬܦܝܣ ܘܩܒܠ. ܟܕ ܗ̇ܠܝܢ ܕܝܢ ܪ̈ܟܝܟܬܐ ܘܒܡܣܟܢܘܬܐ: ܐܝܟ ܗܘ ܕܐܡܪ
ܒܡܙܡܘܪܐ: ܕܪ̈ܟܟܘ ܡ̈ܠܝܗܘܢ ܡܢ ܡܫܚܐ ܘܗ̈ܢܝܢ[1] ܠܫ̈ܠܝܚܬܐ. ܐܦܢܝ ܗܘܐ
ܠܗ. ܐܝܟ ܡܢ ܕܚܪܝܦ ܗܘܐ ܒܡܠܬܗ ܘܒܛܢܢܗ. ܡܢ ܟܘܬܐ ܕܝܠܗ ܠܘܬܗܘܢ.
ܕܩܘܡܘ ܦܘܩܘ ܡܟܐ ܓܒܪ̈ܐ ܒܝ̈ܫܐ. ܡܚܪ̈ܡܝܢ ܐܢܬܘܢ ܒܗ ܒܡܠܦܢܘܬܐ ܛܥܝܬܐ
ܕܡܟܪܙܝܢ ܐܢܬܘܢ. ܕܡܠܟܝܢ ܐܢܬܘܢ ܠܝ ܕܐܩܒܠ ܐܪܒܥܝܘܬܐ ܚܠܦ ܬܠܝܬܝܘܬܐ
ܩܕܝܫܬܐ. ܗ̇ܝ ܕܒܗ ܐܬܛܒܥܬ ܠܦܘܪܩܢܐ ܕܚܝ̈ܝ. ܗܠܝܢ ܕܝܢ ܟܕ ܫܡܥܘ ܚܪܡܗܘܢ
ܕܒܦܪܗܣܝܐ ܘܠܐ ܕܚܠܬܐ. ܐܦ ܗܢܘܢ ܕܝܠܗܘܢ ܫܪܝܘ. ܟܕ ܐܡܪܝܢ ܠܗ. ܕܬܐ ܠܟ
ܦܘܩ. ܕܗܘܝܐ ܦܘܪܣܐ ܕܬܦܘܫ ܠܟܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܣܪܓܝܣ. ܐܡܪ ܠܗܘܢ. ܐܢܐ
ܠܐ ܢܦܩ ܐܢܐ. ܐܠܐ ܕܝܢ ܐܢܬܘܢ ܡܦܩܝܢ. ܚܝ ܗܘ ܠܝ ܡܪܢ ܡܫܝܚܐ ܕܕܝܠܗ ܐܢܐ
ܘܠܗ ܦܠܚ* ܐܢܐ. ܕܒܡܨܥܬ ܥܕܬܐ ܟܕ ܟܠܗ ܡܕܝܢܬܐ ܟܢܝܫܐ. ܩܕܡܝܗܘܢ ܘܒܡܨܥܬܗܘܢ * 23 v a.
ܐܣܩ ܠܒܐܡܐ ܘܐܚܪܡܟܘܢ ܒܐܦ̈ܝܟܘܢ. ܠܟܘܢ ܘܠܪܫܐ ܕܟܢܘܫܬܟܘܢ. ܘܡܠܬܗ ܕܝܢ
ܗܟܢܐ ܚܪܝܦܐ ܗܘܬ ܘܦܣܩܢܝܬܐ ܐܝܟ ܣܦܣܪܐ. ܗܢܘܢ ܕܝܢ ܝܬܝܪ ܐܬܬܙܝܥܘ ܒܡ̈ܠܘܗܝ

1. Ms. ܘܗ̈ܢܝ.

is nothing wrong, but agree and accept », while they on their side said these things to him softly and gently, as is said in the psalmist, « Their words are softer than oil, and they are arrow-points »[1], inasmuch as he was vigorous in his speech and in his zeal, he cried from his own window to them, « Stand up and go away from here, evil wicked men. You are cursed with the deceitful doctrine that you proclaim, since you advise me to accept a quaternity instead of the Holy Trinity, in which I was sealed for my life's salvation ». But these men, when they heard the anathema upon them spoken boldly[2] without fear, on their part also began their own methods, saying to him, « Come, come out; since there is no possibility of your staying here ». But the blessed Sergius said to them : « I will not come out of myself. But, if you turn me out, as our Lord Jesus lives, 'whose I am and whom I serve'[3], in the middle of the church, while the whole city is assembled, before them and in the middle of them I will go up to the chancel (βῆμα), and will curse you to your faces, you and the head of your congregation ». And his speech was thus keen and cutting, like a sword. But these men were yet more agitated by his words, and they pulled down his

1. Ps. LV, 22. — 2. With παῤῥησία. — 3. Acts, XXVII, 27.

ܟ̈ܘܬܐ܂ ܘܢܓܕܘܗܝ ܠܒܪ ܘܐܦܩܘܗܝ܂ ܗܘ ܕܝܢ ܛܘܒܢܐ ܠܐ ܐܗܡܝ ܡܢ ܕܢܫܠܡ
ܒܗܘܢ ܡܘܡܬܗ܂ ܐܠܐ ܒܗ ܒܠܠܝܐ ܢܦܩ ܘܐܙܠ ܠܘܬ ܩܕܝܫܐ ܡܪܘܢ ܗܘ ܕܐܣܛܘܢܐ܂
ܡܛܠ ܕܒܝܘܡܬܗ ܗܘܐ ܗܕܐ܂ ܟܕ ܒܚܝܠܗ ܚܝ ܗܘܐ܂ ܐܝܟܢܐ ܕܐܦ ܗܘ ܫܢܝܐ
ܥܣܪܝܢ ܒܗܢܐ ܐܓܘܢܐ ܕܠܘܩܒܠ ܗܪ̈ܛܝܩܐ ܡܬܟܬܫ ܗܘܐ܂ ܐܠܐ ܡܟܝܠ ܛܒ ܒܗܬܝܢ
ܗܘܘ ܘܕܚܠܝܢ ܐܦܝܣܩܘܦܐ ܕܢܫܕܪܘܢ܂ ܐܘ ܐܢܫ ܢܡܪܚ ܘܢܥܘܠ ܠܕܝܪܗ܂ ܐܠܐ ܐܢ
ܟܒܪ ܐܝܟ ܕܒܣܘܥܪܢܐ ܢܥܘܠ ܗܘܐ ܐܢܫ ܡܢ ܩܠܝܪ̈ܘܣ ܠܘܬܗ܂ ܕܗܘ ܒܨܒܝܢܗ
ܡܢܝܐ ܗܘܐ ܢܦܫܗ ܒܛܟܣܝܗܘܢ ܕܗܪ̈ܛܝܩܐ܂ ܘܟܕ ܒܗܬ ܡܘܕܐ ܗܘܐ ܒܕܓܠܘܬܐ
ܕܗܝܡܢܘܬܗܘܢ܂ ܘܗܟܢܐ ܬܪ̈ܝܢ ܐܦܝܣܩܘܦܐ ܥܒܪܘ ܘܫܢܝܘ ܚܕ ܒܬܪ ܚܒܪܗ܂ ܘܠܐ ܐܢܫ
ܐܥܝܩ ܠܩܕܝܫܐ ܡܪܘܢ܂ ܗܘ ܕܝܢ ܕܬܠܬܐ ܒܡܥܒܕܗ ܐܝܟ ܕܢܫܦܪ ܠܐܝܠܝܢ
23 b ܕܥܒܕܘܗܝ܂ ܐܬܬܪܝܡ ܘܐܬܪܒܝ܂ ܘܐܡܪܚ ܠܡܐܙܠ ܠܘܬ ܛܘܒܢܐ܂ ܟܕ ܡܠܟ ܘܡܙܗܪ ܘܡܦܝܣ
ܠܗ܂ ܕܢܥܒܕܝܘܗܝ ܡܫܥܒܕܐ ܠܪܘܫܥܐ ܒܝܫܐ ܕܣܘܢܗܕܘܣ ܡܚܪܡܬܐ ܕܟܠܩܕܘܢܐ܂
ܘܡܛܠ ܕܓܒܪܐ ܪܒܐ ܘܡܫܡܗܐ ܗܘܐ ܗܢܐ܂ ܗܘ ܗܢܐ ܒܢܟܝܠܘܬܐ
ܡܬܒܥܐ ܗܘܐ ܕܐܝܟܢܐ ܢܨܘܕܝܘܗܝ ܐܦ ܒܡܠܬܐ܂ ܐܝܟܢܐ ܕܢܛܥܐ ܒܗ ܠܣܓܝܐܐ܂
ܘܢܐܡܪ ܕܗܐ ܡܪܘܢ ܕܐܣܛܘܢܐ ܠܢ ܫܠܡ܂ ܗܘ ܕܝܢ ܟܕ ܒܥܕܪܐ ܚܒܝܫ ܗܘܐ܂ ܐܦ

window, and dragged him out. But the blessed man did not neglect to carry out his oaths upon them; but the same night he set out and went to the holy Maro the stylite; because this happened in his days, while he was still alive, even as he also contended for twenty years in this struggle (ἀγών) against the heretics[1]; but the bishops[2] were much ashamed before him and feared to send, or anyone to presume[3] to enter his monastery; unless perhaps one of the clergy (κλῆρος) came in to him as it were by chance, who had voluntarily numbered himself in the ranks of the heretics, and being ashamed acknowledged the falsity of their[3] faith. And thus two bishops passed away and died one after the other, and none molested the holy Maro[4]. But the third, in order to gratify those who appointed him, was lifted up in his pride and presumed to go to the blessed man, advising and admonishing and cajoling him, in order to bring him into subjection to the evil impiety of the accursed synod of Chalcedon. And, because this was a great and celebrated man, this man craftily sought means to catch him if only in speech, in order by him to deceive many, and say « Lo! Maro of his column agrees with us »; and,

1. It is hard to understand to what this alludes. — 2. Sc. of Ingila: see p. 56. — 3. Sic syr. — 4. As this must have been between 519 and 522, the succession of bishops at Ingila must have been rapid. In 519 a Monophysite held the see (Zach. Rh., VIII, 5).

ܛܥܝܢ ܗܘܘ ܘܡܬܓܪܓܝܢ ܠܗܕܐ ܒܢܝ̈ ܐܢܫܐ ܕܠܐ ܡܢܝܢܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܐܝܟ
ܚܝܠܬܢܐ ܘܚܟܝܡ ܒܐܠܗܐ. ܠܐ ܠܦܘܩ̈ܝܣܘܗܝ ܐܬܪܟܢ. ܘܐܦ ܠܐ ܠܠܘ̈ܚܡܘܗܝ
ܕܚܠ. ܐܠܐ ܐܝܟ ܚܝܠܬܢܐ ܒܟܠ ܡܕܡ ܚܘܝܗ. ܕܟܦܘܪ ܒܐܠܗܐ ܐܝܬܘܗܝ ܘܡܛܥܝܢܐ.
ܥܡ ܟܠܗܘܢ ܕܒܢܝ̈ ܪܥܝܢܗ. ܘܚܠܦ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܗܝ ܕܐܬܬܪܫܡܬ ܒܢܒܝ̈ܐ:
ܘܐܬܟܪܙܬ ܒܥܕܬܐ ܩܕܝܫܬܐ ܒܫܠܝ̈ܚܐ. ܗܢܘܢ[1] ܪܒܝܥܝܘܬܐ ܒܛܘܫܝܐ ܡܥܠܝܢ. ܟܕ
ܡܡܙܓܝܢ ܠܗܘܢ ܠܓܘ̈ܕܦܝܗܘܢ. ܐܝܟ ܣܡܐ ܒܕܒܫܐ ܕܢܫܩܘܢ ܠܥܡܐ ܕܡܗܝ̈ܡܢܐ.
ܘܗܟܢܐ ܐܫܬܪܝ ܡܢ ܠܘܬܗ. ܟܕ ܡܬܡܟܟ ܒܪܡܘܬܗ ܘܡܒܛܠܢ ܡ̈ܚܫܒܬܗ. ܟܕ ܠܐ
ܥܒܕ ܨܒܝܢܗ. ܘܟܕ ܐܦ ܦܢܐ ܡܢ ܡܪܚܘܬܗ. ܐܝܟܢܐ ܕܐܦ ܡܪܕܘܬܐ ܕܫܠܡܬ ܗܘܬ
ܘܡܟܝܟܘܬܐ ܕܪܡܘܬܗ ܒܥܓܠ ܩܒܠ. ܗܝ ܕܡܫܬܐܠ[ܝܢ] ܚܣܝܢ ܐܦ ܕܢܬܟܬܒ.
ܡܛܠ ܕܚܝܠܢܘܬܗ ܘܪܒܘܬܗ ܕܨܒܘܬܐ. ܛܘܒܢܐ ܗܟܝܠ ܣܪܓܝܣ ܟܕ ܠܘܬܗ ܕܗܘ * 24 r° a.
ܩܕܝܫܐ ܡܪܘܢ ܐܬܐ: ܘܟܕ ܐܬܬܡܗ ܒܐܬܝܬܗ ܘܐܪܕܝ ܕܡ̈ܥܐ ܡܪ̈ܝܪܬܐ: ܥܠ ܐܘܠܨ̈ܢܝܗܘܢ
ܕܡܗܝ̈ܡܢܐ ܘܥܠ ܩܫܝܘܬܗܘܢ ܕܟܦܘ̈ܪܐ: ܘܥܠ ܡܦܩܬܗܘܢ ܕܩܕ̈ܝܫܐ ܡܢ ܒܝܬ ܚܒܘ̈ܫܝܐ ܕܓܒܝܢ
ܡܛܠ ܐܠܗܐ. ܐܡܪ ܠܗ. ܕܡܢܘ ܒܪܝ. ܡܢܐ ܗܘܐ ܕܢܟܝܬ ܡܢ ܚܕܘܬܟ.

1. Ms. ܗܘܢ.

if this had really happened, numberless persons would indeed have been deceived and brought to this[1]. But the blessed man, as one that was a valiant man and wise in God, did not yield to his blandishments, nor yet fear his threats; but as a valiant man he in *everything showed him to be a denier of God and a deceiver, with all of his opinion, and that instead of the Holy Trinity, which was delineated in the prophets and proclaimed in the holy church in the apostles, those men were secretly introducing a quaternity, diluting their blasphemies like a drug with honey to give them to the people of the believers to drink. And so he was dismissed from his presence, humbled in his pride and with his plans frustrated, since ⌜he had not effected his intention, and even recoiling[2] from his presumption, as he also soon received a castigation on this account and a humiliation of his pride, which we decline even to describe because of its fearful nature and the greatness of the subject. When therefore the blessed Sergius came to the very same holy Maro, and he was startled at his coming and shed bitter tears, on account of the distresses of the believers and the cruelty of the renegades, and the ejection of the saints from their places of close seclusion chosen for God's sake, he said to him, « What is it, my son? what has happened that

1. Sc. the synod. — 2. Or 'he (Maro) had not done his will and even recoiled'.

ܡܢܐ ܐܬܝܬ[1] ܠܗܪܟܐ. ܘܠܐܒܘܢ ܩܕܝܫܐ ܪܒܟ. ܡܢܐ ܗܘܝܘܗܝ. ܕܟܝ ܐܦ ܗܘ ܢܦܩ ܠܗ..
ܘܗܝܕܝܢ ܗܘ ܛܢܢܐ ܣܪܓܝܣ. ܟܕ ܒܟܐ ܐܦ ܗܘ. ܐܫܬܥܝ ܠܗ ܟܠ ܡܕܡ ܕܗܘܐ.
ܘܕܚܠܘ ܡܢܗ ܕܪܒܗ. ܘܠܐ ܐܙܠܘ ܠܘܬܗ. ܘܕܗܘ ܐܦ ܓܝܪ ܐܣܪ ܢܦܫܗ ܒܡܘܡܬܐ.
ܕܢܐܙܠ ܢܥܘܠ ܢܚܪܡ ܐܢܘܢ ܩܕܡ ܟܠܗ ܡܕܝܢܬܐ ܓܘ ܥܕܬܐ ܐܢ ܡܦܩܝܢ ܠܗ.
ܟܕ ܕܝܢ ܘܠܢ ܫܡܥܢ ܐܦ ܟܠܢ ܟܕ ܟܢܝܫܝܢ ܚܢܢ. ܪܓܝܢ ܚܢܢ ܕܢܐܠܦ ܐܦ
ܚܢܢ ܥܠ ܡܦܩܢܗ ܕܚܒܝܫܐ ܣܪܓܝܣ. ܐܒܘܢ ܕܝܢ ܛܪܦ ܗܘܐ ܥܠ ܚܕܝܗ ܘܒܟܐ
ܒܐܢܚܬܐ ܟܕ ܐܡܪ. ܘܝ ܠܐܚܪܝܬܝ ܘܠܝܘܡܬܝ ܒܝܫܬܐ. ܠܐܝܠܝܢ ܙܒܢܐ ܐܬܢܛܪܬ.
ܒܫܘܠܛܢܟ ܡܪܝ̈. ܠܡܣܒ ܢܦܫܝ ܡܢܝ. ܝܬܝܪ ܡܢ ܕܐܚܙܐ ܩܘܠܦܣܘܗܝ
ܘܐܘܠܨܢܐ ܕܡܗܝܡܢܝܟ. ܘܪܕܘܦܝܗ ܕܥܕܬܟ ܗܝ ܕܩܢܝܬ ܒܕܡܟ ܝܩܝܪܐ. ܚܘܣ
ܡܪܝܐ̈ ܘܐܬܕܟܪ ܠܥܕܬܟ ܗܝ ܕܩܢܝܬ ܒܚܫܟ *ܘܦܪܩܬ ܒܨܠܝܒܟ. ܚܘܪ ܡܢ ܫܡܝܐ * 251 b.
ܡܪܝ̈ ܘܚܙܝ. ܘܣܥܘܪܝܗ ܠܓܦܬܐ ܗܕܐ. ܘܠܓܦܬܐ ܕܢܨܒܬ ܝܡܝܢܟ. ܘܟܕ ܗܠܝܢ ܟܕ
ܐܒܘܢ ܩܕܝܫܐ ܒܚܫܐ ܘܒܐܢܚܬܐ ܡܪܝܪܬܐ ܐܡܪ ܗܘܐ. ܠܩܠܐ ܐܢܚܬܗ ܕܪܚܡܬܐ

1. Corr. from ܐܬܬ.

you have come out of your seclusion? Why have you come hither? And what has befallen our holy father your master? Has even he also come out? » Then the zealous Sergius, himself also weeping, related to him everything that had been done, and that they had been afraid of his master, and had not gone to him; and that he himself moreover had bound himself by oaths to go and go in and curse them before the whole city inside the church if they turned him out. When we all too being assembled heard these things also, we too desired to learn about the ejection of Sergius the recluse; but our father continued beating on his breast and weeping with sobs, saying, « Alas for my latter end and for my evil days, to what times I have been preserved. It is in thy power, Lord, to take my soul from me, rather than that I should see the buffetings and the distress of thy believers, and the persecution of thy church which thou purchasedst with thy precious blood[1]. Have mercy, Lord, and remember thy church which thou purchasedst with thy passion and savedst with thy cross. 'Behold from heaven', my Lord, 'and see; and visit this vine, and the vine which thy right hand planted'[2] ». While our holy father was saying these things with feeling and with bitter sobs, at the sound of his pitiful sobs we all wept with him. But, when he had been

1. Acts, xx, 28. — 2. Ps. lxxx, 15, 16.

ܟܕ ܙܒܢ ܗܘܐ ܩܠܝܠ. ܡܢ ܕܝܢ ܫܬܩ ܡܐܠܠ ܘܡܠܠܘܗܝ. ܦܩܕ ܕܢܬܬܢܝܚ
ܛܘܒܢܐ ܣܪܓܝܣ. ܐܝܟ ܗܘ ܕܡܢ ܥܡܠܐ ܠܐܐ ܗܘܐ ܕܐܘܪܚܐ. ܟܕ ܕܝܢ ܥܒܪ ܚܕ
ܘܬܪܝܢ ܗܘܝ. ܕܢܫܠܡ ܡܘܡܬܗ. ܘܡܚܪܡܘܬܗ ܢܪܡܐ ܥܠܝܗܘܢ. ܠܓܒܪ̈ܐ ܕܪܕܦܝܢ
ܠܥܕܬܗ ܩܕܝܫܬܐ ܕܐܠܗܐ ܡܬܚܫܒ ܗܘܐ. ܟܕ ܕܝܢ ܛܘܒܢܐ ܟܠܐ ܗܘܐ ܠܗ ܘܐܡܪ: ܕܒܪܝ
ܠܐܓܘܢܐ ܪܡܐ ܐܢܬ ܢܦܫܟ: ܘܥܬܝܕ ܐܢܬ ܠܡܦܠ ܒܐܝ̈ܕܝ ܓܒܪ̈ܐ ܩܫܝ̈ܐ ܘܕܠܐ ܪ̈ܚܡܐ:
ܘܢܣܝܘܢܐ ܐܝܬ ܠܟ ܕܬܣܝܒܪ[1]. ܚܙܝ ܢܦܫܟ. ܗܘ ܛܘܒܢܐ ܣܪܓܝܣ. ܐܡܪ ܠܗ.
ܐܒܘܢ. ܨܠܝ ܚܠܦܝ ܡܛܠ ܡܪܢ. ܡܛܠ ܕܐܢܐ ܠܚܫܐ ܡܛܝܒ ܐܢܐ. ܘܥܕܡܐ ܠܡܘܬܐ
ܕܡܬܟܬܫ ܐܢܐ ܥܡ ܟܦܘܪ̈ܐ ܕܡܨܥܪܝܢ ܠܐܠܗܐ. ܘܠܐ ܡܕܚܠܐ ܠܝ ܢܘܪܐ. ܘܠܐ ܣܝܦܐ.
ܘܠܐ ܡܢܓܕܐ. ܐܠܐ ܒܠܚܘܕ ܨܠܝ ܥܠܝ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܟܕ ܚܙܐ ܫܪܝܪܘܬܗ ܘܛܝܒܘܬܗ.
ܒܪܟܗ ܘܫܪܝܗ ܟܕ ܐܡܪ. ܡܪܢ ܢܫܪܪܟ ܒܪܝ. ܙܠ ܒܫܠܡܐ. ܛܘܒܢܐ ܕܝܢ ܣܪܓܝܣ
ܢܦܩ ܘܡܛܝ ܠܡܕܝܢܬܐ ܒܚܕܒܫܒܐ ܩܕܝܫܐ ܕܫܒܬܐ * ܒܨܦܪܐ ܟܕ ܢܓܗ. ܘܐܬܐ ܠܥܕܬܐ * 24 v° a.
ܬܪܝܨ. ܟܕ ܕܝܢ ܟܠܗ ܡܕܝܢܬܐ ܒܬܪ ܬܫܒܚܬܐ ܕܨܦܪܐ ܝܬܒܝܢ ܗܘܘ: ܘܐܦ ܗܘ ܕܫܡܐ

1. Ms. om. stop.

silent for a little time and longer (μᾶλλον), he gave orders that the blessed Sergius should retire to rest, inasmuch as he was weary from the effort of the walk. After a day and two days had passed, he was desirous of carrying out his oaths and hurling anathemas at them, the men who were persecuting God's holy church. And, when the blessed man tried to restrain him and said, « My son, you are throwing yourself into a struggle (ἀγών), and you are about to fall into the hand of cruel and merciless men, and you have a trial to endure. Beware », the blessed Sergius said to him : « Our father, pray for me for our Lord's sake; because I for my part am prepared for suffering, and I will contend until death with the renegades who malign God, and fire will not frighten me, nor sword, nor scourgings, nor rakes[1]. But only pray for me ». But the blessed man, when he saw his firmness and readiness, blessed him and sent him away, saying, « Our Lord strengthen you, my son. Go in peace ». But the blessed Sergius set out and reached the city on the holy first day of the week at daybreak. Then he went straight to the church; and, while the whole city were sitting[2] after the morning lauds, among them he also who enjoyed the name of the bishopric[3], and

1. Instruments of torture. — 2. This seems to show that at that time Eastern congregations sat (no doubt on the floor) during the sermon. — 3. Abraham of Amida.

ܕܐܦܝܣܩܘܦܐ ܩܐܡ ܗܘܐ ܘܡܫܬܡܥ ܠܡܟܪܘܙܐ: ܡܛܠ ܕܐܦ ܗܢܘܢ ܕܐܪܬܘܕܘܟܣܐ
ܐܝܬܝܗܘܢ ܗܘܘ ܒܥܕܬܐ ܕܬܫܡܫܬܐ ܘܕܩܪܝܢܐ ܘܕܡܟܪܘܙܐ ܡܫܬܡܥܝܢ ܗܘܘ ܘܡܬܟܢܫܝܢ:
ܒܠܚܘܕ ܟܕ ܠܐ ܡܫܬܘܬܦܝܢ. ܗܝܕܝܢ ܡܢ ܫܠܝܐ ܒܬܪܥܐ ܕܥܕܬܐ ܚܙܬܐ ܢܘܟܪܝܬܐ
ܘܡܣܬܪܝܬܐ ܐܬܚܙܝܬ. ܘܟܕ ܟܠ ܐܢܫ ܬܘܗ: ܟܕ ܚܙܘ ܐܣܟܡܐ ܕܠܐ ܕܝܠܗܘܢ
ܗܘ: ܕܓܒܪܐ ܐܒܝܠܐ ܕܥܐܠ: ܘܠܒܝܫ ܒܡܪܩܥܬܐ ܕܪܩܥܐ ܕܡܢ ܣܩܐ: ܘܛܥܝܢ ܨܠܝܒܗ
ܥܠ ܟܬܦܗ: ܘܥܐܠ ܬܪܝܨܐܝܬ ܟܕ ܠܐ ܫܐܠ ܠܡܨܥܬܗ ܕܥܕܬܐ: ܟܕ ܠܐ ܡܡܠܠ
ܐܘ ܡܬܦܢܐ ܠܗܟܐ ܘܠܗܟܐ. ܟܕ ܡܟܪܘܙܐ ܩܐܡ ܗܘܐ ܘܐܡܪ. ܫܠܐ ܠܗ. ܟܕ ܬܗܪܐ ܢܦܠ
ܥܠ ܟܠ ܐܢܫ. ܘܡܬܚܪܝܢ ܗܘܘ ܢܚܙܘܢ ܡܢܐ ܐܝܬܘܗܝ ܨܒܘܬܐ. ܛܘܒܢܐ ܕܝܢ. ܡܚܕܐ
ܕܐܬܐ ܠܒܐܡܐ ܢܨܒ ܨܠܝܒܗ ܥܠ ܕܪܓܐ. ܘܐܪܡܝ ܢܣܩ. ܘܟܕ ܕܪ̈ܓܐ ܚܕ ܘܬܪ̈ܝܢ
ܫܪܝ ܣܠܩ. ܟܕ ܫܬܝܩ: ܘܟܠܢܫ ܣܒܪ ܕܡܕܡ ܐܘ ܠܡܕܝܢܬܐ ܐܘ ܠܐܦܝܣܩܘܦܐ
ܡܬܛܝܒ ܕܢܐܡܪ ܐܘ ܕܢܫܐܠ. ܗܘ ܕܝܢ ܟܕ ܡܛܐ ܠܕܪܓܐ ܕܬܠܬܐ: ܐܝܟܐ ܕܡܟܪܘܙܐ
ܩܐܡ ܗܘܐ. ܦܫܛ ܐܝܕܗ * ܘܠܒܟܗ ܒܨܘܪܗ ܘܚܢܩܗ ܘܐܡܪ ܠܗ. ܢܟܝܠܐ ܒܝܫܐ. ܡܪܢ * 24 v° b.
ܦܩܕ ܕܠܐ ܬܬܠܘܢ ܩܘܕܫܐ ܠܟܠܒܐ: ܘܠܐ ܡܪ̈ܓܢܝܬܐ ܩܕܡ ܚܙܝܪ̈ܐ. ܡܛܠ ܡܢܐ

listening to the preacher (because those who were orthodox (ὀρθόδοξος) also used to be present in the congregation during the hearing of the service and the lessons and the preacher, only without communicating), then suddenly there was seen at the door of the church a strange and outlandish sight; and everyone was startled when they saw a form (σχῆμα) that was not their own, an anchorite coming in, clad in a patchwork of rags made of sackcloth, and carrying his cross on his shoulder, (and he came straight in without asking a question straight to the middle of the church, without speaking or turning this way and that), and, while the preacher was standing and speaking, he paused, while everyone was struck with astonishment, and they looked to see what the matter was. But the blessed man, as soon he reached the chancel (βῆμα), planted his cross on the step and made to mount. And, when he had begun to mount one and two steps in silence, and everyone supposed that he was going to say something either to the city or to the bishop or to make a request of them, he on reaching the third step, where the preacher was standing, flung out his hand and seized him by the neck and grasped him tightly, and said to him : « Evil wicked man, our Lord commands 'Give not that which is sacred to the dogs, nor pearls[1] before the swine'[2], wherefore are you speaking the words of God before men who deny him? » And

ܐܝܟ ܩܕܠܐ ܕܐܝܕܗ ܦܪܣ ܐܠܡܚܝ ܕܦܪܘܣܝ ܒܗ ܐܦܝ ܐܝܟ. ܘܐܥܒܪ ܐܦܘܗܝ ܘܣܚܦ
ܠܗ ܦܟܐ ܘܦܠܛܬܗ ܠܦܘܡܗ. ܘܠܒܟܗ ܘܢܦܨܗ ܠܬܚܬ. ܘܫܘܪ ܗܘ ܩܡ ܒܕܘܟܬܗ
ܒܪܝܫܗ ܕܕܪܓܐ ܘܐܡܪ. ܡܚܪܡܝܢ ܗܦܟܐ. ܡܚܪܡܝܢ ܪ̈ܕܘܦܐ. ܡܚܪܡܐ ܣܘܢܗܕܘܣ
ܕܟܠܩܝܕܘܢ. ܘܟܠ ܡܢ ܕܡܫܠܡ ܠܗ. ܡܚܪܡܐ ܟܠ ܢܦܫܐ ܕܡܩܒܠܐ ܡܢܟܘܢ ܩܘܪܒܢܐ
ܘܡܫܠܡܐ ܠܪܥܝܢܟܘܢ ܐܠܐ ܐܢ ܬܐܒ. ܟܕ ܗܠܝܢ ܡܢ ܛܘܒܢܐ ܒܩܠܐ ܪܡܐ ܐܬܐܡܪܝܢ.
ܪܘܒܐ ܪܒܐ ܘܫܓܘܫܝܐ ܕܩܠܝܪܘܣ ܘܕܥܡܐ ܘܕܐܦܝܣܩܘܦܐ[1] ܗܘܐ. ܟܕ ܡܢܗܘܢ ܡܢ
ܡܬܚܡܬܝܢ. ܡܢܗܘܢ ܕܝܢ ܡܬܐܡܪܡܪܝܢ. ܘܡܢܗܘܢ ܩܥܝܢ. ܕܗܢܐ ܡܛܥܝܢܐ
ܗܘ ܢܬܐܚܕ. ܘܡܢܗܘܢ ܩܥܝܢ. ܕܠܐ ܐܢܫ ܢܪܡܐ ܠܘܬܗ ܐܝ̈ܕܝܐ ܘܢܡܘܬ. ܘܗܘܬ
ܚܕ ܩܠܐ ܥܡܝܩܐ ܟܠܗ ܡܕܝܢܬܐ ܗܘܬ. ܟܕ ܗܠܝܢ ܕܠܘܩܒܠܐ ܡܬܐܡܪܡܪܝܢ ܗܘܘ.
ܘܡܗܝܡܢܐ ܚܕܝܢ. ܘܡܛܠ ܕܕܚܠܝܢ ܡܢ ܥܡܐ ܕܢܪܡܘܢ ܐܝ̈ܕܝܗܘܢ ܥܠ ܛܘܒܢܐ.
ܩܡ ܗܘ ܕܐܘܡܢ ܗܘܐ ܠܢܟܠܐ ܕܐܒܕܢܐ ܘܫܠܝ ܠܥܡܐ * ܟܕ ܐܡܪ. ܕܫܦܝܪ ܠܟܘܢ. * 25 r° a.
ܘܢܥܘܠ ܛܘܒܢܐ ܠܒܝܬ ܕܝܐܩܘܢܝܩܘܢ. ܘܡܬܡܠܠܝܢ. ܘܚܙܝܢ ܡܢ[2] ܐܝܟܢܐ
ܨܒܘܬܗ. ܘܗܟܢܐ ܐܥܒܕ ܕܢܦܩܝܘܗܝ ܡܢ ܥܡܐ. ܘܗܝܕܝܢ ܢܥܒܕ ܒܗ ܨܒܝܢܗ.

1. Ms. pl. — 2. Ms. ܡܢ.

he swung his hand round and gave him a buffet, and distorted his mouth; and he seized him and shook him down. And he himself sprang up and stood in his place at the top of the chancel-steps (βῆμα), and said : « Cursed are the renegades; cursed are the persecutors; cursed is the synod of Chalcedon, and whosoever assents to it. Cursed is every soul that receives the oblation from you and assents to your opinion unless he repents ». When the blessed man had cried these words in a loud voice, great turmoil and confusion prevailed among the clergy (κλῆρος) and the people and the bishop, some threatening, some expressing indignation, some crying, « This man is a teacher of error, let him be arrested », and some crying, « Let no man lay hands upon him and die ». And so the whole city became one intense volume of sound, the adversaries expressing indignation, and the believers joy. Since they feared on account of the people to lay their hands upon the blessed man, the man who was practised in pernicious wiles rose and quieted the people by saying, « Be so good[1] as to let the blessed man come into the vestry[2], and we will speak, and see what his business is »; and thus he succeeded by a trick in withdrawing him from the people, and then accomplishing his will upon him. When the crowd (ὄχλος) had dispersed,

1. See p. 79. — 2. House of the διακονικόν.

ܘܟܕ ܐܫܬܪܝ ܐܢܘܢ[1]. ܘܗܝܕܝܢ ܐܝܟ ܚܝܘܬܐ ܛܪܘܦܝܬܐ ܕܡܫܟܚܝܢ ܐܡܪܐ ܒܚܩܠܐ
ܘܡܬܟܢܫܝܢ ܥܠܘܗܝ ܟܠܗܘܢ: ܘܟܠ ܚܕ ܡܢܗܘܢ ܡܪܘܣ ܕܝܠܗ ܢܬܠܘܫ ܡܢܗ. ܗܟܢܐ
ܥܠܘܗܝ ܡܢ ܟܠ ܓܒܝܢ ܟܠܗܘܢ ܥܠ ܛܘܒܢܐ ܣܪܓܝܣ ܒܚܪܝܦܘܬܐ ܣܥܪܘܗܝ. ܐܝܟܢܐ
ܕܐܦܠܐ ܦܓܪܗ ܢܣܦܩ ܠܟܠ ܚܕ ܡܢܗܘܢ. ܕܐܝܟܐ ܕܢܥܒܕ ܚܡܬܐ ܕܟܡܝܪܘܬܗ ܘܢܟܐܒܘܢ
ܒܡܚܘܬܗ. ܘܒܚܪܬܐ ܕܝܢ ܐܝܟ ܕܐܫܕܘ ܥܠܘܗܝ ܟܠܗ ܚܡܬܐ ܕܒܝܫܘܬܗܘܢ. ܐܦ ܣܥܪܐ
ܕܩܢܘܡܗ ܓܙܘ. ܡܛܠ ܕܐܣܟܝܡܐ ܝܩܝܪܐ ܕܐܝܚܝܕܝܘܬܐ ܐܠܒܫܘܗܝ ܗܘܐ ܗܘ.[2]
ܐܦ ܛܘܒܢܐ ܫܡܥܘܢ ܪܒܗ. ܘܐܪܡܝܘ ܒܗ ܦܪܙܠܐ. ܘܐܫܠܡܘܗܝ ܠܗ ܓܒܪܐ. ܘܫܕܪܘܗܝ
ܠܕܝܪܐ ܚܕ ܕܐܝܚܝܕܝܐ ܕܒܐܪܡܢܝܐ. ܕܡܬܩܪܝܐ ܐܛܪܝܙ. ܗܘ ܕܦܩܚ ܗܘܐ ܠܗ
ܠܟܪܣܛܝܢܐ ܕܢܬܚܒܫ ܒܓܘܒܐ ܬܚܬܝܐ ܕܒܝܬ ܐܣܝܪܐ. ܘܠܐ ܒܗ. ܐܝܟܢܐ ܓܝܪ
ܕܟܠܡܢ ܕܡܫܬܕܪ ܗܘܐ. ܡܟܝܠ. ܠܦܣܩ ܣܒܪܐ ܕܠܓܡܪ ܐܬܐ ܗܘܐ. ܡܛܠ
ܣܘܓܐ ܕܫܘܢܩܐ ܕܠܐ ܡܫܘܚܬܐ. ܕܡܫܩܠܝܢ[3] ܗܘܘ ܠܗܘ ܕܡܫܬܕܪ ܗܘܐ ܠܘܬܗܘܢ.
ܡܛܠ ܕܛܢܢܝܢ ܗܘܘ ܒܠܡܘܕܐ ܕܗܪܣܝܣ. * ܘܐܝܟ ܕܙܕܝܩܘܬܐ ܚܫܝܒܐ * 25 r b.
ܗܘܬ ܠܗܘܢ ܗܝ ܕܢܫܢܩܘܢ ܠܡܗܝܡܢܐ. ܘܡܛܠ ܗܢܐ ܐܝܟ ܩܣܛܘܢܪܐ ܥܠܝܗܘܢ

1. Ms. pl· — 2. Ms. ܗܘ· — 3. Ms. om. ܕ·

then like ravening beasts who find a sheep in a field and all attack it, each of them tearing his own portion (μέρος) from it, so they all savagely attacked the blessed Sergius from all sides, so that even his body could not supply each of them with a place where he could exercise his cruel disposition and cause pain by striking him. At last, when they had vented all the venom of their malice upon him, they went on to shave off the hair that marked his ascetic profession[1] (since he as well as the blessed Simeon his master wore the honoured habit (σχῆμα) of the anchoritic life), and put irons upon him, and assigned men to him, and sent him to a certain house of anchorites in Armenia that is called 'tryz, and it would be better for a Christian to be confined in the lowest dungeon in a prison than in that monastery; for anyone who was sent thither was thenceforth reduced to utter despair, on account of the boundless severity of sufferings which[2] they used to inflict on the man who was sent to them; since they were very zealous for the tenets of the heresy, and they used to reckon it as an act of justice to torture believers; and accordingly they would stand over them like executioners not one or two

1. This appy. means that they shaved off the hair that remained after the monastic tonsure, leaving him bald. — 2. Ms. om.

ܠܘ ܚܕ ܐܘ ܬܪܝܢ ܐܘ ܡܐܐ ܒܠܚܘܕ ܦܠܓܝܢ ܗܘܘ. ܐܠܐ ܟܠ ܚܕ ܚܕ ܡܢܗܘܢ.
ܡܢ ܓܒܗ ܢܓܕܝܢ ܗܘܘ ܡܫܢܕܝܢ ܠܗ ܘܡܫܬܢܕܝܢ ܒܗ. ܐܝܟ ܗܘܘ ܓܝܪ. ܐܝܟ
ܬܠܬܡܐܐ. ܘܡܛܠ ܗܢܐ ܐܝܠܝܢ ܕܡܫܕܪܝܢ ܗܘܘ ܠܬܡܢ: ܬܟܝܠܝܢ ܗܘܘ ܕܡܫܬܡܠܝܐ
ܨܒܝܢܗܘܢ. ܗܘ ܕܝܢ ܩܕܝܫܐ ܣܪܓܝܣ ܟܕ ܡܚܒܫ ܒܡܨܥܬܐ ܕܕܝܪܐ ܠܥܠ ܡܢ ܬܠܬܐ
ܡܕܪܓܝܢ ܚܒܝܫ ܗܘܐ. ܒܝܕ ܥܘܕܪܢܐ ܕܐܠܗܐ. ܒܝܘܡܐ ܕܬܠܬܐ ܡܢܗܘܢ ܐܬܦܠܛ.
ܟܕ ܐܦ ܦܪܙܠܘܗܝ ܫܠܚ. ܘܐܦ ܩܘܠܐ ܚܕ ܕܡܝܐ ܕܐܝܬ ܗܘܐ ܠܘܬܗ ܒܠܚܘܕ.
ܒܚܪܝܦܘܬ ܛܢܢܗ ܠܒܟܗ ܒܐܝܕܗ. ܘܣܠܩ ܠܟܘܬܗ ܠܥܠ ܡܢ ܬܠܬܐ ܡܕܪܓܝܢ.
ܘܫܘܪ ܟܕ ܐܦ ܩܘܠܐ ܗܘ ܒܐܝܕܗ ܘܦܪܙܠܐ ܥܡܗ. ܘܢܚܬ ܩܡ ܥܠ ܪܓܠܘܗܝ ܠܒܪ
ܡܢ ܕܝܪܐ. ܘܗܟܢܐ ܥܪܩ ܡܢܗܘܢ ܐܬܦܠܛ. ܘܐܬܐ ܠܘܬ ܪܒܗ ܩܕܝܫܐ. ܘܢܦܠ ܥܠ ܐܦܘܗܝ
ܩܕܡܘܗܝ ܘܐܡܪ. ܗܫܐ ܡܪܝ ܝܕܥܬ ܕܪܚܡ ܠܟ ܐܠܗܐ. ܘܫܡܥ ܠܟ ܒܫܪܪܐ.
ܕܐܠܘ ܡܨܥܝܢܘܬܐ ܕܨܠܘܬܟ. ܠܐ ܥܕܪܬ. ܐܦܠܐ ܠܡܚܙܐ ܐܦܝܟ ܗܘܐ ܠܝ ܕܐܦܫܪ. ܟܕ ܟܠ
ܡܕܡ ܐܫܬܥܝ ܠܗ ܐܘܕܝ ܠܐܠܗܐ ܡܪܚܡܢܐ. ܕܒܛܝܠ ܠܗ ܟܠ ܕܝܠܗ. ܒܬܪܟܢ
ܕܝܢ. ܐܫܬܐܠܗ ܠܪܒܗ * ܕܢܐܙܠ ܢܒܢܐ ܕܝܪܐ ܒܕܘܟܬܐ ܚܕܐ ܕܛܘܪܐ ܕܩܪܝܬܐ ܚܕܐ * 25 v° a.

or a hundred only, but each one of them would pull him[1] from his side and torture him (for they were about three hundred); and accordingly those who used to send to that place were confident that their purpose would be accomplished. But the holy Sergius, being confined in the middle of the monastery on the third floor, by God's help escaped from them on the third day, having even slipped out of his irons, and a certain pitcher for water, which was the only thing that he had with him, he also in the keenness of his ardour grasped in his hand, and he climbed up to his window on the third floor, and he leaped with that pitcher also in his hand and the irons with it[2], and he came down and stood on his feet outside the monastery. And so he escaped from them, and came to his holy master; and he fell upon his face before him, and said : « Now, sir, I have learned that God loves you, and in truth hears you; since, unless the mediation of your prayers helps, it would have been quite impossible for me to see your face ». When he had related everything to him, he gave thanks to the merciful God, who cares for his own. But afterwards he asked his master's permission to go and build a monastery in a certain mountainous district belonging to a village

1. Sic syr. — 2. What was the use of the irons? If it is meant that they were still on him, the statement is inconsistent with what precedes.

ܕܡܬܩܪܝܐ ܩܠܘܦܝܛܐ. ܘܐܦܣ ܠܗ ܘܒܪܟܗ. ܘܢܣܒ ܨܠܝܒܗ ܘܒܘܪܟܬܗ ܕܩܕܝܫܐ.
ܘܐܙܠ ܘܩܒܥ ܬܡܢ ܨܠܝܒܗ ܘܫܡܫ ܫܘܡܫܐ. ܘܒܪܟ ܘܡܨܠܐ ܬܠܬܐ ܝܘܡܝܢ ܠܠܝܐ
ܘܐܝܡܡܐ. ܘܗܝܕܝܢ ܚܙܐܘܗܝ ܐܢܫܐ ܘܐܘܕܥܘ ܒܩܪܝܬܐ. ܘܐܬܘ ܠܘܬܗ. ܘܟܕ ܡܘܕܥ
ܐܢܘܢ ܥܠ ܬܪܥܝܬܗ ܚܕܝܘ. ܘܟܠ ܚܕ ܚܕ ܡܢܗܘܢ ܪܗܛ ܠܒܝܬܗ. ܕܢܫܟܚ ܐܝܟ
ܚܝܠܗ ܢܥܠܘܢ ܠܨܠܘܬܗ ܕܛܘܒܢܐ. ܟܕ ܐܦ ܒܫܘܬܦܘܬܐ ܕܟܠܗܘܢ ܕܝܪܐ ܒܐܬܪܐ ܗܘ
ܚܪܒܐ ܕܛܘܪܐ. ܕܝܪܐ ܐܬܒܢܝܬ. ܒ ܩܠܝܠ ܝܘܡܬܐ ܐܝܬ ܗܘܘ ܬܡܢ ܡܝܐ. ܘܟܕ ܐܫܬܡܠܝܬ
ܕܝܪܐ ܟܠܗ ܡܢܗ. ܫܡܥܘ ܒܥܠܕܒܒܐ ܕܗܘ ܠܗܘ ܡܪܚܐ ܩܫܝܐ ܒܢܐ ܕܝܪܐ ܒܕܘܟܬܐ ܦܠܢ
ܒܐܬܪܐ ܦܠܢ. ܘܡܚܕܐ ܐܬܦܩܕܘ ܓܒܪܐ ܕܢܦܩܘܢ ܘܢܣܚܦܘܢܝܗ ܠܕܝܪܐ. ܠܫܬܐ
ܣܘܗܝ. ܟܕ ܐܦ ܠܗ ܠܘܩܒܠ ܐܦ ܗܘ ܕܨܒܝܢ ܐܢܬܘܢ ܕܬܐܚܕܘܢܝܗ ܘܬܝܬܘܢܝܗ
ܠܢ. ܘܐܢ ܚܙܝܢ ܐܢܬܘܢ ܕܡܛܝܒ ܗܘ ܘܨܒܐ ܕܢܐܬܐ. ܫܒܘܩܘܗܝ. ܘܠܐ ܬܝܬܘܢܝܗܝ
ܥܠܝܢ. ܗܝܕܝܢ ܢܦܩܘ ܓܒܪܐ ܗܢܘܢ. ܟܕ ܩܕܡܘ[1] ܐܘܕܝܘ. ܘܐܫܬܘܕܝܘ[1] ܕܗܐ ܠܡܐ ܕܚܠ
ܘܥܪܩ ܡܢ ܩܕܡܝܢ. ܘܟܕ ܐܬܘ. ܐܫܟܚܘܗܝ ܠܛܘܒܢܐ ܕܩܐܡ ܘܡܫܡܫ.
ܘܟܕ ܚܙܐܘܗܝ. ܐܡܪܝܢ ܠܗ. *ܡܛܠ ܕܠܒܪ ܡܢ ܦܘܩܕܢܐ ܒܢܝܬ ܕܝܪܐ. ܐܢܚܢܢ * 25 v b.

1. Ms. om. ܘ fin.

called Qlwfyte; and he gave him permission and blessed him. And he took his cross and the saint's blessing, and went and erected his cross there, and recites the service. And he kneels down and prays for three days, night and day; and then some people saw him and gave information in the village, and they came to him. And on his informing them of his purpose they were pleased; and each one of them ran to his house to find something to bestow upon the blessed man's prayer in proportion to his ability, while by the common effort also a monastery was erected in that desolate mountainous region in a few days, there being abundance of water there. When the monastery was completely finished, the adversaries heard the news, « That audacious stubborn man is building a monastery in such-and-such a place »; and men were at once appointed to go out and pull the monastery down to its foundations, « and signify to him also besides that you desire to arrest and bring him to us[1]; and if you see that he is ready and willing to come, leave him alone, and do not bring him upon us ». Then these men set out, having first declared and professed « Why! perhaps he will be afraid, and run away from us ». And, when they came, they found the blessed man standing and reciting the service; and, when they saw him, they said to him : « Since you have built a monastery without an order, we

ܘܢܣܚܘܦܝܗ ܠܐܪܥܐ. ܘܠܟ ܠܘܬ ܐܦܝܣܩܘܦܐ ܢܕܒܪ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܒܚܡܝܡܘܬܐ ܛܢܢܗ
ܐܡܪ ܠܗܘܢ ܒܡܘܡܬܐ. ܕܐܢ ܒܫܪܪܐ ܦܩܝܕܝܢ ܐܢܬܘܢ ܘܠܡܣܚܦܗ ܘܨܒܝܢ ܐܢܬܘܢ.
ܢܪܓܐ ܩܕܡܝܐ ܐܢܐ ܪܡܐ ܐܢܐ ܒܗ. ܘܥܐܠ ܩܕܡܝܟܘܢ ܐܢ ܨܒܝܢ ܐܢܬܘܢ. ܠܘܬ ܗܘ
ܕܫܕܪܟܘܢ. ܗܢܘܢ ܐܢܫ. ܟܕ ܚܙܘ ܗܢܘܢ ܕܡܛܝܒ ܗܘ ܕܚܠܘ ܡܢܗ. ܘܐܡܪܝܢ ܠܗ.
ܕܒܫܪܪܐ ܦܩܝܕܝܢ ܚܢܢ. ܘܡܛܝܒܝܢܢ. ܕܠܡܥܠܟ ܕܝܢ ܠܘܬ ܐܦܝܣܩܘܦܐ
ܠܐ ܨܒܝܢܢ ܠܟ. ܗܝܕܝܢ ܛܘܒܢܐ ܩܕܡ ܪܗܛ ܫܩܠ ܢܪܓܗ. ܘܐܩܝܡܗ ܒܫܘܪܐ.
ܘܐܡܪ ܠܗܘܢ. ܬܘ. ܗܐ ܫܘܒܚܐ ܠܡܪܢ. ܗܢܘܢ ܕܝܢ ܡܛܠ ܕܣܓܝܐܐ ܗܘܘ. ܣܚܦܘ
ܥܘܡܪܐ ܠܐܪܥܐ ܒܝܘܡܐ ܚܕ. ܘܗܘ ܡܥܕܪ ܗܘܐ ܠܗܘܢ. ܟܕ ܕܝܢ ܫܠܡܘ
ܠܥܒܕܗܘܢ: ܘܗܘ ܡܥܠܒ ܗܘܐ ܕܢܓܪܘܢ ܩܝܣܐ ܘܟܐܦܐ ܘܢܫܕܘܢ ܠܒܪ. ܐܡܪ ܠܗܘܢ.
ܫܡܥܘ ܗܫܐ ܒܝܫܐ̈ ܪܫܝܥܐ. ܒܫܪܪܐ ܐܡܪ ܐܢܐ ܠܟܘܢ. ܕܐܠܘ ܟܦܘܪܝ ܫܘܝܢ ܠܛܝܒܘܬܐ
ܛܝܒܘܬܐ. ܪܒܐܝܬ ܡܘܕܐ ܗܘܝܬ ܠܛܘܠܝܬܟܘܢ. ܕܥܡܝ ܠܐܝܬܘܢ ܗܪܟܐ. ܘܟܕ
ܠܐ ܪܓܫܝܢ ܐܢܬܘܢ ܕܡܢܐ ܥܒܕܬܘܢ. ܐܠܗܐ ܐܠܨܟܘܢ ܕܬܗܦܟܘܢ ܠܡܫܟܢܐ ܗܠܝܢ.
ܥܠܝܗܘܢ ܕܫܪܝܪܐܝܬ ܗܘܝܬ* ܒܡܚܫܒܬܝ ܡܬܟܬܫ. ܡܢ ܗܝ ܕܒܥܓܠܘܬܐ ܐܬܒܢܝܘ. * 26 r° a.
ܘܗܫܐ ܡܣܒܪ ܐܢܐ ܒܡܪܢ ܝܫܘܥ. ܕܗܫܐ ܕܝܪܐ ܕܫܪܪܐ ܒܢܐ ܐܢܐ ܗܪܟܐ. ܐܡܪܝܢ ܠܗ.

have been ordered to pull your monastery down, and conduct you to the bishop ». But the blessed man in the fervour of his zeal said to them with oaths : « If you are in truth ordered to pull down and desire to do so, I myself will lay the first ax to it; and, if it is your desire, I will go in before you to him who sent you ». When those men saw that he was ready, they were afraid of him; and they say to him : « We are truly ordered to pull it down and are prepared to do so; but we do not desire you to come in to the bishop ». Then the blessed man was the first to run and take his ax, and he fixed it in the wall and said to them : « Come, here is glory to our Lord ». And they, because they were many, pulled the monastery down to the ground in one day; and he himself was assisting them to do the work of demolition. But, when they had finished their task, and he was himself urging them to drag away the wood and stones and throw them outside, he said to them : « Listen now, evil wicked men. In truth I say to you that, if renegades against grace deserved it, I would thank you greatly for labouring with me here. God without your being aware of what you have done constrained you to subvert these huts, as to which I was truly exercised in my mind in consequence of the fact that they were built in haste; and now I trust in our Lord Jesus that I shall now build a monastery indeed here ».

ܘܐܢ ܗܘܐ ܠܒܢܝܐ· ܗܘܐ ܠܣܬܘܪܝܢ ܚܢܢ ܠܗ̇. ܐܡܪ ܠܗܘܢ ܗܘ. ܣܒܘ ܠܟܘܢ ܡܕܡ ܕܐܡܪ
ܐܢܐ ܠܟܘܢ. ܒܗܘ ܕܒܢܐ ܒܝܬܗ ܕܥܠܡܐ ܗܢܐ ܟܠܗ ܘܐܬܩܪܝ ܒܪ ܢܓܪܐ· ܕܐܢ ܗܘ
ܕܥܕܡܐ ܠܬܠܬܝܢ ܙܒܢܝܢ ܠܡܣܬܪܘܬܗ̇· ܡܪܘܚܘ[1] ܡܪܘܚ ܐܢܐ ܠܗ̇ ܡܢ ܩܕܡܝܬܐ.
ܘܡܥܫܢܘ ܡܥܫܢ ܐܢܐ ܠܗ̇ ܒܟܠܗܘܢ ܚܝܝ ܐܢ ܠܡܣܬܪܘܬܗ̇. ܗܝܕܝܢ ܫܢܘ ܡܢ ܬܡܢ.
ܟܕ ܡܬܕܡܪܝܢ ܒܚܪܝܦܘܬܗ ܘܒܚܝܠܬܢܘܬܗ ܕܓܒܪܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ· ܚܦܛ
ܘܚܦܪ ܘܥܡܩ ܘܣܡ ܫܬܐܣܬܐ ܡܪܘܚܐܝܬ. ܘܒܢܐ ܘܥܫܢ ܕܝܪܐ ܚܠܝܡܬܐ. ܘܢܨܒ ܢܨܒܬܐ.
ܘܐܚܕ ܚܘܕܪܐ. ܘܥܒܕ ܕܘܟܬܐ ܪܓܝܓܬܐ ܛܒ. ܘܒܬܪ ܙܒܢܐ ܒܨܝܪܐ· ܐܙܠ
ܕܢܬܒܪܟ ܡܢ ܣܒܐ ܩܕܝܫܐ ܪܒܗ. ܘܐܬܐ ܒܬܪܗ ܩܘܪܝܐ· ܘܫܠܡ ܚܝܘܗܝ ܠܘܬܗ ܬܡܢ.
ܒܣܗܕܘܬܐ ܛܒܬܐ. ܘܐܬܟܪܟ ܘܐܬܩܒܪ ܡܢ ܐܒܘܗܝ ܪܘܚܢܐ· ܟܕ ܒܚܘܠܡܢܐ ܩܐܡ
ܗܘܐ. ܗܘ ܕܝܢ ܩܕܝܫܐ ܫܡܥܘܢ· ܟܕ ܫܢܝܐ ܐܪܒܥܝܢ ܘܫܒܥ ܒܚܒܘܫܝܗ ܙܗܝܐܝܬ
ܚܝܐ· ܫܠܡ ܝܘܡܬܗ ܘܫܟܒ * ܐܦ ܗܘ ܒܫܠܡܐ. ܗܘ ܕܒܨܠܘܬܗ ܥܡ ܕܟܠܗܘܢ * 26 r b.
ܩܕܝܫܐ ܚܒܪܘܗܝ· ܢܫܟܚ ܐܢܫ ܟܠܢ ܕܘܝܐ ܪ̈ܚܡܐ ܒܝܘܡܐ ܕܕܝܢܐ.. ܟܠܠ[2] ܕܝܢ

1. Ms. ܡܪܘܚܘܢ; corr. Liezenberg ap. v. D. and L. — 2. Ms. ܟܠ.

They say to him : « If you rebuild, we will pull it down again ». He on his side says to them : « Take what I say to you. By him who built the house of all this world and was called the carpenter's son, if so be you pull it down as many as thirty times, I will make it more spacious and I will make it stronger than before all my life, if you pull it down ». Then they departed thence, wondering at the fervour and the vigour of the man. But the blessed man dug and delved deep and laid the foundations on a spacious basis; and he built a substantial monastery and made it strong; and he planted a plantation, and made an enclosure round, and made a very desirable place[1]. And, after a short time, he went to be blessed by the holy old man his master; and the summons followed him, and he ended his life with him there, bearing good testimony; and he was laid out[2] and buried by his spiritual father, who was still in good health. But the holy Simeon after living brilliantly in his seclusion forty-seven years[3] ended his days, and himself also fell asleep in peace; by whose prayers, with those of all the saints his companions, may all we wretched men gain mercy in the day of judgment.

The tale of the healings and deeds of power and cures that God wrought

1. Perh. our Sergius should be identified with 'S. who has now rebuilt ܡܪܬܘܣ' (Zach. Rh., VIII, 5). — 2. ܐܬܟܪܟ is not elsewhere found in this sense. — 3. See p. 94, n.

ܐܬܘܬܐ ܘܚܝܠܐ ܘܣܘܥܪܢܐ ܕܐܠܗܐ ܠܫܘܒܚܗ ܒܐܝܕܗ ܕܗܢܐ ܣܒܐ ܩܕܝܫܐ ܩܛܝܢ
ܗܘܐ. ܠܡܐܡܪ ܗܘ ܠܝ ܙܒܢܐ ܠܡܫܬܥܝܘ. ܘܡܛܠ ܗܕܐ ܟܕ ܨܒܐ ܐܢܐ ܕܐܥܪܩ ܡܢ ܐܘܪܟܐ ܕܡܫܬܥܝܢܘܬܐ
ܓܙܪ ܐܢܐ. ܗܠܝܢ ܒܠܚܘܕ ܟܬܒܬ. ܟܕ ܚܣܝܪ ܐܢܐ ܛܒ ܡܢ ܫܘܦܪܐ ܕܬܫܒ̈ܚܬܐ
ܕܓܒܪܐ ܗܢܐ. ܗܠܝܢ ܕܠܘ ܐܢܐ ܒܠܚܘܕ ܣܗܕܐ ܗܘܝܬ ܠܗܠܝܢ ܦܘܫܟ. ܐܠܐ ܟܠ ܡܝܕܥܘܗܝ.
ܐܝܟܢܐ ܕܐܦ ܓܒܪܐ ܚܕ ܪܒܐ ܐܚܪܢܐ ܘܩܕܝܫܐ ܘܚܙܝܐ ܕܚܙܘܢܐ ܪ̈ܘܚܢܝܐ. ܕܥܡܪ ܗܘܐ
ܒܬܝܡܢܐ ܒܡܕܒܪܐ ܓܘܝܐ ܣܗܕ ܥܠܘܗܝ ܕܣܒܐ. ܕܟܕ ܐܢܫܐ ܡܢ ܟܘܪܐ ܗܝ ܕܡܕܝܢܬܐ
ܐܡܕ ܠܚܨܕܐ ܢܚܬܝܢ ܗܘܘ: ܡܛܠ ܕܐܝܬ ܥܝܕܐ ܕܢܚܬܝܢ ܠܐܪܥܐ ܕܬܝܡܢܐ ܠܚܨܕܐ.
ܫܡܥܘ ܥܠ ܩܕܝܫܐ ܗܘ. ܘܐܬܚܦܛܘ ܠܡܐܙܠ ܘܠܡܬܒܪܟܘ ܡܢܗ. ܘܟܕ
ܐܙܠܘ ܘܡܛܝܘܗܝ ܘܐܬܒܪܟܘ ܡܢܗ. ܫܐܠ ܐܢܘܢ ܕܡܢ ܐܝܟܐ ܒܢ̈ܝ ܐܢܬܘܢ.
ܗܢܘܢ ܕܝܢ ܐܡܪܘ. ܕܡܢ ܓܪܒܝܐ ܠܐܡܕ.[1] ܐܡܪ ܠܗܘܢ ܛܘܒܢܐ. ܡܢܐ ܕܝܢ ܒܢ̈ܝ
ܐܦ ܐܢܐ ܝܕܥ ܐܢܐ. ܘܡܛܠ ܡܢܐ ܐܬܝܬܘܢ ܠܘܬ ܕܘܝܘܬܝ. ܐܢ ܡܢ * ܓܪܒܝܐ * 26 v° a.
ܐܢܬܘܢ ܐܡܕ. ܡܛܠ ܡܢܐ ܠܐ ܐܙܠܬܘܢ ܠܘܬ ܥܡܘܕܐ ܕܢܘܗܪܐ ܗܘ ܕܩܐܡ ܒܐܪܥܐ ܓܪܒܝܬܐ
ܐܝܠܝܢ. ܗܘ ܕܝܘܡܢܐ ܗܐ ܫܢ̈ܝܢ ܐܪܒܥܝܢ ܐܝܬ ܠܗ ܕܡܫܡܫ ܠܐܠܗܐ ܒܩܕܝܫܘܗܝ.

1. Ms. om. stop.

for his glory by the hand of this holy old man the time is too short for me to relate; and for this reason, wishing to avoid a lengthy narrative, I have recorded these things only, thereby falling far short of the splendid glories of this man; to which it is not only I who was a witness, but all who knew him; so that another great and holy man and seer of spiritual visions also who lived in the south in the inner desert bore testimony about the old man, since, when some men from the territory (χώρα) of the city of Amida were going down for the harvest (because men are in the habit of going down to the southern country for the harvest), they heard of that saint, and were eager to go and be blessed by him; and, when they had gone and had come to him and been blessed by him, he asked them, « Whence are you, my sons? »; and they said, « From the north of Amida ». The blessed man said to them : « But what, my sons, do I for my part really know? and wherefore did you come to my wretched self? If you are from the north of Amida, wherefore did you not go to the pillar of light which stands in the northern country, who to-day has been serving God in his saints for forty years, and has not grown tired or weary, nor is yet satiated with so

ܘܠܐ ܡܕܝܢܬܐ ܠܗ ܐܘ ܐܬܚܙܝܬ ܠܗ. ܐܦ ܠܐ ܗܘܐ ܕܒܡܠܐ ܗܟܢܐ. ܡܛܠ ܡܢܐ
ܒܢܝ ܠܘܬ ܗܢܐ ܠܐ ܐܙܠܬܘܢ. ܗܢܐ ܕܐܢܝܚ ܠܐܠܗܐ ܒܡܠܐܐ̈. ܕܐܦ ܕܢܣܩ ܠܫܡܝ̈
ܫܡܝܐ ܪܝܚܐ ܕܕܘܒܪ̈ܘܗܝ ܘܕܨܒܝܢܗ ܛܒܐ ܘܡܩܒܠܐ ܒܟܠܙܒܢ. ܗܢܘܢ[1] ܕܝܢ
ܐܢܫܐ ܗܠܝܢ. ܟܕ ܫܡܥܘ ܡܢ ܩܕܝܫܐ ܗܠܝܢ. ܢܦܠܘ ܥܠ ܐܦܝ̈ܗܘܢ ܘܡܬܟܫܦܝܢ
ܗܘܘ ܠܗ ܘܐܡܪܝܢ. ܕܡܢܘ ܡܪܝ ܗܢܐ ܕܗܠܝܢ ܐܡܪܬ ܠܢ ܥܠܘܗܝ. ܗܘ ܕܝܢ ܛܘܒܢܐ
ܐܝܟ ܗܝ ܕܐܦ ܡܪܢ ܐܠܦ ܒܟܪܘܙܘܬܗ. ܕܠܐ ܡܫܟܚܐ ܕܬܛܫܐ ܡܕܝܢܬܐ ܕܥܠ
ܛܘܪܐ ܒܢܝܐ. ܘܬܘܒ ܕܗܟܢܐ ܢܢܗܪ ܢܘܗܪܟܘܢ ܩܕܡ ܒܢܝ̈ ܐܢܫܐ: ܕܢܚܙܘܢ ܥܒ̈ܕܝܟܘܢ
ܛܒ̈ܐ ܘܢܫܒܚܘܢ ܠܐܒܘܟܘܢ ܕܒܫܡܝܐ. ܐܡܪ ܠܗܘܢ ܠܐܢܫܐ ܗܠܝܢ. ܗܢܐ ܗܘ ܐܝܬܘܗܝ.
ܫܡܥܘܢ ܚܒܝܫܐ ܕܚܒܝܫ ܒܪܫ ܬܠܐ ܕܩܪܝܬܐ ܩܠܫ. ܐܠܐ ܙܠܘ ܠܘܬܗ. ܘܫܐܠܘ
ܒܫܠܡܗ ܡܢܝ ܘܐܡܪܘ ܠܗ. ܕܐܢܫ ܒܛܝܠܐ ܚܛܝܐ ܕܝܬܒ ܒܡܕܒܪܐ ܡܬܟܫܦ
ܠܟ. ܕܐܝܟ ܕܝܕܥ ܐܢܐ ܠܟ ܕܪܬܚ ܐܢܬ ܒܟܠܙܒܢ * ܒܚܘܒܟ ܕܠܘܬ ܐܠܗܐ. * 26 v° b.
ܥܒܕ ܚܘܒܐ ܘܨܠܝ ܥܠܝ. ܗܢܘܢ ܕܝܢ ܗܠܝܢ ܐܝܟ ܕܦܩܕ ܠܗܘܢ
ܛܘܒܢܐ. ܐܬܘ ܘܐܘܕܥܘ ܗܠܝܢ ܠܩܕܝܫܐ ܫܡܥܘܢ. ܘܐܡܪܘ ܠܗ ܐܝܟ ܕܐܡܪ

1. Ms. ܗܢܘܢ. This and the following words to ܠܗ (l. 5) are written in an erasure.

doing? Wherefore, my sons, did you not go to this man, who has refreshed God in the persons of the weary, who has also caused the savour of his practices and of his purpose that is good and acceptable[1] at all times to reach to the heavens of heavens? » But these men on hearing these things from the saint fell on their faces and continued entreating him and saying: « Who, sir, is he of whom you have said these things to us? » But the blessed man, in accordance with what our Lord also taught in his preaching, « A city built upon a mountain cannot be hid », and again « So let your light shine before men, that they may see your good works and glorify your Father that is in the heavens »[2], says to these men: « This is Simeon the recluse who is living in seclusion on the top of a hill in the village of Kalesh. But go to him, and greet him from me and say to him, 'An idle sinful man settled in the desert entreats you, « As I know you to be always fervent in your love towards God, perform an act of love, and pray for me »' ». But these men, as the blessed man enjoined them, came and informed the holy Simeon of these things; and they said to him as he said to them, seven years before his departure from the body,

1. Rom., XII, 2. — 2. Matth., V, 14, 16.

ܠܗܘܢ. ܡܢܝܢ ܟܠܗܝܢ ܡ̈ܠܐ ܗܠܝܢ ܕܐܡܪ ܗܘ ܩܕܝܫܐ. ܘܗܘܘ ܟܠܗܘܢ ܡܘܕܝܢ
ܗܘܘ. ܕܐܡܪ ܡܢܝܢܐ ܗܘ. ܘܟܠ ܐܝܟ ܠܐܠܗܐ ܡܘܕܐ ܗܘܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܩ̈ܕܝܫܐ ܘܐܠܗ̈ܝܐ. ܫܡܥܘܢ ܚܒܝܫܐ
ܘܣܪܓܝܣ ܚܒܝܫܐ ܬܠܡܝܕܗ ܛܢܢܐ[1]܀

ܬܘܒ ܬܫܥܝܬܐ ܕܫܬ ܕܪܒܐ ܕܐܠܗܐ ܦܘܠܘܣ ܐܢܟܪܝܛܐ
ܡܟܝܟܐ܀

ܛܘܒܢܐ ܕܝܢ ܬܘܒ ܪܚܡܐ ܕܐܠܗܐ ܘܥܡܠܢܐ ܘܡܟܝܟܐ ܘܢܙܝܪܐ ܓܡܝܪܐ ܐܝܬ ܗܘܐ. ܦܘܠܘܣ ܐܢܟܪܝܛܐ. ܐܝܢܐ ܕܐܝܬܘܗܝ ܗܘܐ ܡܢ ܐܬܪܐ ܕܨܘܦܢܝܐ. ܗܢܐ ܗܟܝܠ ܟܕ ܫ̈ܢܝܐ ܣܓܝ̈ܐܬܐ ܒܥܡ̈ܠܐ ܝܩܝ̈ܪܐ ܘܩܫ̈ܝܐ ܕܕܘܒܪܐ ܘܡܣܝܒܪܢܘܬܐ ܘܚܠܬܐ ܪܒܬܐ ܡܬܕܒܪ ܗܘܐ. ܫܡܥ ܡܢ ܐ̈ܢܫܐ ܕܐܡܪܝܢ. ܕܡܥܪܬܐ ܚܕܐ ܐܝܬ ܒܓܢܒܗ ܕܫܘܥܐ ܚܕ ܪܡܐ ܥܠ ܓܐܦܐ ܕܕܩܠܬ ܒܕܘܟܬܐ ܕܡܬܩܪܝܐ ܨܘܪܬܐ. ܐܝܟܐ ܕܪܚܝܩ ܡܢ ܝܫܘܒܐ. ܩܪܝܒ ܕܝܢ ܠܐܘܪܚܐ. ܘܡܚܒܠܢ̈ܐ

1. Ms. pl., with stop preceding.

repeating all these words which that saint said. And all continued giving thanks to God.

The history of the holy and divine men Simeon the recluse and Sergius the recluse his zealous disciple is ended.

VI. — Next the sixth history, of the great man of God Paul the humble anchorite.

There was again a blessed man beloved of God and laborious and humble and a perfect Nazirite, Paul the anchorite, who was from the district of Sophanene. This man therefore, when he had been for many years practising heavy and severe labours of asceticism and great abstinence, heard some men saying that there was a certain large cave in the side of a certain high rock on the banks of the Tigris at a place called Surtha[1], which is some distance from the cultivated land, but near the road, and malignant fiends lived in it, so that men passed along that road with trembling, though it

1. Sc. 'the image'.

ܒܗ̇ ܥ̈ܒܪܐ ܣܓܝܐ̈ܐ. ܐܡܛܠ ܕܩܪܝܒܐ ܗܘܬ ܩܕܡ ܐܢܫܐ ܠܐܘܪܚܐ ܗ̇ܝ ܕܒܥܒܪܝܢ ܗܘܘ. ܡܢ ܐܦ
ܗܘܝܢ ܥܠܬܐ ܗܘܬ ܠܩ̈ܢܝܢܐ ܕܢܥܒܪܘܢ ܒܗ̇. ܡܛܠ ܕܠܚܨܢܐ ܕܡܬܩܪܐ ܙܝܬ
ܕܐܙܠܐ ܗܘܬ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܗܢܐ ܟܕ ܫܡܥ ܫܡܥܗ̇ ܕܡܥܪܬܐ ܗ̇ܝ ܐܬܪܥܝ. ܕܡܛܠ
ܕܡܫܬܪܕܝܢ ܐܝܠܝܢ ܕܥܒܪܝܢ ܒܗ̇ ܐܘܪܚܐ: ܘܬܘܒ ܕܚܝ̈ܠܘܗܝ ܕܒܥܠܕܒܒܐ
ܢܬܪܕܘܢ ܡܢ ܫܘܡܗܐ ܘܡܢ ܡܥܡܪܐ ܕܒܝܬ ܒ̈ܢܝ ܐܢܫܐ. ܙܕܩ ܠܡܐܙܠ. ܘܠܡܩܡܘ
ܬܡܢ ܪܘܫܡܗ ܕܨܠܝܒܐ.. ܗܝܕܝܢ ܛܘܒܢܐ ܗܢܐ ܐܝܟ ܓܢܒܪܐ ܚܝܠܬܢܐ ܕܡܓܚܟ
ܒܡ̈ܚܝܠܐ ܘܟܪ̈ܝܗܐ ܕܒܥܝܢ ܠܡܬܟܬܫܘ ܥܡܗ. ܙܪܙ ܢܦܫܗ ܒܚܝܠܐ ܘܒܬܘܟܠܢܐ
ܕܐܠܗܐ. ܘܐܪܙ ܠܗ ܠܡܥܪܬܐ. ܘܐܙܠ ܘܡܛܐ ܠܗ ܠܡܥܪܬܐ. ܘܠܘܩܒܠܗ ܐܝܟ
ܦܠܓܗ̇[1] ܕܢܝܪܐ ܩܒܥ ܨܠܝܒܐ. ܘܐܝܬܝ ܟܐ̈ܦܐ ܘܪܫܡ ܛܘܦܣܐ ܕܒܝܬ ܨܠܘܬܐ ܙܥܘܪܬܐ
ܘܒܪܟ ܬܡܢ ܒܨܠܘܬܐ. ܘܒܬ ܒܗ ܒܕܘܟܬܐ. ܘܒܠܠܝܐ ܕܡ̈ܘܬܐ ܕܒܣܠܝܩܘܣ ܘܕܡ̈ܘܬܐ
ܕܚܝ̈ܠܬܐ ܡܝܬܪ̈ܬܐ. ܘܕܡ̈ܘܬܐ[2] ܕܚܝ̈ܘܬܐ ܕܟܠ ܓܢܣ. ܘܟܡܐ ܕܗܘ ܡܣܝܒܪ ܗܘܐ.
ܘܟܡܐ ܡܣܓܝܢ ܗܘܘ ܩ̈ܠܐ ܥܫܝܢ̈ܐ ܘܪ̈ܝܚܐ ܣܢܝ̈ܐ. ܐܝܟ ܗܘ ܕܗܘܐ ܐܬܝܢ ܚܘ̈ܘܬܐ ܪ̈ܘܪܒܬܐ

1. Ms. ܦܠܓܗ; corr. Nöld. — 2. Ms. sing.

was very necessary that men should pass along it, because it led into the fortress called Ziyat[1]. But this blessed man, when he heard the report of that cave, reflected, « Because those who pass along that road are frightened, and again in order that the powers of the enemy may be expelled by the name of human beings and the presence of a human habitation, it is a duty to go, and to erect the emblem of the cross there ».

Then this blessed man, like a mighty man who mocks at the feeble and sick men who wish to fight with him, confidently armed himself with the power of God and confidence in him, and directed his steps to the place. And he went and arrived at the cave, and near it at about half a furrow's length[2] he erected the cross; and he fetched stones, and traced the plan of a small oratory and knelt there in prayer, and passed the night in the place. And during the night shapes of basilisks and fearful shapes of every kind (γένος) gathered together against him[3]; and, the more constancy he on his side showed, the more the gruff voices and grievous exhalations increased, just as if great serpents had arrived and were coming, and just as if their

1. [illegible] Amm. Marcell., XIX, vi, 1. and 'Dion.' ap. Nau in *Rev. de l'Or. Chr.*, II, p. 61. It seems to [illegible] etween the Tigris and the Zab (Dyakonov, p. 46, n. 110). — 2. Circ. 50 yards = 45 mètres. [illegible] files. Dyakonov (p. 397, n. 236) quotes an interesting parallel from Taylor's *Travels* [illegible] *Journal of the R. Geogr. Soc.*, XXXV, p. 42). But, if so, it must have happened after he [illegible]

ܒܢܫܒܗ ܘܐܠܨܝܢ ܗܘܘ. ܘܐܝܟ ܗܘ ܕܐܝܬ ܠܢܚܫܘܢ ܒܡܐܢܘܗܝ ܕܛܘܒܢܐ ܐܝܟ ܕܐܝܬ ܗܘܐ
ܕܢܛܪܕܘܢܝܗܝ. ܗܘ ܕܝܢ * ܗܟܢܐ ܡܟܬܪ ܗܘܐ ܒܨܠܘܬܗ ܟܠܗ ܠܠܝܐ ܗܘ. ܘܟܠܗ ܐܝܡܡܐ. * 27 r° b.
ܘܬܘܒ ܐܦ ܠܠܝܐ ܐܚܪܢܐ. ܘܒܬܪܟܢ ܗܐ ܩܠܐ ܕܡܬܥܩܪܝܢ ܟܐ̈ܦܐ ܠܥܠ ܡܢܗ
ܕܛܘܒܢܐ. ܘܐܦ ܐܬܥܩܪܘ ܘܢܚܬܘ ܡܢ ܠܥܠ ܡܢ ܫܘܥܐ. ܘܐܬܘ ܘܡܛܝܘ
ܠܘܬܗ. ܘܗܟܢܐ ܥܒܪܝܢ ܗܘܘ ܟܕ ܗܘ ܒܪܟ ܒܨܠܘܬܗ. ܟܕ ܠܐ ܡܫܟܚܝܢ
ܕܢܩܪܒܘܢ ܒܗ. ܘܗܟܢܐ ܫܒܥܐ ܝܘ̈ܡܝܢ ܘܠ̈ܠܝܐ ܒܐܬܪܐ ܗܘ ܥܒܪ ܒܟܘ̈ܬܫܐ
ܕܐܝܟ ܗܠܝܢ. ܘܟܕ ܣܓܝܐܬܐ ܘܡܫܚܠܦܬܐ ܨܢܥܬܐ ܥܒܕܘ ܫܐ̈ܕܐ ܗܠܝܢ
ܠܘܬܗ: ܕܢܙܝܥܘܢܝܗܝ ܐܘ ܕܢܪܗܒܘܢܝܗܝ ܐܘ ܕܢܛܪܕܘܢܝܗܝ. ܗܘ ܐܝܟ ܓܢܒܪܐ
ܕܐܣܝܪ ܒܫܪܝܢܐ ܫܪܝܪܐ ܕܡܪܗ ܠܐ ܐܬܙܝܥ ܗܘܐ. ܘܠܐ ܚܫܒ ܗܘܐ ܠܗ ܠܢܟ̈ܠܝܗܘܢ
ܘܠܕܡ̈ܘܬܗܘܢ ܛܢ̈ܦܬܐ. ܐܠܐ ܐܦ ܡܢ ܒܬܪ ܕܐܝܟ ܓܢܒܪܐ ܬܟܝܠܐ ܥܠ ܡܪܗ ܐܝܟ
ܛܘܦܣܐ ܕܕܘܝܕ ܩܕܝܫܐ: ܓܒܐ ܠܗ ܟܐ̈ܦܐ ܚܠܝ̈ܡܬܐ ܕܨܠܘ̈ܬܐ ܡܢ ܢܗܪܐ ܕܛܝܒܘܬܐ. ܘܢܣܒ
ܚܘܛܪܐ ܕܨܠܝܒܐ: ܘܐܪܝܡ ܩܠܥܐ ܕܬܘܟܠܢܐ ܫܡܝܢܝܐ. ܗܝܕܝܢ ܬܘܒ ܚܪ ܒܡܫܪܝܬܐ
ܕܛܪ̈ܘܢܐ ܦܠܫܬܝ̈ܐ. ܠܡܣܚܦܘ ܠܓܢܒܪܘܬܗܘܢ ܘܠܡܒܕܪܘ ܠܡܫܪܝܬܗܘܢ.
ܘܗܟܢܐ ܒܝܘܡܐ ܬܡܝܢܝܐ. ܠܐܝܡܡܐ * ܒܫܦܪܐ ܕܡܬܩܪܐ ܗܘ ܕܐܬܐ. ܘܐܬܚܙܝ * 27 v° a.

breath were striking against the blessed man's clothes in order to drive him away. But he was thus constant in prayer all that night, and all the day, and again another night also. And next lo! a sound of boulders being uprooted just above the blessed man, and they were indeed uprooted and came down from the rock above, and they came, and reached him, and thus they would pass by while he was kneeling at his prayer, not having power to touch him. And so he passed seven days and nights in that place in such conflicts. And, when these demons practised many different kinds of contrivances against him in order to shake him or frighten him or drive him away, he like a mighty man girt in the true breastplate of his Lord was not shaken, nor reckoned their wiles and their foul shapes as anything, but also after he had, like a mighty man who trusts in his Lord, after the pattern of the holy David, chosen for himself the sound pebbles of prayers from the river of grace, and had taken the staff of the cross, and lifted the sling of heavenly trust, then he next looked upon the camp of the Philistine tyrants, to pull down their prowess and to scatter their camp. And so on the eighth

ܕܨܠܝܒܐ ܒܡܨܥܬܗ ܐܠܐ. ܘܬܠܐ ܒܗ̇ ܟܝܣܐ ܕܩ̈ܕܝܫܐ ܗܘ ܒܡܕܢܚܗ̇. ܡ̈ܛܠ ܠܡܨܠܝܘ
ܘܐܝܠܠܬܐ ܩ̈ܠܐ ܘܥܘܝܬܐ ܡܢ ܫܠܝܐ ܒܗ̇ ܒܡܥܪܬܐ ܐܫܬܡ̈ܥܘ. ܐܝܟܢܐ ܕܠܐ
ܢܫܟܚܘܢ ܐ̈ܠܦܐ ܣܓܝ̈ܐܐ ܕܒܢܝ̈ ܐܢܫܐ ܠܡܝܠܠܘ ܟܕ ܢܬܟܢܫܘܢ ܗܟܢܐ. ܐܝܟܢܐ ܕܠܛܘܒܢܐ
ܘܐܡܪ ܗܘܐ ܛܘܒܢܐ. ܕܐܠܘ ܥܘܕܪܢܐ ܕܡܢ ܐܠܗܐ ܠܐ ܐܕܪܟܢܝ. ܡܢ ܗܘܢܝ ܗܘܝܬ ܢܦܩ.
ܐܝܟܢܐ ܕܐܦ ܡܢ ܟܒܪ ܐܬܕܘܕܝܬ ܗܘܝܬ ܠܝ ܘܪܫܝ ܠܝ ܣܚܪ ܘܐܕ̈ܢܝ ܠܝ ܐܛܢ̈ܝ
ܒܥܘܫܢܗ ܕܩܠܐ ܗܘ. ܘܗܟܢܐ ܠܗܘ ܡܩܘܝܢ ܗܘܝܬ ܒܬܘܟܠܢܐ ܕܐܠܗܐ. ܘܒܚܪܬܐ
ܠܒܪ ܡܢ ܬܪܥܐ ܫܡܥܬ ܩܠܐ ܕܐܡܪ. ܐܘܝܐ ܨܠܝܒܐ ܡܟܟ ܠܢ. ܘܐܠܘ ܕܝܢ ܠܐ.
ܐܢܬ ܣܪܝܐ ܟܘܣܝܬܐ ܠܟܠܢ ܠܐ ܓܚܟܬ ܗܘܝܬ. ܘܐܢܬ ܡܢ ܕܘܟܬܢ ܠܢ. ܠܐ ܡܦܩܬ
ܗܘܝܬ. ܘܐܢܬ ܥܐܠܬ ܝܬܒܬ ܒܗ. ܗܝܕܝܢ ܟܕ ܚܙܝܬ ܠܗܘܢ ܕܢܦܩܘ ܠܗܘܢ ܠܒܪ ܡܢ
ܦܘܡܗ ܕܡܥܪܬܐ ܘܡܢ ܠܒܪ ܩܥܝܢ ܗܘܘ ܠܝ. ܚܕܝܬ. ܘܐܦ ܐܢܐ ܐܬܚܝܠܬ. ܘܐܡܪܬ
ܠܗܘܢ. ܕܐܦ ܐܢܐ ܒܗ ܒܨܠܝܒܐ. ܘܠܐ ܒܚܝܠܐ ܕܝܠܝ ܡܬܟܬܫ ܐܢܐ ܥܡܟܘܢ
ܘܡܦܩ ܐܢܐ ܠܟܘܢ. ܘܡܢ ܗܝܕܝܢ ܫܪܐ ܗܘܝܬ ܒܗ ܒܡܥܪܬܐ ܟܕ ܚܙ̈ܘܢܐ ܡܣ̈ܝܒܐ
ܘܕܡ̈ܘܬܐ ܣܓܝ̈ܐܬܐ ܕܕܚ̈ܝܠܢ ܘܢܘܟܪ̈ܝܢ[1] ܠܚܙܬܐ ܕܥܝ̈ܢܐ ܦܩܘܕܝܢ ܗܘܘ ܠܝ. * 27 v b.

1. Ms, ܘܢܘܟܪ̈ܝܢ.

day he planted his cross in the midst of that cave, and hung up a bag of saints[1] at the east end of it, and knelt in it to pray a prayer. And, while he was kneeling, frequent sounds of loud and violent howling were suddenly heard in the cave itself, such that many thousands of men if they joined together would not be able to howl so loud, so much so that the blessed man used to say, « If help from God had not reached me, I should have gone out of my mind; so that I was indeed already dazed, and my head became dizzy, and my ears rang from the violence of that sound. And thus I remained constant in trust on God; and at last I heard a voice outside the door, saying, 'Alack! the cross has laid us low; otherwise you with the dirty hood would not have laughed at us; and it is not you who would have ejected us from our place, and come in and settled in it yourself.' Then, when I saw that they had gone outside the mouth of the cave and were crying to me from outside, I rejoiced; and I also was strengthened, and I said to them : 'I also am contending with you and expelling you by the cross itself, not by my own strength'. And from that time I remained settled in the cave, while they used to display before me foul visions and many fearful shapes strange to the sight

1. Sc. relics (v. D. and L.).

ܘܡܟܝܠ ܒܡܡܠܠܐ. ܐܝܟ ܒܢܝ ܐܢܫܐ ܡܡܠܠܝܢ ܗܘܘ ܥܡܝ. ܘܬܘܒ ܐܦ
ܕܡܘܬܐ ܢܣܒܝܢ ܗܘܘ ܕܒܢܝ ܐܢܫܐ. ܘܐܬܝܢ ܘܡܬܚܢܢܝܢ ܗܘܘ ܠܝ ܐܝܟ ܗܘ[1]
ܠܡ ܕܐܦܘܩ ܘܐܙܠ ܥܡܗܘܢ ܠܒܬܝܗܘܢ.. ܐܝܟ ܕܐܡܪܝܢ ܠܡ ܕܐܣܥܘܪ ܠܟܪܝܗܘܢ.
ܘܬܘܒ ܙܒܢܝܢ ܣܓܝܐܐ ܐܬܝܢ ܗܘܘ ܘܩܥܝܢ.. ܕܥܪܘܩ ܥܪܘܩ. ܗܐ ܗܘܢܝܐ ܡܠܝܗ
ܐܪܥܐ. ܘܐܬܚܙܝܘ ܠܝ ܗܘܢܝܐ ܒܦܘܪܫܢܐ ܡܫܚܠܦܐ ܘܕܚܝܠܬܐ.. ܟܕ ܪܟܝܒܝܢ
ܣܘܣܘܬܐ ܘܡܫܡܫܠܝܢ ܣܝܦܝܗܘܢ ܘܡܒܪܩܝܢ. ܘܗܐ ܡܛܝܘ ܠܬܪܥܐ ܟܕ ܩܥܝܢ ܒܒܪܒܪܝܘܬ.
ܘܙܝܥܝܢ. ܘܩܫܬܬܗܘܢ ܡܛܟܣܝܢ. ܘܐܢܐ ܠܘܬܗܘܢ ܐܡܪ ܗܘܝܬ.. ܕܗܢܘ ܩܒܪܝ ܗܢܐ
ܐܬܪܝ.. ܘܕܘܟܬܝ ܕܠܥܠܡ. ܥܕܡܐ ܠܡܐܬܝܬܗ ܕܡܫܝܚܐ ܒܫܘܒܚܗ:
ܘܠܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝܬܐ.. ܗܢܐ ܗܘ ܕܘܟܬܝ. ܠܝ ܠܐ ܪܢܝܐ ܠܝ. ܘܐܢ
ܒܫܪܪܐ ܒܪܒܪܝܐ ܐܢܬܘܢ ܘܫܩܠܬܘܢ ܫܘܠܛܢܐ ܐܢܬܘܢ ܠܡܩܛܠ.. ܠܐ ܕܚܠ ܐܢܐ
ܡܢ ܡܘܬܐ. ܘܐܢ ܫܐܕܐ ܐܢܬܘܢ ܘܡܫܟܚܝܢ ܐܢܬܘܢ ܠܡܩܛܠܢܝ ܐܘ ܠܡܕܒܪܢܝ
ܘܠܡܦܩܘܬܢܝ ܡܢ ܗܢܐ ܐܬܪܐ.. ܗܐ ܩܕܡܝܟܘܢ ܐܢܐ. ܨܒܝܢܝ ܕܝܢ ܕܝܠܝ.. ܠܐ ܗܘܐ
ܠܟܘܢ ܡܥܕܪܢܐ.. ܘܡܦܩ ܠܝ ܡܢ ܗܪܟܐ. * ܘܠܐ ܒܠܚܘܕ ܒܚܝܝ.. ܐܠܐ ܐܦ ܠܐ ܒܡܘܬܝ. * 28 r° a.
ܟܕ ܗܠܝܢ ܠܡ ܐܡܪ ܗܘܝܬ.. ܫܪܟܐ ܟܠܗܘܢ ܕܗܘܢܝܐ ܩܥܝܢ ܗܘܘ ܘܣܠܩܝܢ
ܒܗܠܝܢ ܫܘܥܐ ܗܟܢܐ. ܕܡܟܝܠ ܠܗ ܠܗܢܐ ܨܠܝܒܐ ܢܛܪܗ ܥܠܝܢ. ܗܢܐ ܓܒܪܐ.

1. Ms. ܗܘ.

of men, and thereupon they would hold speech with me as men, and further they would even take the shapes of men, and would come and pretend to entreat me to come out and go with them to their houses, for the purpose (as they said) of visiting their sick. And again they would often come and cry 'Flee, flee. Lo! the land is full of Huns'. And Huns appeared to me in various fearful shapes, riding on horses and with swords drawn and flashing. And lo! they came up to the gate crying in barbaric language, and in an excited state, and with arrows fitted to their bows. And I on my part would say to them, 'This is my grave, and my place for ever. Until the coming of Christ in his glory, and the resurrection from the abode of the dead this is my place. I do not care; and, if you are in truth barbarians and you have received power to kill, I do not fear death; and, if you are fiends and can kill me or take me away and eject me from this place, lo! I am before you; but my own will shall not be your assistant and eject me hence; and not only in my life but not even in my death'. While I was saying these words, all the hosts of the Huns would cry and go up upon these rocks thus: 'Henceforth the cross has protected this man against us. This man has con-

ܘܗܠܝܢ ܗܘ ܩܕܝܫܐ ܦܘܠܘܣ ܡܬܢܐ ܗܘܐ ܠܝ. ܡܛܠ ܕܐܟܙܢܐ ܗܘܝܬ ܫܐܠ ܠܗ ܒܙܒܢܝܢ
ܣܓܝܐܐ ܕܐܬܐ ܗܘܝܬ ܠܘܬܗ. ܕܐܝܟܢܐ ܐܒܐ ܟܬܫܬ ܠܚܝܠܘܬܐ ܢܘܟܪܝܬܐ ܕܥܡܪܝܢ
ܣܛܢܝܬܐ ܒܕܘܟܬܐ. ܒܥܡܪܝܢ ܗܘܘ ܒܕܘܟܬܐ ܗܕܐ. ܗܘ ܕܝܢ ܐܝܟ ܕܢܪܕܘܦ ܘܢܟܒܘܫ
ܠܫܘܒܗܪܐ. ܐܡܪ ܗܘܐ ܠܝ. ܕܚܢܢ ܒܪܝ ܠܐ ܙܟܝܢ ܘܠܐ ܙܟܝܢܢ ܗܘܝܢ. ܐܠܐ ܙܩܝܦܐ ܠܐ
ܙܟܐ. ܘܐܝܟܢܐ ܕܐܦ ܡܣܬܟܠܝܢ ܚܙܝܢܢ[1]. ܕܠܐ ܒܠܚܘܕ ܡܢ ܚܕܐ ܕܘܟܬܐ ܙܥܘܪܬܐ
ܘܒܨܝܪܬܐ ܕܐܝܟ ܗܕܐ. ܐܠܐ ܘܡܢ ܟܠ ܦܢܝܢ ܒܗ ܒܙܩܝܦܐ ܐܬܪܕܦܘ ܘܐܬܢܚܬܘ
ܣܛܢܝܬܐ ܕܫܐܕܐ. ܟܕ ܫܩܠܬܗܘܢ ܡܢܗܘܢ ܦܘܠܚܢܐ. ܘܣܓܘܕܝܗܘܢ ܠܘܬ ܙܩܝܦܐ
ܐܦܢܝ[2]. ܘܦܘܡܝܗܘܢ ܣܟܪ. ܘܒܬܗܘܡܐ ܬܚܬܝܐ ܛܒܥ ܐܢܘܢ. ܗܟܢܐ ܐܦ ܡܢ
ܗܕܐ ܕܘܟܬܐ ܕܠܡܚܕܐ ܗܠܝܢ ܪܘܚܐ ܒܝܫܬܐ ܐܬܪܕܦܘ. ܘܠܝ ܚܝܠܢܝ[3]
ܠܫܘܒܚܗ. ܘܗܠܝܢ ܡܠܐ ܙܥܘܪܝܢ ܗܘ ܡܬܢܐ ܗܘܐ ܠܝ. ܒܚܪܬܐ ܕܝܢ ܟܕ ܐܬܦܪܣ
ܫܡܥܗ. ܣܓܝܐܐ ܐܢܫܐ ܢܦܩܝܢ ܗܘܘ ܠܘܬܗ. ܘܐܦ ܬܠܡܝܕܐ * ܐܝܟ ܥܣܪܐ * 28 r° b.
ܗܘܘ ܠܗ ܬܡܢ. ܟܕ ܐܦ ܥܕܟܝܠ. ܕܡܬܚܙܝܢ ܗܘܘ ܚܙܘܢܐ ܕܡܕܚܠܝܢ ܗܘܘ ܒܗ
ܒܕܘܟܬܐ. ܘܗܠܝܢ ܕܐܬܝܢ ܗܘܘ ܠܘܬܗ. ܐܘ ܕܢܥܡܪܘܢ ܐܘ ܕܢܬܟܬܪܘܢ. ܡܙܝܢ
ܗܘܐ ܡܩܕܡ ܠܗܘܢ. ܟܕ ܐܡܪ. ܕܐܢ ܗܘ ܕܚܙܝܬܘܢ ܡܕܡ ܐܘ ܫܡܥܬܘܢ ܩܠܐ ܐܝܢܐ ܕܗܘ.

1. ܘ init. erased. — 2. ܐ ins. in later hand. — 3. Ms. ܚܝܠܢ.

quered' ». These things the holy Paul used to repeat to me, because many times when I went to him I used to inquire of him, « How, father, did you carry on the conflict with the strange powers who haunted this place and overcome them? » But he, in order to expel and repress pride, would say to me : « We, my son, should not have overcome nor should we be victorious, unless the cross had overcome. And, as we see, if we have understanding, that the hosts of Satan have been expelled and hurled down by the same cross not only from one small and insignificant place like this, but also from all quarters, in that it has deprived them of the worship paid to them, and caused their worshippers to turn to the cross, and closed their mouths, and whelmed them in the lowest abysses, so also from this place too these malignant spirits have been expelled by the power of the cross, and it has strengthened me for its glory ». These few words he himself would repeat to me. But at last, when his fame had been spread about, many men used to resort to him, and he also gained about ten disciples there, while even still the sights that were seen in the place were fearful, and, when men came to him, whether to reside or to stay for a time, he would arm them beforehand, saying : « If so be you see anything or hear any sound whatsoever,

ܠܐ ܬܬܙܝܥܘܢ. ܐܠܐ ܪܘܫܡܐ ܕܨܠܝܒܐ ܐܪܫܡܘ ܥܠܝܟܘܢ ܘܫܬܘܩܘ. ܘܐܦ ܠܐ ܐܢ ܐܢܐ ܩܪܐ
ܐܢܐ ܠܟܘܢ ܐܘ ܐܢܫ ܐܚܪܢ ܠܐ ܬܦܩܘܢ. ܡܛܠ ܕܙܒܢܝܢ ܣܓܝܐܬܐ ܐܛܥܝܘ ܫܐܕܐ
ܠܒܢܝܢܫܐ ܬܡܢ. ܘܬܘܒ ܠܐܝܠܝܢ ܕܐܬܝܢ ܗܘܘ ܕܢܬܬܠܡܕܘܢ ܡܢܗ. ܗܕܝܢ[1] ܟܝ ܗܕܝܢ[1]
ܐܡܪ ܗܘܐ ܘܡܙܗܪ. ܟܕ ܒܠܠܝܐ ܕܡܟܝܢ ܗܘܘ ܡܢ ܠܓܘ. ܘܗܘ ܡܢ ܠܒܪ ܠܘܬ
ܬܪܥܐ. ܡܛܠ ܕܡܬܚܙܝܢ ܗܘܘ ܫܐܕܐ ܒܕܡܘܬܗ. ܘܡܕܚܠܝܢ ܗܘܘ ܠܐܚܐ. ܘܡܦܩܝܢ
ܠܗ ܠܒܪ. ܡܛܠ ܕܡܢ ܬܚܝܬ ܡܥܪܬܐ. ܓܘܡܨܐ ܪܒܐ ܐܝܬ ܗܘܐ. ܘܗܟܢܐ ܗܘ
ܛܘܒܢܐ ܫܗܪ ܗܘܐ ܠܡܛܪܬܐ ܕܡܥܡܪܗ. ܡܢ ܕ ܠܡܥܪܬܐ ܗܝ ܐܬܪܝ܆ ܘܐܬܩܢ
ܘܥܒܕ ܒܗ ܡܕܒܚܐ. ܘܩܒܥܗ ܒܗ ܠܥܕܬܐ. ܘܡܟܝܠ ܐܚܘܬܐ ܒܗ ܡܬܪܚܝܐ
ܗܘܬ ܠܡܫܟܒ. ܘܐܬܬܝܪ ܕܝܪܗ ܠܥܣܪܝܢ ܓܒܪܝܢ. ܘܗܟܢܐ ܟܠܗܘܢ ܒܢܝܢܫܐ
ܕܐܬܪܐ ܗܘ[2]. ܪܗܛܝܢ ܗܘܘ * ܠܡܩܒܠܘ ܒܘܪܟܬܗ ܕܛܘܒܢܐ ܦܘܠܘܣ. ܘܠܡܫܬܘܬܦܘ[3] * 28 v a.
ܠܚܙܝܬܗ. ܘܠܡܫܡܥ ܒܫܦܝܘܬܐ ܡܠܘܗܝ. ܐܦ ܓܝܪ ܡܘܗܒܬܐ ܕܐܣܝܘܬܐ ܪܒܬܐ
ܝܗܒ ܠܗ ܐܠܗܐ ܒܐܝܕܗ. ܟܠܗ ܕܝܢ ܢܨܚܢܗ ܘܥܡܠܘܗܝ ܘܡܟܝܟܘܬܗ. ܐܝܬ ܕܢܫܟܚ
ܘܢܫܬܥܐ ܠܐ ܡܨܐ. ܕܗܟܢܐ ܡܟܝܟ ܗܘܐ ܘܢܟܦ. ܕܐܢ ܕܝܢ ܢܬܒ[4] ܗܘܐ ܒܪ ܐܢܫܐ

1. Ms. ܗ̈ܕܝܢ. — 2. Appy. corr. from ܗܘܘ. — 3. Ms. ܘܠܡܫܬܘܬܦܘ; corr. Nöld. — 4. Ms. ܢܬܒܘ.

be not agitated, but make the sign of the cross upon you and be silent; and, even if I myself call you or anyone else, do not come out » (because the fiends often deceived men there). And again to those who came to him to receive instruction from him he would say the same words and he would caution them, since at night they slept inside, and he outside by the gate; because fiends used to appear in his likeness, and used to terrify the brother, and entice him out; because under the cave there was a great hole. And so the blessed man used to lie awake to guard the place in which he lived, from the time when he directed his steps to that cave, and he made an altar and set it up in it, and he made it a chapel. And thenceforth the brotherhood used to sleep confidently in it; and his monastery extended to twenty men. And so all the men of that district used to run to receive the blessed Paul's blessing, and to gain the privilege of seeing him, and to hear his gentle words; for God gave also into his hand a great gift of healing. But his asceticism and his labours and his humility no man can ⌈succeed in describing⌉[1]; since he was so humble and retiring that, if a man were to sit with him and converse for three days, he would not raise his face (πρόσωπον) nor

1. Or 'comprehend and describe'.

ܘܥܝ̈ܢܘܗܝ ܠܬܚܬ ܡܫܩܠܝܢ ܘܡܟܝܟܐܝܬ. ܠܐ ܡܕܝܢ ܗܘܐ ܒܦܪܨܘܦܗ ܘܚܙܝܢ ܒܒܢ̈ܝܢܫܐ ܓܘ
ܥܝܢܗ. ܐܠܐ ܗܟܢ ܟܕ ܡܟܦܢ ܪܫܗ ܘܚܝܪܗ ܠܬܚܬ ܡܡܠܠ ܗܘܐ ܒܚܫܐ. ܟܕ
ܙܒܢܐ ܕܐܝܟ ܫܢ̈ܝܐ ܥܣܪܝܢ ܘܚܡܫ ܒܡܥܪܬܐ ܗܝ ܗܘܐ: ܘܕܝܪܐ ܐܬܒܢܝ: ܘܐܚܘܬܐ
ܠܡܢܝܢܐ ܕܬܠܬܝܢ ܓܒܪ̈ܝܢ ܡܛܬ. ܗܘ ܛܘܒܢܐ ܪ̈ܗܛܗ ܫܠܡ. ܘܡܢ ܦܓܪܐ ܢܦܩ.
ܘܒܗ ܒܕܘܟܬܐ ܐܝܟ ܫܘܘܕܝܗ ܐܬܩܒܪ. ܘܡܛܠ ܚܘܒܗ ܕܠܘܬ ܐܠܗܐ ܘܡܟܝܟܘܬܗ.
ܐܦ ܡܢ ܒܬܪ ܡܘܬܗ. ܬܕܡܪ̈ܬܐ ܒܟܠ ܕܘܟ ܡܬܥܒܕܢ ܗܘܝ ܒܝܕ ܓܪ̈ܡܘܗܝ ܩܕܝ̈ܫܐ. ܟܕ ܫܩܠܝܢ
ܗܘܘ. ܟܕ ܩܪܩܦܬܗ ܡܚܕܪܝܢ ܠܐܬܪ̈ܘܬܐ. ܘܐܝܟܐ ܕܐܬܐ ܗܘܐ ܩܡܨܐ:
ܐܘ ܒܪܕܐ ܐܘ ܫܘܒܐ ܐܘ ܫܘܚܢܐ ܕܡܘܬܢܐ: ܘܐܙܠܐ ܗܘܬ ܝܡܝܢܗ ܐܘ ܪܫܗ. ܒܥܓܠ ܐܠܗܐ
ܦܘܪܩܢܐ ܥܒܕ ܗܘܐ. ܒܨܠܘ̈ܬܗ ܥܡ ܕܟܠܗܘܢ ܩܕܝ̈ܫܐ. ܟܠܢ ܚܛ̈ܝܐ ܡܪ̈ܚܡܐ
* 28 v° b. ܢܗܘܘܢ. *ܒܝܘܡܐ ܕܕܝܢܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܦܘܠܘܣ ܐܢܟܘܪܝܛܐ ܛܘܒܢܐ ܘܩܕܝܫܐ܀

ܬܘܒ[1] ܬܫܥܝܬܐ ܕܫܒܝ̈ܥܝܐ[2] ܕܣܒܐ ܐܒܪܗܡ ܥܠܡܝܐ ܚܒܝܫܐ܀

ܨܒܝܢ ܬܘܒ ܕܢܣܝܡ ܠܟܬܒܘܬܐ. ܐܦ ܬܫܥܝܬܗ ܕܣܒܐ ܐܒܪܗܡ. ܐܝܢܐ ܕܡܢ ܩܪܝܬܐ

1. This ch. is in B, f. 166 r° b. B ܘܢܦܩ ܡܢ ܦܓܪܗ. — 2. B om.

would men see the inside of his eye, but he would thus converse with emotion with his head bent and his looks fixed downwards. When he had been in that cave for a space of about twenty-five years, and a monastery had been built, and the brotherhood had reached the number of thirty men, the blessed man finished his course[1], and departed from the body; and he was buried on the spot in accordance with his promise. And, on account of his love toward God and his humility, even after his death miracles were everywhere wrought through his holy bones, men taking his skull and going round the districts, and, wheresoever locusts came, or hail or a scorching wind or bubonic plague, and his right hand or his head went, God would straightway make deliverance. By his prayers, with those of all the saints, may all we sinners have mercy in the day of judgment.

The history of Paul the blessed and holy anchorite is ended.

VII. — Next the seventh history, of the old man Abraham the layman, the recluse.

We wish next to place on record the history of the old man Abraham also,

ܡܬܩܪܐ ܗܘܐ. ܘܗܘܐ ܒܣܝܒܘܬܐ ܐܝܟ ܕܒܪ [1]ܐܫܬܝܢ ܫܢܝܢ[1]. ܗܢܐ ܒܚܕ ܡܢ
ܝܘܡܝܢ ܟܕ ܡܬܩܪܐ ܐܘܢܓܠܝܘܢ. ܫܡܥ ܕܐܡܪ[2] ܡܪܢ. ܕܟܠ ܡܢ ܕܢܫܒܘܩ[3]
ܐܢܬܬܐ ܐܘ ܒܢܝܐ ܘܫܪܟܐ ܡܛܠܬܝ ܘܡܛܠ ܣܒܪܬܝ. ܢܣܒ[4] ܚܕ ܒܬܠܬܝܢ
ܘܒܫܬܝܢ ܘܒܡܐܐ ܒܥܠܡܐ ܗܢܐ[5]. ܘܒܥܠܡܐ ܕܥܬܝܕ ܝܪܬ ܚܝܐ ܕܠܥܠܡ. ܘܬܘܒ
ܕܟܠ ܕܠܐ ܫܩܠ ܨܠܝܒܗ ܘܐܬܐ ܒܬܪܝ. ܠܐ ܫܘܐ ܠܝ. ܟܕ[6] ܗܠܝܢ ܫܡܥ ܗܢܐ ܣܒܐ
ܗܘܐ. ܥܠ ܟܪܝܘܬܐ ܠܪܥܝܢܗ. ܘܐܬܚܫܒ ܒܢܦܫܗ ܘܐܡܪ. ܕܡܛܠ ܡܢܐ
ܐܢܐ[7] ܚܝ ܐܢܐ. ܘܟܪܣܛܝܢܐ[8] ܡܬܩܪܐ ܐܢܐ. ܐܢ ܨܒܝܢܗ ܕܐܠܗܐ ܠܐ ܥܒܕ ܐܢܐ. ܘܐܢ
ܡܫܦܪ ܠܐܠܗܐ ܕܐܫܒܘܩ ܐܢܬܬܐ ܘܒܢܝܐ: ܐܦ ܗܫܐ ܕܫܠܡܘ ܝܘܡܝ[9] ܘܡܛܬ
ܠܘܬܝ ܦܣܩ ܕܝܢܐ ܕܐܦܠܐ ܒܨܒܝܢܝ ܐܫܒܘܩ. ܠܡܢܐ ܠܐ ܥܒܕ ܐܢܐ ܗܘ ܡܕܡ ܕܨܒܐ[10]
ܐܠܗܐ. ܡܢܐ ܝܬܪ ܡܢܗ̈ܝܢ ܐܘ ܡܢ ܒܢܝܐ ܐܘ[11] ܡܢ ܐܢܬܬܐ. ܐܘ ܡܢ ܟܠܗ ܥܠܡܐ.
ܐܠܐ ܕܦܢܝܬ ܒܗ ܚܝܝ ܒܣܪܝܩܘܬܐ. ܘܐܘܒܕܬ ܙܒܢܝ ܒܛܠܢܝܬ[12]. ܘܥܒܪܬ ܐܝܡܡܝ
ܒܒܝܫܘܬܐ. ܘܗܐ ܡܛܝܬ ܠܬܪܥܗ ܕܩܒܪܐ. ܡܢܘ ܢܛܠܠܢܝ ܬܡܢ ܒܗܘ[13] ܕܝܢܐ. ܐܘ
ܡܢܘ ܢܦܨܝܢܝ ܡܢ[14] ܫܘܠܛܢܐ. ܐܠܐ ܡܟܝܠ ܐܦ ܗܢܐ ܥܕܢܐ[15] ܕܫܪܟܢ ܡܬܟܠ

* A 29 r° a.

* B 166 v° a.

1. B ܫܬܝܢ ܫܢܝܢ. — 2. B ܘܐܡܪܢ. — 3. B ܕܫܒܩ. — 4. B ins. ܗܘ ܒܡܟܝܠܐ. — 5. B om. — 6. B ܕܟܕ. — 7. B ܡܢܐ ܘܡܛܠ. — 8. B ܘܟܪܣܛܝܢܐ. — 9. B (2a manu) ܕܫܠܡܘ ܝܘܡܝ ܡܢܝܢ (it is doubtful if ܡܢܝܢ was in the ms. as originally written). — 10. B ܐܢܐ ܕܨܒܐ. — 11. B. ܘ (sic) ܡܢ ܒܢܝܐ. — 12. B ܒܛܠܢܝܬܐ (sic). — 13. B ins. ܒܗ. — 14. B ins. ܕܫܘܠܛܢܐ. — 15. A ܥܕܢܐ.

who was called 'the consecrated', and had reached old age being about sixty years old. This man one day, when the gospel (εὐαγγέλιον) was being read, heard that our Lord said, « Whoever shall leave wife or children etc. for my sake and for the sake of my preaching shall receive thirtyfold and sixtyfold and an hundredfold in this age, and in the future age shall inherit eternal life »[1]; and again « Whoever doth not take up his cross and follow me is not worthy of me »[2]. When this old man heard these words, sorrow entered into his mind, and he thought within himself, and said: « Wherefore am I for my part alive and called a Christian, if I do not do God's will? If it is pleasing to God that I should leave wife and children, even now that my days have been completed and the sentence has reached me that I shall leave them against my will, why do I not that which God wishes? What have I gained either from children or from wife, or from the whole world, except that I have consumed my life in it in vanity, and idly wasted my moments, and passed my days evilly?, and lo! I have come to the gate of the grave. Who will shelter me there in that judgment? or who will rescue

1. Mark, x, 29, 30 (a loose citation). — 2. Matth., x, 38.

ܕܢܥܒܪ[1] ܠܝ. ܐܠܐ ܐܦ ܥܠ ܫܪ̈ܟܢܘܗܝ. ܘܡܥܒܪ ܡܠܬܐ ܐܢܐ. ܡܢ ܐܡܬܝ ܠܝ ܗܟܢܐ
ܕܗܘ ܡܫܬܐܠ ܕܦܬܓܡܐ ܕܐܡܪ ܡܪܢ. ܕܐܦ ܡܢ ܕܟܦܢ ܝܘܡܐ ܘܚܕܐ ܫܥܬܐ ܒܠܚܘܕ
ܡܫܬܒܩܐ ܗܘܬ ܠܗܠܝܢ ܕܐܬܘ. ܐܫܬܘܝܘ ܕܢܣܒܘܢ ܐܓܪܐ ܥܡ ܩܕܡܝܐ. ܗܟܢܐ ܘܐܦ
ܐܢܐ ܣܒܪ[2] ܐܢܐ. ܕܠܐ ܐܚܕ ܐܠܗܐ ܬܪܥܐ ܕܪ̈ܚܡܘܗܝ[3] ܒܐܦ̈ܝ ܬܝܒܘܬܝ. ܘܡܬܚܫܒ
ܡܬܚܫܒ ܗܘܐ ܣܒܐ. ܕܡܢܐ ܐܥܒܕ. ܐܢ ܐܙܠ ܠܕܝܪܐ. ܦܠܚܘܬܐ ܠܐ ܡܫܟܚ ܐܢܐ.
ܘܐܡܪܝܢ. ܕܐܬܐ ܥܠܝܢ ܣܒܐ ܗܢܐ ܕܢܣܒ ܡܢܢ ܒܘܪܟܬܐ. ܗܝܕܝܢ ܫܒܩ
ܣܒܐ[4] ܟܠܡܕܡ. ܘܐܙܠ ܠܕܝܪܐ ܚܕ ܘܐܡܪ ܠܗܘܢ ܟܕ ܒܟܐ. ܩܘܡܘ[5] ܥܒܕܘ
ܥܠܝ ܨܠܘܬܐ ܘܬܓܪܘܢܝ. ܘܣܒܘ ܣܥܪܐ ܕܥܠܡܝܘܬܝ ܡܢܝ[6]. ܕܨܒܐ ܐܢܐ ܕܐܬܘܒ
ܙܒܢܐ ܩܠܝܠ[7] ܥܠ ܚܛܗ̈ܝ ܥܕ ܠܐ ܡܐܬ ܐܢܐ. ܛܘܒܢ̈ܐ ܕܝܢ ܠܐ ܒܛܠܘ ܨܒܝܢܗ
ܘܟܠܝܘܗܝ. ܟܕ ܫܡܥܘ ܣܒܪܬܐ ܕܬܝܒܘܬܐ ܡܢܗ. ܐܠܐ ܚܝܠܘܗܝ ܘܐܡܪܝܢ ܠܗ. ܕܫܦܝܪ[8]
ܥܒܕܬ ܐܒܘܢ ܐܢ ܬܐܒ ܐܢܬ ܒܬܝܒܘܬܐ ܠܘܬ ܐܠܗܐ. ܡܛܠ ܕܡܪܚܡܢܐ ܗܘ ܘܡܩܒܠ
ܗܘ ܠܟ. * ܡܢ[9] ܕܣܓܝܐܬܐ ܡܠܠܘ ܥܡܗ. ܡܛܠ[10] ܕܣܒܪܘ ܠܗܘܢ ܕܠܘܬܗܘܢ[11] * A 29 r° b.

1. B ܕܢܦܨܢܝ. — 2. B ܣܒܝܪ ܐܢܐ ܘܐܦ ܡܛܠܗܢܐ. — 3. B ܕܪ̈ܚܡܘܗܝ ܕܐܠܗܐ ܬܪܥܐ. — 4. B ܣܒܐ ܕܝܢ ܗܘ. — 5. B ܩܘܡܘ. — 6. B ܡܢܝ ܣܥܪܐ ܕܥܠܡܝܘܬܝ. — 7. B ܩܠܝܠ. — 8. B ܫܦܝܪ. — 9. B ܕܝܢ. — 10. B ins. ܘ init. — 11. B ܕܥܡܗܘܢ ܗܘܐ ܠܡܥܡܪ.

me from my sins? But now even for this little remainder of my life that remains to me I will go and repent of my sins, and then I will die, having hope in that parable of the labourers which our Lord spake, that, even after the day had declined and one hour only was left for those who came, they were thought worthy to receive the pay with the first[1]. So I too also hope that God will not shut the door of his mercy in the face of my repentance ». And thereafter the old man would think, « What shall I do? If I go to a monastery, I cannot work; and they will say, 'This old man has come upon us in order to get a present out of us' ». Then the old man left everything, and went to a certain monastery and said to them, weeping : « Rise make the prayer for me, and give me the tonsure, and take the hair of my secular life from me, since I desire to repent for a short time for my sins before I die ». But the blessed men did not frustrate his wish and stand in his way, when they heard the announcement of repentance from him, but they encouraged him and they say to him : « You are doing right, our father, if you are turning in repentance toward God; since he is merciful and will receive you ». After they had held much conversation with him, because they supposed that he intended to live with

1. Matth., xx. 9-16.

ܡܬܟܠܡܝܢ ܕܝܢ ܗܘܘ. ¹ܐܡܪܝܢ ܠܗ. ܕܡܢ ܒܬܪ ܕܡܬܓܠܚܬ¹ ܐܢܬ. * ܐܝܟܐ ܡܬܒܥܐ ܐܢܬ B 166 v° b.
ܕܬܗܘܐ. ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ. ܕܩܘܡܘ ܗܒܘ ܠܝ² ܒܘܪܟܬܐ ܘܫܩܘܠܘ ܣܥܪܝ. ܘܐܝܟܐ ܕܨܒܐ
ܐܠܗܐ³ ܗܘܐ ܐܢܐ. ܐܡܪܝܢ ܠܗ. ܒܥܝܢܢ ܠܡܕܥ ܐܢ ܠܘܬܢ ܨܒܐ ܐܢܬ ܕܬܗܘܐ. ܐܘ
ܒܕܘܟ ܐܚܪܢ. ܘܗܝܕܝܢ ܐܢ ܠܘܬܢ ܡܩܘܐ ܐܢܬ. ܚܢܢ ܡܦܣܩܝܢܢ ܠܟ. ܘܐܢ
ܒܕܘܟ ܐܚܪܢ. ܠܡܢܐ⁴ ܡܬܦܣܩ ܐܢܬ ܠܒܪ ܡܢ ܐܬܪܐ ܕܗܘܐ ܐܢܬ. ܗܘ ܕܝܢ
ܣܒܐ ܐܡܪ ܠܗܘܢ. ܕܬܥܒܕܘܢ ܥܠܝ ܨܠܘܬܐ ܘܬܒܪܟܘܢܢܝ ܘܬܦܣܩܘܢܢܝ ܐܬܝܬ ܠܘܬܟܘܢ.
ܘܠܐ ܕܬܬܕܪܫܘܢ ܥܡܝ. ܐܢ ܨܒܝܢ ܐܢܬܘܢ. ܘܐܠܐ ܨܠܘ ܥܠܝ. ܗܢܘܢ ܕܝܢ ܛܘܒܢܐ ܟܕ
ܚܙܘ ܬܪܥܝܬܗ ܕܣܒܐ ܘܨܒܝܢܗ. ܥܒܕܘ ܨܠܘܬܐ ܘܦܣܩܘܗܝ. ܘܩܡ ܢܦܩ ܡܢ
ܬܡܢ. ܘܐܬܪܣ ܠܗܠܟܬܗ ܠܒܝܬ ܨܠܘܬܐ ܚܕܐ ܕܒܬܚܘܡܐ ܕܩܪܝܬܗ. ܕܒܢܝܐ ܗܘܬ ܡܢ ܩܕܝܡ
ܘܡܬܛܠܠܐ. ܘܥܡܪ ܗܘܐ ܐܢܫ⁵ ܒܗ. ܘܥܠ ܐܬܩܢܗ⁶ ܘܬܩܢ ܠܬܪܥܘܗ.⁷ ܘܥܡܪ ܒܗ.
ܟܕ ܐܦܝܣ ܠܐܢܫ. ܕܢܩܪܒ ܠܗ ܣܝܒܪܬܐ ܙܥܘܪܬܐ ܡܢ ܚܕ ܒܫܒܐ ܠܚܕ ܒܫܒܐ ܢܥܠ ܠܗ.
ܘܗܟܢܐ ܩܐܡ ܗܘܐ ܘܡܫܡܫ ܘܡܨܠܐ ܐܡܝܢܐܝܬ ܘܒܟܐ. ܟܕ ܬܗܝܪ ܐܝܬ ܒܗ ܠܟܠܢܫ.
ܘܐܢܫ ܐܢܫ ܡܢ ܡܡܝܩܢܐ ܐܡܪܝܢ * ܗܘܘ. ܕܠܐ ܢܠܐܐ ܢܬܥܝܪ ܡܢ ܐܬܪܗ * A 29 v° a.

1. B ܐܡܪ ܠܗܘܢ. ܕܗܒܘ ܠܝ ܘܫܩܘܠܘ ܣܥܪܝ. — 2. B ܒܘܪܟܬܐ. — 3. B ins. ܐܘ. — 4. B ins. ܕܝܢ. — 5. A ܐܢܫ ܒܗ B ܐܢܫ. — 6. B ܘܐܬܩܢܗ. — 7. B ܬܪܥܗ.

them, they said to him : « After you are tonsured, where do you intend to live? » But he said to them : « Rise give me the blessing and take my hair, and where God wishes I will live ». They say to him : « We seek to learn whether you intend to remain with us or elsewhere; and then, if you remain with us, we will ourselves give you the tonsure, and, if elsewhere, why will you be tonsured away from the place where you are going to live? » The old man said to them : « I came to you that you might make the prayer for me and give me the blessing and the tonsure, not that you might argue with me. If you are willing, well; and, if not, pray for me. » The blessed men, when they saw the old man's own intention and purpose, made the prayer and gave him the tonsure, and he rose and left the place, and he directed his steps to a certain oratory at the boundary of his village, which had been formerly built and roofed and in which a man had lived; and he went in and repaired it and closed its doors, and took up his abode in it, after requesting a man to bring him his little food every first day of the week. And so he would stand and recite a service and pray constantly and weep, while everyone was struck with astonishment at him, and some mockers would

ܚܒܝܫܐ[1] ܡܩܕܫܐ[2]. ܘܐܚܪ̈ܢܐ ܐܡܪܝܢ ܗܘܘ. ܟܕ ܗܠܝܢ ܕܡܢ * ܒܝܫܐ ܡܡܠܠܝܢ
ܗܘܘ. ܕܐܠܘ ܠܗ ܚܒܫ ܠܐܢܬܬܗ ܠܘܬܗ[3] ܫܦܝܪ ܥܒܕ ܗܘܐ. ܗܘ ܕܝܢ ܣܒܐ. ܒܟܠ
ܟܠܗܝܢ ܒܣܪ. ܘܠܚܕ ܢܝܫܐ ܣܡ ܗܘܐ ܩܕܡ ܥܝܢ̈ܘܗܝ. ܕܢܫܐܠ ܬܝܒܘܬܐ ܥܠ ܚܛܗ̈ܘܗܝ[4]
ܘܐܣܝܘܬܐ ܡܢ ܐܣܝܐ ܡܪܚܡܢܐ ܫܐܠ ܗܘܐ. ܟܕ ܠܐ ܫܠܐ ܗܘܐ ܡܢ ܨܠܘܬܐ
ܘܡܫܡܫܬܐ. ܠܐ ܒܠܠܝܐ ܘܠܐ ܒܐܝܡܡܐ. ܬܫܡܫܬܗ ܕܝܢ ܐܝܟܢܐ[5] ܗܘܬ ܗܟܢܐ. ܫܘܒܚܐ
ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ[6] ܗܠܠܘܝܐ. ܘܬܘܒ ܗܟܢܐ. ܘܡܢ ܥܠܡܐ[7]
ܠܥܠܡ ܐܡܝܢ ܘܐܡܝܢ ܗܠܠܘܝܐ. ܘܗܟܢܐ[8] ܡܥܒܪ ܗܘܐ ܫܥ̈ܐ ܕܠܠܝܐ ܘܕܐܝܡܡܐ
ܒܗܠܝܢ ܬܫܒ̈ܚܬܐ ܥܡ ܨܠܘܬܐ ܘܒܥܘܬܐ. ܟܕ ܦܩܕ ܗܘܐ ܓܢܣܗ[9] ܕܠܐ ܢܬܚܙܘܢ ܠܘܬܗ
ܩܕܡܘܗܝ. ܘܠܐ ܠܐܢܫ. ܩܕܡ ܚܕ ܒܫܒܐ ܠܐ ܡܡܠܠ ܗܘܐ. ܐܠܐ ܒܟܐ
ܗܘܐ ܒܟܝܐ[10] ܥܠ ܚܛܗ̈ܘܗܝ. ܘܗܟܢܐ[11] ܐܙܠܝܢ ܗܘܘ ܐܢܫܐ ܒܓܢܝܒܘܬܐ. ܘܫܡܥܝܢ
ܩܠ ܐܢ̈ܚܬܗ. ܘܬܡܗܝܢ[12] ܗܘܘ ܒܗ. ܘܡܫܡܫ ܗܘܐ ܣܒܐ ܒܬܝܒܘܬܗ ܫܢ̈ܝܢ ܬܡܢܐ.
ܒܫܢܬܐ ܕܝܢ ܬܡܝܢܝܬܐ ܟܕ ܩܪܝܒ ܠܫܘܠܡܗ. ܗܘܐ ܗܘܐ ܒܪܕܐ ܒܩܘܪ̈ܝܐ ܗܠܝܢ

1. B ܚܒܝܫܐ. — 2. A corr. from ܡܩܕܫܐ. — 3. B ܥܡܗ ܠܘܬܗ. — 4. B ܚܛܗ̈ܘܗܝ ܕܝܠܗ. — 5. B ܐܝܟܢܐ. — 6. B ܩܘܕܫܐ. — 7. B ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. — 8. B ins. ܕܝܢ. — 9. B ܫܘܒ̈ܚܘܗܝ. — 10. B ܒܟܝܐ. — 11. B ܗܟܢܐ. — 12. B ܘܬܡܗܝܢ.

say, « Come let us go and be blessed by Abraham the consecrated recluse », and others, uttering words that came from the evil one, would say, « If he had shut up his wife with him, he would be doing rightly ». But the old man despised everything and set one object only before his eyes, since he would ask repentance for his sins and healing from the merciful Physician, not ceasing from prayer and recitation of service, either by night or by day. And his service was as follows : « Glory to the Father and to the Son and to the Holy Spirit Halleluyah! »; and again as follows : « and from eternity to eternity Amen and Amen! Halleluyah! » And thus he spent the hours of the night and of the day in these words of praise with prayer and supplication and thanksgiving, while he gave orders that none of his kin (γένος) should appear in his presence; and before the first day of the week he did not speak to anyone, but wept continuously for his sins; and so men used to go by stealth, and listen to the sound of his sobs, and they were astonished at him. And the old man persevered in his repentance for eight years. And in the eighth year, when he was near his end, there used to be hail in these villages

ܒܟܠ ܫܢܬܐ[1] ܘܡܬܡܚܝܢ ܗܘܘ. ܘܥܠܝܗܘܢ ܡܬܡܚܝܢ ܗܘܘ ܦܐܪ̈ܝܗܘܢ[2]. ܡܢ
ܟܕ ܡܛܐ ܙܒܢܐ ܘܥܢܢܐ ܗܘ ܕܚܝܠܬܐ ܐܝܟ ܥܝܕܗ ܣܠܩܬ: ܒܚܕܒܫܒܐ ܕܝܢ[3] ܕܐܫܬܟܚܘ * A 29 v° b.
ܡܢ ܒܢ̈ܝ ܐܢܫܐ ܡܫܬܡܫܝܢ ܠܘܬܗ. ܫܪܝܘ ܒܟܝܢ[4]. ܡܛܠ ܕܕܚܝܠܐ ܗܘܬ
ܥܢܢܐ ܘܥܒܝܬܐ[5] ܛܒ. * ܘܡܬܚܙܝܐ ܗܘܬ ܐܝܟ ܢܘܪܐ ܕܝܩܕܐ ܘܪܥܡܐ[5]. ܘܐܬܬ ܘܫܪܬ * B 167 r° b.
ܥܠ ܬܚܘܡܗ ܕܩܪܝܬܐ ܗܝ. ܡܢ ܒܬܪ ܕܟܠܗܘܢ ܕܚܕܪ̈ܝܗ[6] ܢܘܪܐ ܐܘܩܕܬ. ܗܘ ܕܝܢ ܣܒܐ
ܐܕܝܩ ܡܢ ܟܘܬܐ ܘܚܙܐܗ. ܘܚܪ ܒܫܡܝܐ ܘܐܡܪ. ܡܪܝ ܐܢ ܪܥܝܬ ܒܬܝܒܘܬܗ
ܕܚܛܝܐ[1]: ܘܚܢܢܟ ܣܗܕ ܠܝ[7] ܕܠܐ ܐܐܒܕ[8]. ܠܐ ܬܥܒܘܪ ܥܢܢܐ ܗܕܐ ܠܓܘ ܡܢ
ܬܚܘܡܗ ܕܩܪܝܬܐ ܗܕܐ. ܘܡܚܕܐ ܥܢܢܐ ܗܝ ܒܡܨܥܬܗ. ܐܝܟ ܕܡܘܬܐ ܕܫܦܝܘܬܐ[9]
ܕܐܐܪ ܒܓܘ ܗܝ ܚܫܘܟܘܬܐ ܟܠܗ ܗܘܬ. ܘܟܕ ܟܠܗ ܠܗܠ ܘܠܗܠ ܐܬܦܠܓܬ:
ܘܥܒܪܬ ܒܬܚܘ̈ܡܝ ܕܩܪܝܬܐ ܗܝ. ܐܬܐ ܗܝ ܕܢܘܗܪܐ[10] ܩܡܬ. ܥܕܡܐ ܕܥܢܢܐ
ܗܝ ܥܒܪܬ. ܘܗܟܢܐ ܒܝܕ ܚܝܠܐ ܕܨܠܘ̈ܬܗ ܕܣܒܐ. ܩܪܝܬܐ ܗܝ[11] ܐܬܦܨܝܬ ܘܐܬܦܠܛܬ
ܡܢ ܫܒܛܐ ܗܘ ܕܚܝܠܐ ܕܡܪܕܘܬܐ. ܕܐܦ ܠܐ ܚܕ ܛܪܦܐ ܐܚܒܠܬ[1] ܠܓܘ ܡܢ

1. B ܒܟܠܗܝܢ ܫܢ̈ܝܐ ܗܘܬ ܡܚܐ ܒܩܘܪ̈ܝܐ. — 2. B ܘܡܬܡܚܝܢ ܗܘܘ ܦܐܪ̈ܝܗܘܢ ܠܓܡܪ. — 3. B ܗܘܐ. — 4. B ܫܪܝܘ ܒܟܝܢ ܗܘܘ. — 5. B ins. ܗܘܬ. — 6. B ܢܘܪܐ ܘܚܕ̈ܪܝܗ ܐܝܟ. — 7. B ܘܚܢܢܟ ܣܗܕܬܗ : ܕܡܢܝ. — 8. B ܐܐܒܕ. — 9. B ܫܦܝܘܬܐ ܕܡܚܕܝܘܬܐ. — 10. B ܕܢܘܗܪܐ. — 11. B ܗܝ ܩܪܝܬܐ ܗܘܬ.

every year[1] and they were smitten, and their crops also were utterly ruined. And, when the time arrived and that terrible cloud had come up according to its custom, on the first day of the week, when some persons were present at his lodging, they began to weep, because the cloud was terrible and very thick, and something like fire was blazing and roaring within it, and it came and settled over the boundaries of that village, after the fire had burnt up all those round it. But the old man looked out from the window and saw it; and he turned his eyes toward heaven, and said : « My Lord, if thou hast been pleased with the sinner's repentance, and thy mercy has declared of me that I shall not perish, let not this cloud come within the boundaries of this village ». Then that cloud took in the middle of it as it were the likeness of serene air (ἀήρ) inside all that darkness; and, while it all divided this way and that, and passed by the boundaries of that village, the signal of light remained until that cloud had passed. And so through the power of the old man's prayers that village was delivered and escaped from that terrible rod of chastisement, which injured not one leaf within its boundaries; and,

1. Sic syr.

ܠܬܚܘܡܘܗܝ[1]. ܘܠܒܪ ܡܢ [1]ܟܠܗܘܢ ܠܬܚܘܡܘܗܝ ܕܝ ܚܕܪ. ܠܐ ܦܫܘ[2] ܐܦ ܠܐ ܛܪܦܐ
ܒܐܝܠܢܐ. ܗܝܕܝܢ ܪܘܙܝܢ ܗܘܘ ܠܬܚܘܡܘܗܝ ܕܩܪܝܬܐ ܗܝ. ܟܕ ܗܢܘܢ ܡܟܪܙܝܢ ܗܘܘ
* V. ... ܥܠ ܚܝܠܐ ܕܨܠܘܬܗ ܕܛܘܒܢܐ ܐܒܪܗܡ. ܟܕ ܟܠ ܐܢܫ ܬܗܝܪ[3] ܗܘܐ ܘܡܘܕܐ ܠܐܠܗܐ.
ܐܦ ܗܘ ܣܒܐ ܚܕܝ[1]. ܘܡܘܕܐ ܠܐܠܗܐ[4] ܕܚܘܝ ܠܗ ܕܩܒܠ [1]ܠܬܝܒܘܬܗ. ܘܒܫܘܠܡܐ
ܕܫܢܬܐ[5] ܕܬܡܢܝܐ. ܢܦܩ ܡܢ ܥܠܡܐ. ܒܫܘܠܡܐ ܛܒܐ ܕܬܝܒܘܬܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ[1] ܕܣܒܐ ܐܒܪܗܡ ܥܠܡܝܐ ܚܒܝܫܐ܀[6]

ܬܘܒ ܬܫܥܝܬܐ ܬܡܝܢܝܬܐ. ܕܛܘܒܢܐ ܐܕܝ ܟܘܪܐܦܝܣܩܘܦܐ܀

ܕܟܠ ܐܢܫ ܓܠܐ ܕܡܠܚܐ ܠܐ ܣܢܝܩ ܠܗ ܗܘ ܠܗ ܬܒܠܐ ܠܬܒܠܝܢܘ. ܡܛܠ ܕܗܘ ܒܟܝܢܗ ܡܬܒܠܢܐ ܐܝܬܘܗܝ. ܘܕܐܡܪ ܐܚܪܢܐܝܬ. ܠܐ ܡܬܒܠܢܐ ܒܠܚܘܕ. ܐܠܐ ܡܠܝܚܐ ܒܟܝܢܗ. ܘܡܛܠܗܢܐ ܠܐ ܗܘ ܠܓܢܗ ܣܢܝܩ ܐܘ ܗܘ ܠܒܣܘܡܗ ܡܬܦܠܚ. ܐܠܐ ܣܢܝܩܝܢ ܕܢܬܬܒܠܘܢ ܒܗ ܫܪܟܐ ܕܡܐܟܘܠܬܐ ܐܚܪܢܝܬܐ ܦܟܝܗܬܐ. ܗܟܢܐ ܕܝܢ ܐܦ ܨܘܪܬܐ ܫܦܝܪܬܐ ܕܡܚܘܝܢ ܠܐܣܟܡܐ ܬܡܝܗܐ ܕܕܡܘܬܐ ܕܩܕܝܫܐ. ܠܐ ܠܗܘܢ ܣܢܝܩܝܢ

1. B ܟܠܗ ܡܢ ܠܬܚܘܡܘܗܝ ܘܠܐܚܪܢܐ. — 2. B ܠܬܚܘܡܘܗܝ ܕܝ ܚܕܪ. ܠܐ ܦܫܘ. — 3. B ܬܗܪ. — 4. B ܗܘܐ. — 5. B ܩܒܠ ܠܬܝܒܘܬܗ . ܘܒܫܘܠܡܐ ܫܢܬܐ. — 6. B om.

outside all its boundaries all round, not even the leaves remained upon the trees[1]. Then the boundaries of that village exulted, while they themselves made proclamation concerning the power of the prayers of the blessed Abraham, everyone being astonished and giving thanks to God. And the old man also rejoiced, and he gives thanks to God who had shown him that he accepted his repentance. And, at the end of the eighth year, he departed from the world in the good ending of repentance.

The history of the old man Abraham the layman, the recluse, is ended.

VIII. — Next the eighth history, of the blessed Addai the *chorepiscopus*.

It is patent to everyone that salt does not itself need a condiment, because by its own nature it is a condiment, and, to put it differently, not a condiment only, but salted by its nature; and accordingly it does not need itself or make use of itself, but all other insipid foods need to use it as a condiment. But also fair sketches which show the admirable form of the likenesses of the saints are not adapted for repetition to them, nor do they themselves need

1. Cf. p. 12, where a similar story is told

ܕܬܠܐܝܢ: ܐܘ ܗܕܝܢ ܕܠܐ ܗܠܝܢ ܡܣܬܢܩܝܢ. ܐܠܐ ܠܢ ܕܦܟܝܢ ܕܐܝܬܝܢ ܦܩܚܘܬ
ܡܢ ܠܡܐܟܘܠܬܐ ܡܬܒܥܐ ܡܠܚܐ ܕܬܫܥܝܬܗܘܢ ܕܩܕܝܫܐ. ܛܘܒܢܐ ܗܟܝܠ ܗܢܐ ܐܕܝ.
ܐܬܬܣܝܡ ܗܘܐ ܟܘܪ ܐܦܝܣܩܘܦܐ. ܒܕܝܪܐ ܕܩܪܝܬܐ ܕܡܬܩܪܝܐ ܦܪܕܝܣܐ. ܒܡܬܚܡܢܘܬܐ
ܕܐܪܡܢܝܐ ܕܐܬܪܘܬܐ * ܕܐܬܪܐ ܕܡܬܩܪܝܐ ܗܢܙܝܛ. ܘܫܦܝܪܐܝܬ ܕܝܢ ܕܟܘܪܐܦܝܣܩܘܦܘܬܐ * 30 r b.
ܙܒܢܐ ܣܓܝܐܐ ܡܕܒܪ ܗܘܐ ܫܘܠܛܢܐ ܒܟܠܗ ܕܚܠܬ ܐܠܗܐ. ܕܠܐ ܪܫܝܢ. ܟܕ ܠܡܣܟܢܐ
ܣܥܪ ܗܘܐ. ܘܒܝܬܡܐ ܝܨܦ ܗܘܐ. ܘܠܐܪܡܠܬܐ ܡܦܪܢܣ ܗܘܐ. ܘܠܩܠܝܪܘܣ ܕܒܥܕܬܐ
ܘܠܕܝܪܬܐ ܕܕܝܪܝܐ ܡܙܗܪ ܗܘܐ. ܟܕ ܡܬܟܪܟ ܗܘܐ ܘܡܙܗܪ ܘܡܠܦ. ܠܡܫܬܥܒܕܘ
ܐܢܫ ܐܢܫ ܠܬܫܡܫܬܗ ܕܢܦܫܗ ܕܠܐ ܡܘܡܐ ܩܕܡ ܐܢܫܐ. ܟܕ ܒܟܠܙܒܢ ܡܠܘܗܝ
ܗܠܝܢ ܗܘܝ ܠܘܬ ܟܠ ܐܢܫ. ܕܒܢܝ ܠܐ ܢܒܣܐ ܡܠܘܗܝ ܕܗܘ ܪܒܐ ܘܐܠܗܝܐ ܦܘܠܘܣ.
ܢܫܡܥ ܡܢܗ ܕܐܝܟ ܕܒܫܝܦܘܪܐ ܩܥܐ ܠܢ ܘܐܡܪ. ܒܢܝ ܙܒܢܐ ܗܘ ܐܚܪܝܐ. ܘܡܢ
ܗܕܐ ܠܡ ܡܫܬܘܕܥܝܢ ܚܢܢ ܕܙܒܢܐ ܗܘ ܐܚܪܝܐ. ܡܢ ܡܫܝܚܐ ܕܓܠܐ ܕܥܠܘ
ܒܢܢ. ܘܬܘܒ ܐܡܪ. ܕܡܛܝ ܠܗ ܚܪܬܐ ܕܟܠ. ܘܬܘܒ ܕܚܪܬܗܘܢ ܕܙܒܢܐ ܠܘܬܢ
ܡܛܝܐ. ܘܡܛܠ ܗܢܐ ܐܝܟ ܐܢܫܐ ܕܗܠܝܢ ܩܪܝܢ ܘܒܗܝܢ ܡܬܗܓܝܢ ܒܟܠ

these, but for us ourselves who are ⌜more insipid than food[1] the condiment of the stories of the saints is required. This blessed Addai then was *chorepiscopus* in a monastery in a village called Fardaisa[2], at the approach to the Armenian frontier in the district called Anzetene[3]; and he had fittingly wielded the authority of the chorepiscopate for a considerable time with all religious conduct without blame, visiting the poor, and caring for the orphans, and providing for the widows, and admonishing the clerical staff in the churches and the monastic convents, going about and warning and teaching each man to devote himself sincerely to his ministry without stain in the sight of men, while his words to every man were always these : « My sons, let us not despise the expressions of the great and divine Paul[4]. Let us hear from him that he cries to us as with a trumpet and says, 'My children, it is the last time. And from this we understand that it is the last time, from the false Christs who have come in among us'[5]; and again he says, 'The end of all things hath come near'[6], and again, 'The end of the times hath come near upon us'[7]. And for this reason, as men who read these things and meditate upon them always, let us conduct ourselves in the time of our

1. Or 'insipid of taste'. — 2. Sc. 'paradise'. — 3. Syr. 'Hanzit'. — 4. Sic syr. — 5. I John, II, 18 (loose citation). — 6. I Pet., IV, 7. — 7. I Cor., X, 11 (?).

[illegible]

sojourning with fear[1]; because 'the day of the Lord so cometh as a thief in the night'[2], and the day of vengeance has come near[3], and the day of requital that requites every man according to his deeds[4] is at hand; and for this reason 'wake yourselves righteously, and sin not'[5]. Keep the purity of your persons and of your souls, as well as that of your bodies; and wake and devote yourselves to the service of him who called you and by his grace brought you to his holy order, and appointed you to praise him, because he will cause you to live at his coming; not because he himself needs our praise, but this is the will of his gracious mercy, through the praise of him to give glory to us ». When therefore the rest of this blessed man's days he[6] had spent in such warnings and in such earnest care toward every man, suddenly the smoke of the heretical persecution that had been exhaled over the whole empire reached him, and those who had been made fervent labourers for the impiety of the synod of Chalcedon directed their steps to him as a chief and leader and man of eminence, requiring him to go to the man who held the authority in his metropolis[7], and make concord with him, and accept communion in his apostasy; and, if on the other hand he did not do so, to be

2. I Thess., v. 2. — 3. Is., LXIII. 5 (?). — 4. Matth., XVI. 27. — 5. I Cor., XV. 34.
…braham of Amida.

ܐܦ ܕܝܢ ܐܠܐ ܢܬܬܕܪܐ ܠܐܟܣܘܪܝܐ. ܗܘ ܕܝܢ ܩܕܝܫܐ ܟܕ ܗܠܝܢ ܫܡܥ. ܚܕܝ. ܘܦܢܝ
ܠܗܘܢ ܦܬܓܡܐ ܟܕ ܐܡܪ. ܕܡܢܘ ܐܪܐ ܗܘ ܕܠܐ ܡܩܒܠ ܠܢܦܫܗ ܐܝܟ ܕܣܒܪܝܢ
ܐܢܬܘܢ ܟܠ ܡܢ ܕܐܝܬ ܒܗ ܗܘܢܐ.· ܐܟܣܘܪܝܐ ܕܥܡ ܡܫܝܚܐ. ܡܫܝܚܐ ܠܡ ܟܕ ܓܝܪ
ܕܡܫܝܚܐ ܠܐܟܣܘܪܝܐ ܡܢܟܘܢ ܡܬܬܕܪܐ.· ܐܦ ܚܢܢ. ܦܝܫ ܢܬܬܕܪ ܠܢ ܕܡܢܟܘܢ ܢܬܬܕܪܐ * 30 v b.
ܡܢܟܘܢ. ܘܠܐ ܟܕ ܥܡܟܘܢ ܢܗܘܐ ܟܦܘܪܐ.· ܡܢܗ ܢܬܬܕܪܐ.. ܟܕ ܗܟܝܠ ܫܡܥܘ ܗܠܝܢ
ܓܒܪܐ ܕܐܫܬܕܪܘ ܠܘܬܗ: ܡܢܗ ܗܠܝܢ ܫܡܥܘ.· ܘܪܬܚܘ ܒܪܘܓܙܐ ܪܒܐ ܡܬܚܡܬܝܢ
ܗܘܘ ܥܡܗ. ܟܕ ܡܓܙܡܝܢ ܘܐܡܪܝܢ.· ܛܝܒ ܢܦܫܟ. ܕܐܝܟ ܦܘܣܩܢܟ ܐܦܢܝܬܐ. ܡܛܠ
ܕܗܪܟܐ ܠܐ ܚܝܐ ܐܢܬ.· ܐܠܐ ܐܢ ܫܠܡܬ ܐܢܬ ܘܩܒܠܬ ܐܢܬ ܐܝܟ ܦܘܩܕܢܐ
ܕܡܠܟܐ. ܗܘ ܕܝܢ ܟܕ ܗܠܝܢ ܫܡܥ.· ܓܚܟ ܒܗܘܢ. ܘܐܡܪ. ܕܐܠܘ ܟܝ ܐܬܩܪܝ
ܡܠܟܐ ܕܦܩܕ ܗܘܐ ܠܝ ܐܝܟ ܕܠܣܗܕܐ ܩܕܝܫܐ ܠܡܕܒܚܘ: ܡܛܠ ܦܘܩܕܢܗ
ܡܦܝܣܝܢ ܗܘܝܬܘܢ ܠܝ [1]ܕܐܫܬܡܥ ܠܗ[1] ܡܛܠ ܕܡܠܟܐ ܗܘ: ܘܐܕܒܚ ܠܦܬܟܪܐ.[2]
ܗܝܕܝܢ ܩܡ ܛܘܒܢܐ ܠܩܘܒܠܗܘܢ ܘܟܢܫ ܠܒܢܝ ܕܝܪܗ.· ܘܡܠܠ ܥܡܗܘܢ
ܣܓܝܐܬܐ ܟܕ ܐܡܪ.· ܕܟܠܢܫ ܢܙܕܗܪ ܒܢܦܫܗ. ܘܢܣܒ ܚܘܛܪܗ ܘܢܦܩ ܟܕ ܐܡܪ.
ܠܐ ܬܣܒܪܘܢ ܠܟܘܢ ܕܐܠܘ ܟܠܗ ܥܠܡܐ ܩܢܐ ܗܘܝܬ.· ܝܬܝܪ ܗܘܐ ܠܝ ܡܢ ܗܝܡܢܘܬܐ

1. In erasure. — 2. Ms. with points ⁖.

driven into exile (ἐξορία). But the saint on hearing these things rejoiced; and he answered them, saying : « Who then (ἄρα) is there, pray, who will not take upon himself as you suppose (everyone who has sense in him) exile (ἐξορία) with Christ? Now that Christ is being driven into exile (ἐξορία) by you, would that we also may be banished by you rather than by becoming renegades with you be banished by him ». When therefore the men who had been sent to him heard these things from him, they went on uttering great menaces against him in great wrath, threatening and saying, « Prepare yourself to meet a fate that is in accord with your assertion; since you shall not live here longer, unless you make concord and signify acceptance according to the king's order ». But he, when he heard these words, laughed at them, and said : « If, pray, there had happened to be a king who ordered me to sacrifice like the holy martyrs, would you on account of his order have urged me to obey him because he was king, and sacrifice to idols? » Then the blessed man arose before them and gathered the inmates of his convent together, and spoke many words with them, saying, « Let every man beware ». And he took his staff and went out, saying : « Think not to yourselves that, if I possessed the whole world, it would be more to me

ܫܪܝܪܬܐ ܕܒܡܫܝܚܐ. ܗܐ ܐܦ ܠܐ ܠܚܡܐ ܠܝܘܡܐ ܢܣܒܬ ܟܕ ܡܬܛܪܕ ܐܢܐ. ܡܢ
ܗܢܐ ܟܠܗ ܪܗܛܐ ܕܡܢ ܛܠܝܘܬܝ ܪܗܛܬ ܘܠܐܝܬ ܘܟܢܫܬ. ܛܒ ܗܘ ܠܝ ܓܝܪ
ܕܐܡܘܬ ܐܦܢܐ. ܘܠܐ ܕܐܢܫ ܫܘܒܗܪܝ ܕܒܡܪܢ ܝܫܘܥ * ܡܫܝܚܐ ܢܣܪܩ. ܘܗܟܢܐ
ܫܢܝ ܘܣܠܩ ܠܛܘܪ̈ܐ ܥܫܢ̈ܐ ܘܡܬܥܠܝ̈ܐ. ܕܒܡܕܢܚܗ ܕܐܬܪܐ ܗܘ[1]: ܗܠܝܢ ܕܚܝܘܬܐ
ܪ̈ܘܪܒܬܐ ܒܠܚܘܕ ܡܫܬܟܚܢ ܒܗܘܢ ܡܛܠ ܚܣܝܢܘܬܗܘܢ. ܘܗܘܐ ܬܡܢ ܙܒܢܐ ܣܓܝܐ.
ܟܕ ܡܬܬܪܣܐ ܒܥܩܪ̈ܐ. ܘܒܐܬܐ ܒܡܥܪ̈ܐ. ܘܡܬܟܪܟ ܘܡܨܠܐ. ܘܒܟܐ ܠܐܡܪ̈ܘܗܝ ܕܥܢܐ
ܬܡܝܡܬܐ ܕܡܫܝܚܐ. ܕܐܝܟܢܐ ܢܦܠܘ ܒܐܝ̈ܕܝ ܕܐ̈ܒܐ ܚܪ̈ܝܡܐ ܒܝܫ̈ܐ. ܘܡܢ ܒܬܪ
ܙܒܢܐ ܣܓܝܐ. ܐܬܚܙܝ ܛܘܒܢܐ ܠܐܢܫܐ. ܘܐܫܬܡܥܬ ܛܒܗ. ܘܐܦ ܒܢ̈ܝ ܕܝܪܗ ܒܥܠܘܗܝ
ܒܚܦܝܛܘܬܐ ܒܥܘܗܝ. ܘܐܫܟܚܘܗܝ. ܘܝܠܦ ܡܢܗܘܢ ܕܡܢܐ ܗܘܐ. ܡܛܠ ܕܡܢ ܕܚܙܘ
ܗܠܝܢ ܕܪܕܦܝܢ ܗܘܘ ܕܐܦ ܗܘ ܫܢܝ. ܠܐ ܐܬܒܛܠܘ ܣܓܝ ܥܠ ܕܝܪܗ. ܐܠܐ ܒܙܘܗ
ܡܢܗ ܟܠܡܐ ܕܐܫܟܚܘ. ܘܫܒܩܘܗ. ܘܟܕ ܗܠܝܢ ܝܠܦ. ܦܩܕ ܗܘܐ ܠܗܘܢ. ܕܢܦܪܢܣܘܢ
ܠܡܣܟܢ̈ܐ ܘܠܝ̈ܬܡܐ ܘܠܐܪ̈ܡܠܬܐ. ܡܢ ܗܘ ܫܪܟܐ ܕܦܫ ܠܗܘܢ. ܗܘ ܕܝܢ ܡܛܠ

1. Erased ܗ follows.

than the true faith in Christ. Lo! I have not taken even bread for the day now that I am expelled from all this course of life in which I have run and laboured and gathered[1] from my youth. It is better for me to die than that anyone should make my boast in our Lord Jesus Christ vain[2] ». And so he departed and went up to the rugged towering mountains that are in the east of that district, in which nothing except great beasts is to be found on account of their inaccessibility; and he was there for a considerable time supporting himself on roots, and passing the nights in caves, and going about and praying, and weeping for the sheep of Christ's innocent flock, how they had fallen into the hands of malignant apostate wolves. And, after a considerable time, the blessed man was seen by certain men, and news of him was heard; and the inmates of his monastery also sought for him carefully, and they discovered him; and he learned from them what had happened; because, after those who were conducting the persecution had seen that he himself had departed, they did not trouble themselves much about his monastery, but took all the plunder that they could from it, and left it. And, when he learned these things, he continued enjoining them to provide for the poor and the orphans and the widows out of the remnant that had been left to them. But he, on account of the ruggedness of the mountains and

1. Spiritual profit? — 2. II Cor., ix, 3

ܒܣܘܓܐܐ ܕܬܠܓܐ ܘܣܝܟܘܬܐ ܕܠܐܚܝܐ ܕܚܦܝܢ ܕܠܐ ܡܫܚܬܐ. ܢܚܬ ܠܣܒܪܐ ܕܩܘܪܝܬܐ ܚܕ
ܕܒܗܘܢ ܒܛܘܪܐ ܗܠܝܢ ܐܝܬ ܗܘܐ ܝܬܝܒܐ ܗܘܐ. ܘܥܒܕ ܗܘܐ ܠܗ ܩܠܝܬܐ. ܘܬܡܢ
ܡܫܬܐܐ ܗܘܐ. ܡܢ ܒܬܪ ܕܝܢ ܚܡܫ ܫܢܝܢ. ܕܗܟܢܐ ܕܒܪ ܗܘܐ ܟܕ ܡܬܝܨܦ ܒܦܘܪܢܣܐ
ܕܡܣܟܢܐ. ܐܬܡܣܟܢ ܕܝܪܗ. ܘܟܕ ܝܕܥ ܕܝܠܗ ܕܡܢ ܥܣܪ ܙܒܢܝܢ ܕܝܬܝܪ * ܐܬܒܙܙ: ܘܠܝܬ * 31 r° b.
ܗܘܐ ܒܗ ܡܕܡ ܠܦܘܪܢܣܐ ܕܡܣܟܢܐ ܐܝܟ ܕܡܢ ܩܕܝܡ. ܘܡܬܥܝܩ ܗܘܐ ܛܘܒܢܐ
ܘܡܬܐܠܨ ܡܛܠ ܟܦܢܐ ܘܡܬܐܠܨܐ ܕܠܝܬ ܗܘܐ ܠܗܘܢ ܕܐܝܟܢܐ ܢܬܦܪܢܣܘܢ: ܘܬܘܒ
ܒܢܝ ܕܝܪܗ ܐܦ ܗܢܘܢ ܗܘܘ ܒܣܢܝܩܘܬܐ. ܗܝܕܝܢ ܐܬܪܥܝ ܕܡܟܝܠ ܠܝܬ ܠܝ
ܦܘܪܢܣܐ ܡܢ ܚܕ ܡܢ ܕܘܟܝܢ ܠܦܘܪܢܣܐ ܕܐܚܝ. ܐܠܐ ܕܐܬܘܢ ܛܘܒܢܐ ܘܢܥܒܕܘܢ
ܟܪܡܐ ܒܗܠܝܢ ܛܘܪܐ. ܘܢܗܘܐ ܠܗܘܢ ܦܘܪܢܣܐ ܘܠܡܣܟܢܐ. ܘܗܕܐ ܗܘܐ ܠܐ ܫܘܚܪ.
ܐܠܐ ܟܕ ܐܬܘ ܠܘܬܗ ܐܡܪ ܠܗܘܢ. ܘܫܦܪܐ ܠܗܘܢ ܡܠܬܐ ܗܕܐ. ܘܐܝܬܝܘ ܐܢܫܐ
ܘܚܦܪܘ. ܘܢܨܒܘ ܬܡܢ ܒܫܢܬܐ ܩܕܡܝܬܐ ܐܝܟ ܥܣܪܝܢ ܐܠܦܝܢ. ܘܗܟܘܬ ܐܦ
ܒܬܪܬܝܢ ܘܒܬܠܬ. ܘܐܬܩܢ ܟܪܡܐ ܒܛܘܪܐ. ܘܢܦܩ ܛܒܐ ܒܟܠ ܕܘܟ. ܕܕܝܪܐ ܦܠܢܝܬ
ܡܠܝܗ ܠܛܘܪܐ ܟܪܡܐ. ܘܡܟܝܠ ܒܗ ܚܡܫ ܫܢܝܢ ܐܘ ܫܬ. ܗܘܐ ܚܡܪܐ ܕܠܐ

the unbounded amount of snow that covered them, went down to the neighbourhood of a certain hamlet that was situated among these same mountains, and made a cell for himself, and there he used to pass the winter. But after five years during which he had lived in this manner, busying himself about providing for the poor, his monastery was brought to indigence; and, when he knew that it had been plundered more than ten times, and no longer contained provision for the needy as before, and the blessed man was grieved and distressed on account of the starving and distressed persons for whom there was no method of providing, and further the inmates of his monastery also were pressed by want, then he considered « There is no longer any quarter from which it is possible for me to provide for my brethren, except that the blessed men should come and make a vineyard in these mountains, and it will be a provision for them and for the needy ». And this he did not delay to carry out; but when they came to him he spoke to them, and this suggestion pleased them. And they brought men and dug; and there in the first year they put in about twenty thousand[1], and a like number also in the second, and the third; and the vineyard reached a great size on the mountains. And the news went out everywhere « Such-and-such a monastery has covered the mountains with vineyards »; and hence within five or six years so much wine was produced that they could not find vessels

1. Sc. vines.

ܐܦܣܩ ܕܢܣܒܘܢܝܗܝ. ܘܡܛܠ ܕܩܪܝܒܐ ܕܩܦܘܕܘܩܝܐ ܐܬܪܐ ܠܗܠܝܢ. ܘܗܠܝܢ
ܓܒܪܐ ܠܣܘܪܝܐ ܢܦܩܝܢ ܗܘܘ ܘܙܒܢܝܢ ܚܡܪܐ. ܐܪܓܫܘ ܒܗ ܒܕܘܟܬܐ ܕܩܪܝܒܐ
ܗܘܐ ܠܗܘܢ. ܘܡܢ ܗܝܕܝܢ ܐܬܥܝܕܘ ܠܡܦܩ ܠܬܡܢ ܦܠܓܝܢ ܦܠܓܝܢ. ܘܠܡܙܒܢ.
* 31 v° a. ܘܡܟܝܠ ܫܘܦܣܩܗܘܢ ܕܩܕܝܫܐ ܐܕܝ * ܕܐܬܪܝܢ ܗܘܘ ܠܗ: ܣܓܝ ܗܘ ܕܠܝܬ ܗܘܐ
ܠܐܝܕܘܗܝ ܕܢܦܪܘܣ ܠܡܣܟܢܐ. ܡܬܢܝܚܝܢ ܗܘܘ ܠܗ. ܟܕ ܡܫܕܪ ܗܘܐ ܡܢ ܐܪܒܥܝܢ
ܘܡܚܡܫܝܢ. ܘܟܠ ܟܡܐ ܕܥܐܠ ܗܘܐ (ܡܢ)[1] ܟܪܡܐ ܗܘ ܕܝܕܝܥܐ. ܘܙܒܢ ܡܐܢܐ
ܘܡܦܠܓ ܠܚܫܝܚܐ. ܘܗܟܢܐ ܐܦ ܚܛܐ ܘܡܫܚܐ. ܘܨܒܘܬܐ ܣܓܝܐܬܐ. ܕܐܠܐ ܐܢ
ܠܦܘܠܚܢܐ ܕܝܠܗ ܕܟܪܡܐ. ܡܕܡ ܡܕܡ. ܠܐ ܫܒܩ ܗܘܐ: ܕܠܐ ܡܦܪܢܣ ܗܘܐ
ܠܗ ܟܠ ܐܝܟܢܐ. ܘܗܟܢܐ ܒܦܘܠܚܢܐ ܗܢܐ ܫܢܝܐ ܥܣܪܝܢ ܘܚܡܫ ܫܡܠܝ ܠܗ.
ܟܕ ܠܐ ܠܥܡܪܐ ܢܚܬ ܗܘܐ. ܘܠܐ ܒܛܠܬܐ ܗܕܐ ܦܫܝܥ ܗܘܐ. ܘܠܐ ܐܝܟ ܕܐܬܐ ܒܢܝ
ܐܢܫܐ ܚܙܝܢ ܗܘܘ ܠܗ. ܐܠܐ ܫܩܝܠ ܗܘܐ ܫܒܛܗ ܟܠܗ ܝܘܡܐ. ܘܡܬܟܪܟ ܒܝܬ
ܢܚܠܐ ܘܦܥܪܐ ܘܒܝܬ ܐܝܠܢܐ. ܘܒܪܟ ܗܘܐ ܘܡܨܠܐ ܘܒܟܐ. ܟܕ ܢܛܪ. ܕܠܐ ܐܢܫ
ܢܥܒܪ ܒܬܪܗ ܘܢܫܟܚܝܘܗܝ. ܘܗܟܢܐ ܒܥܕܢ ܪܡܫܐ. ܪܕܐ ܗܘܐ ܠܕܘܟܬܐ ܚܕܐ

1. Ms. om.

to contain it. And, since the region of Cappadocia was close at hand, and these men[1] used to go out as far as Syria and buy wine, they became aware of the place that was close to them, and from that time it became their habit to go out thither in companies and buy; and thenceforth the anxieties of the holy Addai that had been troubling him because he had nothing in his possession wherewith to provide for the poor were much relieved, since he would send from forty and fifty *denarii*, and as many as came in from[2] that vineyard, and buy clothes and distribute them to the needy, and similarly also corn and oil, and many articles; so that, except what was needed for the cultivation of the vineyard itself, he left nothing whatever that he did not liberally bestow upon the distressed persons. And thus he completed twenty-five years in this occupation, while he did not go into the cultivated territory or neglect this business, nor did men see him casually, but he would carry his staff the whole day, and go about among the gullies and ravines and among the trees, and would kneel and pray and weep, taking care that no one should pass behind him and surprise him; and so at evening-time he would betake himself to a certain place that he had secretly

1. [illegible] ppadocians. — 2. Ms. om.

ܕܥܒܝܕܐ ܗܘܐ ܠܗ ܒܥܒܕܐ. ܘܗܘ ܕܡܫܡܫ ܗܘܐ ܠܗ ܡܬܐܪܥ ܗܘܐ ܠܘܬܗ. ܘܡܘܕܥ
ܠܗ ܕܐܢ ܐܢܫ ܢܦܩ ܒܒܥܬܗ. ܘܗܟܢܐ ܐܦ ܒܬܠܓܐ ܘܒܩܘܪܫܐ ܥܒܕ ܗܘܐ. ܐܝܟܢܐ
ܕܠܐ ܢܬܚܙܐ ܠܒܢܝܢܫܐ. ܐܠܐ ܦܩܝܕ ܗܘܐ ܠܗ ܕܟܠ ܕܐܬܐ ܢܬܩܒܠ ܘܢܬܬܢܝܚ
ܘܢܐܙܠ. ܐܝܟܢܐ ܕܐܦ ܒܙܒܢܐ ܚܕܐ ܘܬܪܬܝܢ * ܣܠܩܬ ܠܛܘܪܐ ܗܠܝܢ ܠܡܚܙܝܗ * 31 v° b.
ܠܛܘܒܢܐ. ܘܒܨܒܝܢܗ ܠܐ ܚܙܝܬܗ. ܚܕܐ ܕܝܢ ܙܒܢ ܡܛܠ ܕܝܕܥ ܗܘܝܬ ܫܥܬܐ ܕܒܗ
ܙܘܥܗ. ܕܒܪܬ ܠܝ ܚܕ ܡܢ ܐܚܐ ܥܡܝ. ܘܒܪܡܫܐ ܐܙܠܢ ܠܗܘ ܕܘܟܬܐ ܗܘ.
ܘܡܛܠ ܕܒܥܒܐ ܕܐܝܠܢܐ ܣܓܝܐܐ ܐܝܬ ܗܘܐ ܬܡܢ. ܐܡܪܬ ܠܐܚܐ ܕܥܡܝ. ܢܬܒ
ܠܢ ܒܝܢܬ ܐܝܠܢܐ ܗܠܝܢ. ܘܢܣܘܟܐ ܠܣܒܐ. ܕܐܦܫܪ ܕܐܬܐ ܘܡܬܐܚܕ ܠܢ.
ܘܢܣܒ ܡܢ ܒܘܪܟܬܗ. ܘܟܕ ܚܢܢ ܝܬܒܝܢ ܗܘܝܢ. ܗܐ ܗܘ[1] ܐܬܐ ܩܠܐ ܕܪ̈ܓܠܘܗܝ
ܘܕܢܫܡܬܗ ܕܢܚܬ ܡܢ ܛܘܪܐ. ܘܟܕ ܚܙܝܢܗܝ ܡܢ ܪܘܚܩܐ. ܝܬܝܪܐܝܬ ܡܛܫܝܢ
ܗܘܝܢ. ܕܠܡܐ ܢܚܙܐ ܠܢ ܘܢܗܦܘܟ ܠܗ. ܗܘ. ܕܐܦ ܓܕܫܬ. ܘܟܕ ܐܝܟ ܕܦܠܓܘܬ
ܦܕܢܐ ܩܪܒ ܡܢܢ: ܟܕ ܠܐ ܚܙܘܐ ܘܠܐ ܪ̈ܓܫܐ ܕܡܛܝܬܢ ܠܘܬܗ. ܐܝܟ ܗܘ ܕܪܝܚ
ܪܝܚܢ ܗܘܐ. ܐܬܟܠܝ ܠܗ ܘܩܡ ܟܕ ܡܣܟܐ ܙܒܢܐ ܣܓܝܐܐ. ܟܕ ܚܢܢ ܠܐ ܩܡܢ ܘܠܐ

1. Ms. ܘܗܘ.

made, and the man who attended him would meet him, and inform him in case anyone had come out to look for him. And thus he would do even in snow and frost, in order that he might not be seen by men; but he had given orders that everyone who came should be received and refreshed and go; so that in fact on one and two occasions I went up to these mountains to see the blessed man, and I did not see him with his consent. But on one occasion, because I knew the hour of his arrival, I took one of the brethren with me, and at eventide we betook ourselves to that place; and, as there was a thicket of many trees there, I said to the brother who was with me : « Let us sit down among these trees, and lie in wait for the old man; since perhaps he will come and we shall catch him, and obtain his blessing ». And, while we on our part were sitting down, lo! there comes the sound of his feet and of his breath as he was coming down from the mountain; and, when we saw him in the distance, we kept ourselves hidden all the more, lest he should see us and turn back; as in fact happened. When he had approached to about half a furrow's length[1] from us, though neither the sight of us nor the perception of our presence reached him, as if he scented the smell of us, he checked himself and halted, waiting a long time, while we on our side did not stand up and were not seen by him; and, as if he had become

1. See p. 112, n. 2.

ܡܬܝܕܥܝܢ ܗܘܝܢ ܠܗ. ܘܐܝܟ ܗܘ ܕܒܪܘܚܗ ܐܪܓܫ ܒܢ. ܡܚܕܐ ܐܝܟ ܚܝܘܬܐ ܒܪܐ
ܣܛܝܐ ܗܘܐ ܠܗ. ܘܣܡ ܕܢܐܙܠ ܒܦܐܘ̈ܗܝ ܕܛܘܪܐ ܒܪܗܛܐ. ܘܟܕ ܚܙܝܬ ܕܪܗܛ ܣܒܐ
ܩܥܝܬ. ܕܫܒܘܩ ܠܢ ܐܒܐ. ܘܨܠܝ ܥܠܝܢ. ܘܕܠܐ ܢܥܝܩܝܘܗܝ ܘܢܟܝܘܗܝ ܠܐ ܪܕܦܢ
* 32 r a. ܒܬܪܗ. ܘܗܟܢܐ ܥܠܢ ܘܒܬܢ. ܘܠܐ ܐܬܡܛܝܢ ܠܚܙܬܗ ܕܩܕܝܫܐ. ܬܘܒ ܕܝܢ ܐܝܟ
ܦܡ ܕܬܐܒ ܗܘܐ ܪܥܝܢܝ ܡܢ ܟܠ ܦܘܪܣ ܠܡܪܗܛ ܘܠܡܥܡܠܘ ܒܬܪ ܐܬܓܪܘܬܐ
ܛܒܬܐ ܘܡܝܩܪܬܐ ܕܒܘܪܟܬܗ ܕܣܒܐ. ܠܐ ܡܪܦܝܐ ܗܘܝܬ ܘܠܐ ܗܟܢܐ. ܐܠܐ ܘܒܬܪ ܙܒܢܐ
ܬܘܒ. ܬܪܨܬ ܠܛܘܪ̈ܐ ܗܠܝܢ. ܟܕ ܫܩܠܬ ܐܦ̈ܝ. ܘܕܝܢܬ ܠܗܠܝܢ ܬܪ̈ܝܢ ܝܪ̈ܚܝܢ ܐܢ ܐܗܘܐ
ܗܪܟܐ. ܠܐ ܐܥܒܪ ܡܢ ܛܘܪ̈ܐ ܗܠܝܢ[1] ܥܕܡܐ ܕܐܬܒܪܟ ܡܢ ܥܒܕܐ ܕܐܠܗܐ. ܟܕ ܠܡܪܢ
ܡܦܝܣ ܐܢܐ. ܕܢܬܠ ܠܝ ܡܘܗܒܬܐ ܗܕܐ. ܘܒܛܗܪܐ ܕܒܡܨܥܬ ܝܘܡܐ. ܚܙܝܢ
ܠܣܒܐ ܕܥܒܪ ܗܘܐ ܒܕܘܟܬܐ ܚܕܐ ܕܪܚܝܩܐ ܡܢ ܪܘܚܩܐ. ܘܢܚܬ ܡܢ ܛܘܪܐ ܠܛܘܪܐ. ܡܛܠ
ܕܦܣܩܐ ܐܝܬ ܗܘܐ ܒܡܨܥܬܐ. ܘܢܛܪܢ ܢܦܫܢ ܕܠܡܐ ܢܚܙܢ ܘܢܥܪܘܩ. ܘܡܛܠ
ܕܫܪܒܐ ܥܙܝܙܐ ܕܛܗܪܐ ܗܘܐ. ܩܡ ܘܨܠܝ. ܘܒܬܪ ܟܢ ܒܪܟ. ܘܩܡ ܗܘܐ ܘܦܫܛ ܐܝ̈ܕܘܗܝ
ܠܫܡܝܐ ܟܕ ܡܬܦܫܛ ܗܘܐ ܒܕܡܘܬܐ ܕܨܠܝܒܐ. ܘܗܘܐ ܟܕ ܐܓܪ ܙܒܢܐ ܣܓܝܐܐ ܥܕܡܐ ܠܐܦ̈ܝ

1. Corr. from ܠܛܘܪܐ ܗܠܝܢ

aware of us in his spirit, he thereupon like a wild beast turned aside, and set his face to go down the mountain-side at a run. When I saw that the old man was running, I cried out : « Forgive us, father, and pray for us ». And, in order not to vex and annoy him, we did not pursue after him; and so we went in and passed the night, and we did not obtain a sight of the saint. But again, inasmuch as my mind was ardently bent on running and labouring after the good and precious merchandise of the old man's blessing at all costs, even so I was not remiss in the matter, but also after a time again I directed my steps to these mountains, having determined, « If I am here as much as two months, I will not depart from these mountains until I am blessed by the bondman of God », entreating our Lord to grant me this gift. And at noontide in the middle of the day we saw the old man passing over a certain clear space some distance off, and coming down from peak to peak, because there was a gap between; and we kept ourselves close lest he should see us and run away. And, because intense noonday heat prevailed, he stood and prayed, and next he knelt down, and he stood up and stretched out his hands to heaven, expanding himself in the form of a cross; and he continued for a long time until about the ninth hour[1], and then he sat down

1. This must appy. be 3 P. M., but in other places the hours seem to be reckoned from midnight and noon; see p. note on ch. 13.

ܠܗܘ ܩܠܝܠ. ܘܟܕ ܚܙܝܢ ܠܗ ܕܢܬܢܝܚ ܩܠܝܠ. ܢܚܬ ܕܝܢ ܗܘ ܠܢܚܠܘܬܗ[1]
ܕܝܬܒ ܕܢܬܢܝܚ. ܢܚܬܢ ܒܢܚܠܐ ܚܕ ܥܡܝܩܐ. ܘܐܙܠܢ ܥܕܡܐ ܕܠܩܘܒܠܗ
ܕܛܘܒܢܐ ܡܛܝܢ. ܘܗܟܢܐ ܡܢ ܫܠܝܐ ܫܟܚܢ ܘܠܒܟܢܝܗܝ. ܟܕ ܕܝܢ ܚܙܐ ܠܢ
ܐܬܕܘܕ. ܐܝܟ ܕܡܢ ܚܙܬܐ ܕܐܪܝܐ ܡܕܡ ܕܡܢ ܫܠܝܐ ܡܬܬܙܝܥ* ܐܢܫ. ܘܟܕ ܕܚܪ *32 r° b.
ܗܪܟܐ ܘܗܪܟܐ ܘܚܙܐ ܕܠܝܬ ܦܘܠܛܢܐ. ܩܡ ܘܩܒܠܢ ܠܢ. ܘܥܒܕ ܨܠܘܬܐ. ܘܩܡ ܫܐܠ[2]
ܟܕ ܐܡܪ. ܕܡܢ ܐܝܟܐ ܐܬܝܬܘܢ ܠܗܪܟܐ ܛܘܒܢܐ ܠܛܘܪܐ ܗܢܐ. ܚܢܢ ܕܝܢ ܡܬܟܫܦܝܢ
ܗܘܝܢ ܠܗ. ܕܢܬܒ ܩܠܝܠ. ܗܘ ܕܝܢ ܠܐ ܐܬܛܦܝܣ ܕܢܬܒ. ܐܝܟ ܕܠܐ ܢܬܥܪܩܠ
ܠܐܪܘܟܐ ܫܘܥܝܐ ܕܥܡ ܒܢܝ ܐܢܫܐ. ܐܠܐ ܐܡܪ ܗܘܐ ܠܢ. ܕܙܠܘ ܠܕܝܪܐ ܘܐܬܢܝܚܘ
ܬܡܢ. ܘܐܢܐ ܗܐ ܐܬܐ ܐܢܐ ܡܚܕܐ. ܘܟܕ ܫܘܪ̈ܝܐ ܣܓܝܐܐ ܕܡܠܠܐ. ܗܘ ܗܕܐ ܚܦܛ
ܗܘܐ ܠܢ. ܕܢܐܙܠ ܠܕܝܪܐ. ܐܝܟ ܗܘ ܕܠܡ ܕܢܬܢܝܚ. ܕܒܫܘܪܐ ܐܡܝܢܐ ܕܢܥܪܘܩ
ܡܢܢ. ܐܢܐ ܕܝܢ ܐܝܟ ܕܐܣܬܟܠܬ ܒܨܒܝܢܗ ܐܡܪܬ ܠܗ. ܕܠܡܢܐ ܐܒܘܢ ܐܢܬ
ܡܢܢ ܥܪܩ. ܬܒ ܡܠܠ. ܘܒܝܐܐ ܠܢ ܒܡܠܐ ܕܚܘܒܟ. ܘܙܪܘܥ ܙܪܥܐ ܛܒܐ
ܒܡܫܡܥܬܢ. ܐܦ[3] ܐܢ ܕܝܠܢ ܛܘܗܡܐ ܐܟܝܢܐ. ܘܥܩܪܐ ܘܠܐ ܡܦܠܚܐ. ܗܘ

1. Ms. ܢܚܠܘܬܗ. — 2. Ms. ܫܐܠ. — 3. Ms. ܐܦ.

to rest for a short time. But we, when we saw that he had sat down to rest, came down by a certain deep gully, and went on until we arrived opposite the blessed man; and thus we suddenly came up and caught him. But when he saw us he was thunderstruck, as a man is frightened by the sudden sight of some lion; and, after he had looked this way and that and seen that there was no escape, he stood up and received us, and made a prayer. And he stood and asked, saying, « Whence have you come hither, blessed men, on this mountain? » We continued entreating him to sit down for a little time; but he did not consent to sit down, in order that he might not be involved in a long conversation with human beings; but he continued saying to us, « Go to the monastery and rest there, and lo! I will myself come at once ». And, after we had begun many sentences, he continued urging this upon us, to go to the monastery, in order (as he professed) to rest, which was only that he might escape from us. But I, inasmuch as I divined his purpose, said to him : « Why, our father, do you run away from us? Sit down and speak, and console us with ⌜your affectionate words[1], and sow good seed in our ears, even if[2] our own soil is ungrateful, and barren and unculti-

1. Or take ܚܘܒܟ as a title, and render 'the words of your affection'. — 2. Ms. om.

ܕܝܢ ܚܪ ܒܢ ܘܐܡܪ. ܐܪܐ ܠܡܐ ܗܘ ܕܪܒ ܡܢ ܝܫܘܥ ܐܚܪܢܐ ܒܥܝܢܢ ܕܢܡܠܠ ܥܡܢ
ܐܘ ܕܢܪܬܐ ܠܢ. ܘܐܢ ܠܗ ܠܐ ܡܫܬܡܥܝܢ ܚܢܢ. ܐܦܠܐ ܐܢ ܐܢܫ ܡܢ ܡܝܬܐ
ܢܩܘܡ ܘܢܡܠܠ ܢܫܬܡܥ ܠܗ. ܗܫܐ ܠܟܘ. ܙܠܘ ܠܟܘܢ ܘܐܬܬܢܝܚܘ. ܘܐܬܐ ܐܢܐ.
*32 v° a. ܘܡܡܠܠܝܢܢ. ܐܢܐ ܕܝܢ ܐܝܟ ܕܝܕܥ ܗܘܝܬ ܨܒܝܢܗ ܐܬܚܫܒܬ. * ܕܡܛܠ ܗܕܐ
ܕܡܬ[ܢ]ܝܚ ܠܗ ܠܛܘܒܢܐ. ܕܚܠܝܢ ܗܘܝܢ … ܘܗܟܢܐ ܢܦܠܢ ܩܕܡܘܗܝ
ܘܐܦܝܣܢܝܗܝ ܕܢܒܪܟ ܠܢ. ܘܢܙܘܕ ܠܢ ܒܨܠܘܬܗ ܩܕܝܫܬܐ. ܗܘ ܕܝܢ ܟܕ ܫܪܐ ܠܢ.
ܐܡܪ ܠܢ. ܕܐܢܬܘܢ ܨܠܘ ܥܠܝ ܟܦܘܪܐ. ܕܠܟܘܢ ܕܝܢ. ܗܘ ܚܦܝܛܘܬܟܘܢ ܡܘܕܥܐ
ܥܠ ܢܛܝܬܐ ܕܨܒܝܢܟܘܢ. ܕܐܠܗܐ ܢܚܠܛ ܨܒܝܢܗ ܒܨܒܝܢܟܘܢ. ܘܢܥܒܕ ܨܒܝܢܟܘܢ
ܨܒܝܢܗ. ܨܠܘ ܥܠܝ. ܘܗܟܢܐ ܦܪܫܢ ܚܢܢ. ܘܠܐ ܬܘܒ ܠܛܘܒܢܐ ܠܐ ܚܙܝܢ. ܣܦܩܐ
ܕܝܢ ܠܒܘܝܐܢ ܘܠܬܘܕܝܬܐ ܕܐܠܗܐ ܕܡܢܢ ܒܟܠ ܙܒܢ. ܗܕܐ ܚܕܐ ܙܒܢܬܐ
ܕܠܐ ܐܬܓܠܙܢ ܡܢ ܡܘܬܪܐ ܕܚܙܬܗ ܕܓܒܪܐ ܗܢܐ ܐܠܗܝܐ. ܒܬܪ ܕܝܢ ܙܒܢܐ ܕܫܢܝܐ
ܕܥܣܪܝܢ ܘܚܡܫ. ܟܕ ܗܟܢܐ ܕܒܪ ܗܘܐ. ܫܠܡ ܡܢ ܚܝܐ ܗܠܝܢ ܕܥܩܬܐ. ܘܠܢܝܚܐ
ܕܡܪܗ ܥܢܕ. ܟܕ ܐܓܥܠ ܕܘܟܬܐ ܗܝ ܕܦܘܪܢܣܐ ܕܡܣܟܢܐ ܠܒܢܝ ܕܝܪܗ.

vated ». But he looked at me, and said : « Do we then (ἄρα), pray, seek another greater than Jesus to speak with us or to admonish us? and, if we do not obey him, if a man rise from the dead and speak, how shall we obey him?[1] Now go and rest, and I will come, and we will talk ». But I inasmuch as I knew his purpose reflected that on account of the blessed man's pleasure we had been afraid of annoying him; and so we fell down before him and entreated him to bless us and to endow us with his holy prayers. But he when he dismissed us said to us : « Do you pray for me the ungrateful. As for yourselves your earnestness signifies the direction of your will, that God may mingle his will with your will, and make your will his will. Pray for me ». And thus we parted, and we did not see the blessed man again; but sufficient for our consolation and for thanksgiving to God to be ever rendered by us was this one occasion on which we were not deprived of the benefit of the sight of this divine man. After a period of twenty-five years, while spending his time in this way, he ended this life of troubles, and departed to the rest of his Lord, having committed the place of provision for the needy to the inmates of his convent, and enjoined

1 L[illegible] : [illegible]1.

ܘܦܩܕ ܐܢܘܢ ܕܢܬܪܣܘܢ ܡܢܗ ܐܝܟܢܐ ܕܒܚܝ̈ܘܗܝ. ܐܦ ܠܥܠܡ. ܠܣܢܝ̈ܩܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܡܪܝ ܐܕܝ ܟܘܪܐܦܣܩܘܦܐ܀

ܬܘܒ ܬܫܥ[ܝ]ܬܐ ܕܬܫܥ ܕܛܘܒܢܐ ܡܪܐ ܕܒܝܬ ܐܘܪ̈ܛܝܐ܀

ܛܘܒܢܐ ܗܢܐ ܡܪܐ ܐܩܠܝܪܝܩܘܣ[1] ܗܘܐ ܒܥܕܬܐ. ܕܩܪܝܬܐ ܪܒܬܐ ܚܕܐ ܕܒܐܬܪܐ
ܕܚܢܙܝܛ. ܕܡܬܩܪܝܐ ܩܪܝܬܐ ܗܘܠܐ. ܗܢܐ ܗܟܝܠ ܟܕ ܒܩܠܝܪܘܣ ܐܩܠܝܪܝܩܘܣ ܗܘܐ. * 32 v° b.
ܗܦܝܟ. ܘܠܒܪ ܡܢ ܡܫܘܚܬܐ ܡܣܓܝܐܬܐ[2] ܗܘܐ. ܫܒܗܪ ܗܘܐ ܕܝܢ ܘܡܡܠܠܐ. ܘܡܠܦܢ
ܘܝܕܘܥܬܢ ܣܓܝ. ܒܟܠ ܡܕܡ. ܘܟܕ ܒܚܕ ܡܢ ܙܒܢܝ̈ܢ ܛܝܒܘܬܐ ܕܢܚܬ ܒܪܥܝܢܗ.
ܡܢ ܫܠܝܐ. ܫܪܝ ܕܬܪܥܝܬܐ ܢܣܒ ܗܘܐ ܠܡܫܩܠ. ܘܟܠ ܡܕܡ ܕܐܝܬ ܗܘܐ
ܠܗ ܠܡܣܟܢܐ ܦܪܢܣ ܘܦܠܓ. ܘܐܬܪܚܩ ܠܗ ܠܕܘܟܬܐ ܚܕܐ ܛܘܪܢܝܬܐ ܕܪܚܝܩܐ ܡܢ ܩܪܝܬܐ ܐܝܟ
ܡܝ̈ܠܐ ܬܠܬܐ ܦܣܝ̈. ܘܟܠ ܢܦܫܗ ܐܣܪ. ܕܠܐ ܢܛܥܡ ܠܐ ܠܚܡܐ ܘܠܐ ܚܡܪܐ ܘܠܐ ܡܫܚܐ.
ܘܠܐ ܓܒܬܐ ܘܠܐ ܢܘܢܐ. ܘܠܐ ܡܕܡ ܠܓܡܪ. ܐܠܐ ܐܢ ܙܪ̈ܥܘܢܐ ܝܪܩܐ ܘܡܝ̈ܐ. ܠܐ
ܢܛܥܡ. ܘܗܟܢܐ ܒܥܡܠܐ ܗܘܐ ܡܥܠܠ.. ܘܗܕܝܢ ܫܠܝܐ ܠܗܘܢ ܗܘ ܕܪܒܐ ܠܡܩܘܡܘ

1. Ms. ܐܩܠܝܪܘܣ. — 2. Ms. appy. ܡܣܝܓܬܐ.

them to make provision from it for the needy, as during his life, for ever

The history of the blessed Addai the chorepiscopus *is ended.*

IX. — Next the ninth history, of the blessed Mare[1] of Beth Urtaye[2].

This blessed Mare was a clergyman (κληρικός) in the church of a certain large village in the district of Anzetene[3] called the village of Hula (ὕλη?). This man then, when he was a member of the clergy (κλῆρος), used to behave with great and measureless arrogance, and he was haughty and a good speaker and teacher, and very well-informed on every subject. And, grace having at a certain time arisen in his mind, suddenly he began to form the plan of taking upon him the yoke of monasticism; and he disposed of and distributed all that he had among the needy; and he withdrew to a certain mountainous spot about three miles from the village; and he bound himself never to taste bread or wine or oil, or cheese or fish, or anything whatever except pulse and herbs and water; and thus he exercised himself severely.

1. See p. 187, n. 1. — 2. Cf. ch. 31 and 58. Beth Urtaye seems it be almost, if not quite, identical with Anzetene; cf. ch. 58 (f. 131, v° a). — 3. Syr. 'Hanzit'.

ܡܢ ܛܒܬܐ. ܠܐ ܐܗܡܝ ܡܢ ܕܢܥܝܪ ܥܠܘܗܝ ܠܛܘܒܢܐ ܢܣܝܘܢܐ ܕܪܕܘܦܝܐ. ܘܗܟܢܐ
ܙܒ̈ܢܐ ܣܓܝܐܬܐ ܩܡܘ ܥܠܘܗܝ ܩܪ̈ܒܐ ܕܪ̈ܕܘܦܝܐ[1]. ܘܐܬܐܚܕ ܘܐܬܚܒܫ ܘܐܬܐܠܨ.
ܘܠܐ ܐܬܪܦܝ ܘܐܫܪܝ ܩܢܘܢܗ. ܟܕ ܫܒܘܥܐ ܘܬܪܬܝܢ. ܘܥܕܡܐ ܠܝܪܚܐ ܚܒܫܝܢ ܗܘܘ ܠܗ
ܒܚܒܘܫܝܐ. ܗܠܝܢ ܕܒܥܠܕܒܒܐ. ܘܦܣܩ ܒܪܥܝܢܗ ܕܐܦܠܐ ܗܘ[2] ܗܘ ܡܕܡ ܕܐܠܝܦ ܗܘܐ
ܠܡܐܟܠ ܢܛܥܘܡ. ܟܡܐ ܕܐܝܬܘܗܝ ܒܫܘܠܛܢܗܘܢ. ܘܗܟܢܐ ܗܢܘܢ ܒܡܥܒܕܢܘܬܐ
* 33 r° a. * ܕܣܛܢܐ ܫܒܩܝܢ ܗܘܘ ܠܗ. ܥܕܡܐ ܕܡܩܪܒܝܢ ܗܘܘ ܚܝ̈ܘܗܝ ܠܡܫܪܝܘܬܐ. ܟܕ
ܐܡܪܝܢ. ܕܗܢܐ ܙܟܐ ܠܢ.[3] ܗܘ ܕܝܢ ܚܝܠܬܢܐ ܗܟܢܐ ܦܣܩ ܗܘܐ ܠܗ ܒܢܦܫܗ.
ܕܥܕܡܐ ܠܫܘܠܡܐ ܡܕܡ ܡܢ ܕܚܢ̈ܦܐ ܠܐ ܛܥܡ. ܘܗܟܢܐ ܡܬܙܟܝܢ ܗܘܘ ܒܗ
ܘܫܒܩܝܢ ܗܘܘ ܠܗ. ܟܕ ܠܐ ܡܨܝܢ ܗܘܘ ܠܡܪܦܝܘ ܚܝܠܬܢܘܬܗ ܕܒܐܠܗܐ. ܘܟܕ ܒܕܘܒܪ̈ܐ
ܥܣܩܐ ܕܐܝܟ ܗܢܐ ܐܝܬܘܗܝ ܗܘܐ: ܘܬܘܒ ܒܪ̈ܕܘܦܝܐ. ܒܢܐ ܕܝܪܐ ܬܡܝܗܬܐ ܘܡܥܫܢܬܐ
ܘܪܒܬܐ. ܒܨܒ̈ܬܐ ܣܓܝܐܬܐ. ܡܛܠ ܕܐܦ ܐܘܡܢܐ ܡܕܥܢ ܠܐܘܡܢܘܬܐ ܒܟܠܗܝܢ ܐܘܡܢܘ̈ܬܐ
ܐܝܬܘܗܝ ܗܘܐ. ܘܒܢܐ ܘܫܟܠܠܗ. ܘܫܠܡ ܠܗ ܫܢܝܢ ܬܪܬܥܣܪܐ ܒܥܡܠܐ[4] ܕܐܝܟ
ܗܠܝܢ. ܗܘ ܕܝܢ ܡܢ ܦܓܪܐ ܒܣܗܕܘܬܐ ܛܒܬܐ ܫܢܝ. ܟܕ ܠܐ ܐܫܬܟܚ ܡܕܡ

1. Ms. ܩܪ̈ܒܐ ܕܪܕܘܦܝܐ. — 2. Ms. ܗܘܘ. — 3. Ms. with points.· — 4. Ms. sing.

Then Satan again, who wishes to restrain men from good actions, did not neglect to stir up against the blessed man the trial of persecution; and so the assaults of persecutions often attacked him, and he was arrested and imprisoned and ill-treated, and he did not give way and allow his rule (κανών) to be relaxed, while the adversaries kept him in prison a week and two weeks and as much as a month; and he determined in his mind that even the very food that he was in the habit of eating he would not taste at all as long as he was under their power. And so they by Satan's machination would leave him until his life was approaching dissolution, saying, « This man defeats us ». But the valiant man was so determined in his soul that down to the end he tasted nothing that came from the renegades. And thus they were continually defeated in him and left him, not being able to weaken his fortitude in God. While he was occupied with such severe asceticism, and moreover with persecution, he built an admirable, substantial, large monastery, with many excellent details of construction; since he was also a craftsman with intellectual skill in all crafts. And he built and finished it, and twelve years were completed by him in such labours. Then he departed from the body, bearing good testimony, nothing whatever having been found

ܠܓܡܪ ܕܢܪܦܝܘܗܝ. ܐܘ ܕܢܫܪܐ ܡܢܗ ܐܝܠܝܢ ܕܡܢ ܫܘܪܝܐ ܠܒܒ. ܠܐ ܟܘܪܗܢܐ ܘܠܐ
ܪܕܘܦܝܐ ܘܠܐ ܐܚܪܢܐ ܕܐܘܠܨܢܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܡܪܐ܀

ܬܘܒ ܬܫܥܝܬܐ ܕܥܣܪܐ. ܕܡܪܬܘܬܐ ܓܢܒܪܐ ܕܥܠ ܗܝܡܢܘܬܐ ܫܪܝܪܬܐ. ܡܪܝ ܫܡܥܘܢ ܐܦܣܩܘܦܐ ܦܪܣܝܐ ܕܪܫܐ܀

ܟܕ ܠܡܫܪܐ ܠܬܫܥܝܬܗ ܕܩܕܝܫܐ ܗܢܐ ܫܡܥܘܢ ܐܦܣܩܘܦܐ ܡܬܩܪܒ* ܐܢܐ. ܠܘ * 33 r° b.
ܒܦܫܝܛܘܬܐ ܘܕܠܐ ܕܚܠܬܐ ܗܕܐ ܥܒܕ ܐܢܐ. ܡܛܠ ܕܠܘ ܒܚܕ ܫܘܦܪ ܟܐܢܘܬܐ
ܒܠܚܘܕ ܡܨܛܠܚ ܕܘܒܪܘܗܝ. ܕܢܡܪܚ ܐܢܫ ܕܐܝܟ ܕܒܚܕ ܨܠܡܐ ܢܨܘܪ ܠܡܥܠܝܘܬܗ
ܐܠܐ ܒܣܘܓܐܐ ܕܫܘܦܪܐ ܕܗܘܝܢ ܠܬܕܡܘܪܬܐ ܪܒܬܐ ܘܕܠܐ ܡܬܡܠܠܐ. ܐܢ ܒܥܡܠܐ
ܕܟܐܢܘܬܐ. ܐܢ ܒܡܟܝܟܘܬܐ ܕܝܬܝܪܐ ܡܢ ܡܫܘܚܬܐ. ܕܐܝܠܝܢ ܕܒܗܠܝܢ ܙܒܢܐ.
ܐܢ ܒܛܢܢܐ ܕܚܠܦ ܡܫܝܚܐ. ܐܢ ܒܩܪܒܐ ܕܒܟܠܗܘܢ ܚܝܘܗܝ. ܕܠܡܘܬܐ
ܠܘܩܒܠ ܬܠܡܝܕܐ ܢܟܝܠܐ ܕܒܝܬ ܢܣܛܘܪܝܘܣ ܕܕܒܪ ܠܡܘܬܐ. ܐܢ ܬܘܒ ܒܥܡܠܗ[1]

1. Ms. ܥܡܠܗ.

to weaken him, or to make him remit what he had originally undertaken, not sicknesses nor persecutions, nor any other distresses.

The history of the blessed Mare is ended.

X. — Next the tenth history, of the brave warrior on behalf of the true faith, Mar Simeon the bishop, the Persian debater.

When I approach the task of relating the history of this holy Simeon the bishop, I do not do this in simplicity and without fear; because his character does not shine out in one beauty of righteousness only, that one might presume to depict his virtue as one portrait, but in many beauties, the objects of great and inexpressible amazement, be they labours of righteousness, or humility exceeding the standard of those who live in these times, or zeal on Christ's behalf, or the war which all his life until death he carried on against the fraudulent disciples of the school of Nestorius, or again his labour in all

ܕܒܟܠܗܘܢ ܐܬܪ̈ܘܬܐ ܕܗܠܟܬ ܒܗܘܢ ܟܪܘܙܘܬܗ ܕܡܫܝܚܐ. ܗܢܐ ܕܠܐ ܫܦܝܪ ܐܢܐ ܕܡܣܒܪܢܐ
ܗܘܐ ܠܗ ܕܐܝܟ ܩܕܝܫܐ ܦܘܠܘܣ. ܕܒܦܪܗܣܝܐ ܢܡܠܠ ܘܢܐܡܪ. ܕܝܬܝܪ ܡܢ ܟܠ
ܠܐܝܬ. ܘܕܢܐܡܪ ܬܘܒ ܐܦ ܗܕܐ. ܕܠܘ ܒܠܚܘܕ ܡܢ ܐܘܪܫܠܡ ܘܕܡܟܐ ܠܐܠܘܪܝܩܘܢ.
ܐܠܐ ܘܒܟܠܗܘܢ ܐܬܪ̈ܘܬܐ ܕܗܠܟܬ ܒܗܘܢ ܟܪܘܙܘܬܗ ܕܡܫܝܚܐ ܗܠܟ. ܐܠܐ ܐܢ ܒܠܚܘܕ
ܐܬܪ̈ܘܬܐ ܕܪ̈ܗܘܡܝܐ. ܗܘ ܕܐܦ ܡܛܝܒ ܗܘܐ ܘܫܪܝ ܕܢܐܙܠ ܐܦ ܠܬܡܢ. ܚܙܐ
ܐܠܗܐ ܠܡܝܩܪܘܬܗ ܘܠܣܝܒܘܬܗ ܘܠܥܡܠܗ. ܘܦܩܕ ܕܢܫܠܡ ܪܗܛܗ ܒܡܕܝܢܬܐ ܡܠܟܬܐ
ܩܘܣܛܢܛܝܢܘܦܘܠܝܣ.. ܗܢܐ ܕܝܢ ܩܕܝܫܐ ܫܡܥܘܢ: ܐܦ ܡܢ ܩܕܡ ܙܒܢܐ
* 33 v° a. ܕܐܦܝܣܩܘܦܘܬܗ: ܠܒܪ ܡܢ ܛܢܢܐ ܚܡܝܡܐ ܘܪܬܚܐ ܕܗܝܡܢܘܬܐ ܫܪܝܪܬܐ ܕܥܕܡܐ
ܠܡܘܬܐ ܕܐܝܬ ܗܘܐ ܠܗ. ܦܪܝܫ ܒܟܬ̈ܒܐ ܪܘܚܐܝܬ ܐܝܬܘܗܝ ܗܘܐ. ܘܐܦ ܡܚܝܡ
ܒܪܢܐ ܕܡܥܩܒܢܘܬܐ. ܝܬܝܪ ܕܐܦ ܠܐ ܐܝܟ ܐܢܫ ܐܚܪܢ ܕܣܒܪ ܐܢܐ. ܐܦ ܠܐ ܗܠܝܢ
ܐܒܗ̈ܬܐ ܩܕܡܝ̈ܐ. ܡܛܠ ܕܠܒܪ ܡܢ ܡܘܗܒܬܗ ܕܐܠܗܐ. ܐܦ ܗܝ ܨܒܘܬܐ ܐܚܪܬܐ ܐܠܨܬܗ
ܗܘܬ ܠܗ. ܡܛܠ ܕܐܦ ܦܪܣܝܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܒܦܪܣ ܦܪܣܝܐ ܡܬܕܒܪ ܗܘܐ.
ܘܒܐܬܪܐ ܗܘ ܡܝܬܪܐܝܬ. ܡܠܦܢܘܬܐ ܕܒܝܬ ܬܐܕܘܪܘܣ ܘܢܣܛܘܪܝܘܣ. ܣܓܝ ܦܫܝܛܐ.
ܐܝܟܢܐ ܕܒܨܝܪܐ ܐܝܬ ܐܦܝܣܩܘܦܐ ܡܗܝܡܢܐ ܘܡܕ̈ܒܪܢܘܬܗܘܢ ܠܬܡܢ. ܘܠܒܪ ܗܢܐ
ܬܘܒ. ܐܦ ܡܠܦܢܘܬܐ ܕܒܝܬ ܡܐܢܝ ܘܡܪܩܝܘܢ ܘܒܪ ܕܝܨܢ. ܡܢ ܟܠܗܝܢ ܗܘܬ ܫܓܝܫܐ

countries in which the preaching of Christ had travelled; for whom, I think, it would not have been improper to speak with boldness (παῤῥησία) like the holy Paul and say : « I have toiled more than all » [1], and to say further this also, that he had travelled not only from Jerusalem and as far as Illyricum [2], but also in all countries in which the preaching of Christ had travelled, except only the territories of Rome; and thither also he was ready and had started to go, when God saw his venerable character and his old age and his labour, and ordered him to finish his course in the royal city of Constantinople.

This holy Simeon then even before the period of his episcopacy, besides the fervent zeal and enthusiasm for the true faith unto death which he possessed, was deeply versed in the Scriptures, and he was also ardent in practising debate, beyond (in my opinion) any other man, even the ancient fathers; because besides the gift of God this other fact too summoned him to it, because he was also a Persian, and he lived in Persia, and it is in that country especially that the teaching of the school of Theodore and Nestorius is very wide-spread, so that believing bishops and their dioceses are few there, and further besides this teaching that of the school of Mani and

1. I Cor., xv, 10. — 2. Rom., xv, 19.

ܐܙܕܪܥ ܬܡܢ. ܡܐܢܝ ܕܝܢ ܬܡܢ ܒܗ ܒܐܬܪܐ ܗܘ ܐܬܗܠܟ. ܘܬܡܢ ܐܦ ܢܫܠܚܘܗܝ
ܟܕ ܚܝ. ܘܡܝܬ ܬܡܢ. ܒܪ ܕܝܨܢ ܕܝܢ ܘܡܪܩܝܘܢ. ܡܛܠ ܕܟܕ ܐܣܟܘܠܐ ܐܝܬ
ܗܘܐ ܒܐܘܪܗܝ ܕܦܪܣܝܐ: ܘܒܟܠ ܦܪܣܝܐ ܐܝܟ ܕܒܥܘܬܐ ܚܪܝܦܝܢ ܠܒܘܩܒܠܐ
ܐܬܠܡܕܘ. ܐܬܢܩܦܘ ܒܝܘܠܦܢܗ[1] ܕܒܪ ܕܝܨܢ ܘܕܡܪܩܝܘܢ ܘܐܬܛܒܥܘ[2] ܒܗܘܢ.
ܘܐܚܬܘ ܘܢܨܒܘ ܒܐܬܪܐ ܗܘ ܢܨܒܬܐ ܗܕܐ ܒܝܫܬܐ. ܐܝܟܢܐ * ܕܠܗ̇ ܠܐܣܟܘܠܐ ܗܝ. * 33 vº b.
ܡܪܒܝܢܐ ܥܒܕ ܗܘܐ. ܗܝܒܐ ܡܓܕܦܢܐ. ܗܘ ܕܗܘܐ ܒܙܒܢ ܚܕ ܡܕܒܪܢܐ. ܕܥܕܬܐ
ܕܐܘܪܗܝ. ܡܛܠ ܕܗܢܐ ܠܐ ܒܠܚܘܕ ܐܝܟ ܢܣܛܘܪܝܘܣ ܓܕܦ. ܐܠܐ ܐܦ ܒܒܝܫܘ
ܬܐ ܝܬܝܪ ܡܢܗ. ܟܕ ܢܨܒܬܐ ܗܕܐ ܡܪܝܪܬܐ ܒܐܘܪܗܝ ܡܕܝܢܬܐ ܡܬܦܫܛܐ ܗܘܬ. ܐܪܓܫ ܩܕܝܫܐ
ܩܘܪܐ ܐܦܝܣܩܘܦܐ. ܘܥܩܪܗ̇ ܡܢ ܫܪܫܘܗ̇. ܘܠܐ ܫܒܩ ܬܘܒ ܕܢܬܕܟܪ ܬܡܢ
ܐܣܟܘܠܐ[3] ܕܦܪܣܝܐ. ܐܝܟ ܕܗܘܐ ܩܕܡ ܙܒܢܐ. ܘܗܝ ܗܕܐ ܡܢ ܗܝܕܝܢ. ܒܢܨܝܒܝܢ
ܡܕܝܢܬܐ ܐܬܬܩܝܡܬ. ܕܡܢܗ̇ ܐܬܪܐ ܗܘ ܟܠܗ ܡܪܬܐ ܕܡܪܪܬܐ ܫܬܐ. ܐܝܟܢܐ ܕܐܦ
ܒܐܬܪܐ ܗܢܐ ܕܝܠܢ ܕܪܗܘܡܝܐ ܐܢܫ ܐܢܫ ܛܥܡܝܢ ܡܢܗ. ܠܘܩܒܠ ܗܠܝܢ ܗܟܝܠ
ܛܘܒܢܐ ܫܡܥܘܢ ܣܠܝܚܘܬܐ ܒܟܠ ܙܒܢ ܩܕܝܡ ܗܘܐ. ܘܠܐ ܫܒܝܩܐ ܡܫܬܐܠܢܘܬܗ ܗܘܬ.

1. Ms. sing. — 2. Ms. ܘܐܬܛܒܥ. — 3. Ms. pl.

Marcion and Bar Daisan also had from this cause been much disseminated there, and Mani travelled much there in the same country, and there also they flayed him alive, and he died there; and Bar Daisan and Marcion[1], because there was once a school (σχολή) of Persians at Edessa, and the Persians are in general keen inquirers, they were trained in the tenets of Bar Daisan and of Marcion and became immersed in them; and they carried this evil plant down and planted it in that country; even as Hiba the blasphemer who was once ruler there (of the church of Edessa) made himself a promoter of that same school (σχολή); because this man not only blasphemed like Nestorius, but even surpassed him in wickedness. When this bitter plant was spreading in the city of Edessa, the holy bishop Cyrus discovered it, and tore it out from its roots, and did not allow the school (σχολή) of the Persians to be mentioned there again, as had been the case before[2]; and this school was from that time established in the city of Nisibis, from which all that country drink dregs of gall, so that even in this our country, the country of the Romans, some men taste of it[3]. Against these therefore the blessed Simeon was always strongly armed

1. The sentence is left unfinished, and the sense completed in another way. — 2. 489 (*Chron.* Edess., A. S. 800). — 3. Cf. Simeon's own account in Assem., *B. O.*, I, p. 350-354, from which John probably took this.

ܘܙܟܘܬܐ ܡܢ ܐܠܗܐ ܥܠ ܟܠ ܐܬܪ ܕܦܢܐ ܗܘܐ ܡܬܝܗܒܐ ܗܘܬ ܠܗ. ܘܣܟܪ ܦܘܡܐ
ܠܟܠܗܘܢ ܗܪ̈ܣܝܘܛܐ ܥܒܝܕ ܗܘܐ. ܥܕܡܐ ܠܐܡܬܝ ܕܙܝܥܝܢ ܗܘܘ ܪ̈ܫܢܝܗܘܢ ܐܘ
ܡ̈ܠܦܢܝܗܘܢ. ܠܡܦܬܚ ܦܘܡܗܘܢ ܘܠܡܡܠܠܘ ܒܐܬܪܐ ܕܫܡܝܥ ܠܗ ܕܐܝܬܘܗܝ
ܗܘܐ. ܡܛܠ ܕܒܐܬܪܐ ܕܕܪܫܐ ܥܠ ܡܗܝܡ̈ܢܐ ܕܒܗ ܡܬܝܠܕ ܗܘܐ ܡܢ ܢܣܛܘܪ̈ܝܢܐ.
ܡܗܠܟܐ ܐܘ ܚܡܫܐ ܥܣܪܐ ܡ̈ܢܣܘܢܝܢ ܐܢ* ܪܚܝܩ ܗܘܐ. ܐܝܟ ܗܘ ܕܐܠܗܐ ܡܛܝܒ ܗܘܐ
ܠܗ ܘܐܝܟ ܗܘ ܕܐܪܥܐ ܓܥܬܬܗ ܗܘܬ ܠܗ. ܡܢ ܫܠܝ. ܐܡܝܢ ܢܒܥ ܗܘܐ ܘܡܫܬܟܚ.
ܟܕ ܡܢ ܣܓܝܐܘܬ ܛܢܢܗ ܘܚܡܝܡܘܬ ܨܒܝܢܗ. ܠܐ ܫܠܐ ܗܘܐ ܘܝܬܒ ܒܐܬܪܐ ܚܕ. ܟܕ
ܐܡܪ. ܕܠܐ ܙܕܩ ܠܝ ܕܐܬܒ ܘܐܫܠܐ. ܟܕ ܝܕܥ ܐܢܐ ܕܥܢ̈ܗ ܕܡܫܝܚܐ ܡܬܒܕܪ̈ܢ
ܒܝܢܬ ܕܐܒ̈ܐ ܚܛܘ̈ܦܐ ܘܡܚܒܠ̈ܢܐ. ܗܠܝܢ ܕܠܐ ܚܝܣܝܢ ܠܡܘܒܕܘܬܗ
ܘܠܡܨܪܝܘ ܐܢܘܢ. ܘܡܛܠ ܗܕܐ ܚܦܝܛ ܗܘܐ ܘܢܦܩ ܒܐܬܪ̈ܘܬܐ. ܥܕܡܐ
ܠܚܝܪܬܐ ܕܛܝ̈ܝܐ ܕܒܝܬ ܢܥܡܢ. ܗܝ ܕܒܙܒ̈ܢܝܢ ܣܓܝ̈ܐܢ ܥܐܠ ܗܘܐ ܠܗ. ܐܝܟܢܐ
ܕܥܡܐ ܣܓܝܐܐ ܕܛܝ̈ܝܐ ܢܩܢܐ ܒܗ. ܘܡܕܡ ܕܪ̈ܘܪܒܢܐ ܢܒܢܘܢ ܠܟܪ̈ܣܛܝܢܐ ܕܐܬܬܠܡܕܘ
ܠܡܠܟܬܗ ܕܢܒܢܘܢ ܒܗ. ܘܬܘܒ ܦܪܫ ܗܘܐ ܘܢܚܬ ܥܕܡܐ ܠܬܪܥܐ ܕܡܠܟܐ ܕܡܠܟܘܬܐ.

and ceaselessly contending; and wherever he came victory was given him by God, and he was made a closer of the mouth to all heretics (αἱρεσιῶται), until their chiefs or doctors dreaded to open their mouth and speak in a district in which his presence had been reported; because in a district in which a debate was being originated by the Nestorians against the believers who were in it, if he were five or ten days' journey (μανσίων) away, as if God had made him ready and as if the earth had vomited him up, he would suddenly spring up and be present there[1], since from the greatness of his zeal and the fervour of his will he did not rest and sit still in one district, saying, « I must not sit still and rest, when I know that Christ's sheep are being scattered among ravening and destructive wolves, who will not spare to destroy them and tear them in pieces[2] ». And for this reason he was sedulous in going out among the countries, as far as the camp[3] of the Saracens of the tribe of Nu'man, which he often visited; so that he gained a large number of Saracens in it, and he induced the magnates who were converted by his words to build a Christian church in it. And again he would depart and go down to the very gate of the kingdom[4], and

1. Sic syr. — 2. Acts, xx, 29. — 3. Syr. 'Hirtha' (d Nu'man) = Arab. 'Al Hira'; see p.145. — 4. Sc. [illegible]

ܣܓܝ̈ܐܐ ܠܐ ܒܠܚܘܕ ܡܢ ܗܪ̈ܣܝܘܛܐ. ܐܠܐ ܐܦ ܡܢ ܡ̈ܓܘܫܐ ܠܘܬ ܐܠܗܐ ܡܦܢܐ ܗܘܐ.
ܐܡܝܢܐ ܕܐܦ ܒܙܒܢ ܐܢܫܐ ܪ̈ܘܪܒܐ ܘܡܝܩܪ̈ܐ ܬܠܬܐ. ܐܦܢܝ ܗܘܐ ܡܢ ܡ̈ܓܘܫܐ
ܘܐܥܡܕ ܐܢܘܢ. ܘܟܕ ܫܡܥܘ ܚܒܪ̈ܝܗܘܢ ܕܗܦܟܘ ܡܢ ܡܓܘܫܘܬܐ ܘܗܘܘ ܟܪ̈ܣܛܝܢܐ.
ܐܘܕܥܘ ܠܡܠܟܐ ܥܠܝܗܘܢ. ܘܢܣܒܘ[1] ܦܘܩܕܢܐ. ܕܐܢ ܒܫܪܪܐ ܗܦܟܘ ܘܠܐ ܟܦܪܝܢ
ܒܟܪܣܛܝܢܘܬܐ ܢܡܘܬܘܢ[2].. * ܗܢܘܢ ܕܝܢ ܗܠܝܢ ܕܫܘܘ ܠܟܠܝܠܐ ܕܚܝ̈ܐ: ܟܕ ܚܙܘ * 34 r b.
ܠܓܘܙܡܐ ܘܣܝܦܐ ܕܡܠܟܐ. ܠܐ ܕܚܠܘ ܘܠܐ ܙܥܘ. ܟܕ ܐܦ ܗܘ ܛܘܒܢܐ. ܙܝܢܐ
ܕܣܗܕܘܬܐ ܕܡܛܠ ܚܝ̈ܐ ܕܠܥܠܡ ܙܝܢ ܐܢܘܢ. ܘܩܡܘ ܠܘܩܒܠ ܦܘܩܕܢܐ ܘܣܝܦܐ
ܕܢܦܩ ܥܠܝܗܘܢ. ܘܐܡܪܝܢ. ܚܣ ܠܢ ܕܢܟܦܘܪ ܒܐܠܗܐ ܚܝܐ ܕܥܒܕ ܫܡܝܐ ܘܐܪܥܐ.
ܘܒܒܪܗ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܗܘ ܕܩܪܢ ܘܩܪܒܢ ܒܛܝܒܘܬܗ ܠܘܬܗ. ܕܢܟܦܘܪ
ܒܗ ܬܘܒ ܘܢܣܓܘܕ ܠܒܪ̈ܝܬܗ ܚܠܦܘܗܝ.. ܗܝܕܝܢ ܛܘ̈ܒܢܐ ܗܠܝܢ ܒܬܪ ܥܣܪܐ
ܝܘܡܝܢ ܕܡܘܠܕܗܘܢ ܪܘܚܢܝܐ. ܠܘܬ ܐܠܗܐ ܒܡܘܬܐ ܩܛܝܠܐ ܥܢܕܘ. ܟܕ ܣܗܕܘܬܐ
ܫܦܝܪܬܐ ܢܣܒܘ. ܗܘ ܕܝܢ ܗܢܐ ܛܘܒܢܐ. ܒܐܬܪ̈ܘܬܐ ܕܠܐ ܫܠܝܐ ܢܦܩ ܗܘܐ. ܘܡܙܗܪ
ܗܘܐ ܘܡܬܠܡܕ. ܘܡܦܢܐ. ܘܡܛܠ ܗܕܐ ܢܦܩ ܛܒܗ ܒܟܠܗ ܐܪܥܐ ܗܘܐ. ܘܠܐ ܒܠܚܘܕ

1. A stop follows. — 2. Ms. ܢܡܘܬܘܢ.

would turn many to God not only among the heretics (αἱρεσιῶται), but also among the Magians; so that he once even converted three great and distinguished men among the Magians and baptized them. And, when their companions heard that they had turned away from Magism and become Christians, they informed the king about them; and they received an order that, if they had really turned away and would not deny Christianity, they should die.

But these men, who showed themselves worthy of a crown of life, when they saw the threat and the king's sword, were not afraid nor dismayed, while the blessed man also armed them with the enthusiasm of martyrdom for the sake of eternal life, and they resisted the order and the sword that had gone out against them; and they say, « Far be it from us to deny the living God who made heaven and earth, and his Son the Lord Jesus Christ, who called us and brought us near to him by his grace, that we should deny him again and worship instead of him the things that he created ». Then ten days after their spiritual birth these blessed men departed to God by the quick death of the sword, bearing good testimony. But this blessed man continued to go out among the countries without ceasing, and to warn and make disciples and convert. And accordingly his fame went out over the whole land, and not only that of the Persians but that of the Romans also;

1. In erasure. — 2. Ms. [illegible].

and he extended his travels to the royal city of the Romans for the first time for a reason like this.

On one occasion the Nestorian bishops of the chief cities met together and gave information to the king of the Persians about the believers in that country, saying, « These men are traitors to your majesty, as it is in your power to learn, since their faith also and their rites agree with those of the Romans »; and the Magian believed them, and he ordered a persecution against the orthodox (ὀρθόδοξοι) in the whole of his kingdom.

But the blessed Simeon in the fervour of his zeal formed the plan of going up and informing the believing Anastasius, king of the Romans, of these things, that he might do this favour to the church of the believers in the country of the Persians, saying, « Who will be able to intercede with the king for us if I do not do these things? and that believing king will ask of him peace for the believers in the country of Persia ». Then he quickly arrived before king Anastasius, and informed him of these things. And this God-loving king, because he was a believer and a friend of the believers, did not delay to carry out his request which he asked of him; and, because there was peace between them, and they were sending embassies to one

ܚܣܠܘܗܝ: ܘܒܐܝܙܓܕܘܬܐ ܠܗܠ ܡܢ̈ܝܐ ܦܪܣܝܐ ܗܘܐ: ܘܐܝܩܪܐ ܘܡܘܗܒܬܐ ܕܡܠܟܘܬܐ.
ܗܝܕܝܢ ܡܠܟܐ ܐܢܣܛܣܝܘܣ. ܟܬܒ ܚܦܝܛܐܝܬ ܗܘܐ ܠܘܬ ܗܘ ܦܪܣܝܐ. ܟܕ ܐܡܪ[1].
ܕܫܦܝܪ ܠܟ ܕܬܦܩܘܕ. ܕܫܝܢܐ ܟܠܗ ܐܘܚܕܢܟ. ܒܝܘܡܬܟ ܗܟܢܐ. ܘܒܗܕܐ ܡܢܝܚ
ܐܢܬ ܠܢ. ܘܡܫܦܪ ܐܢܬ. ܐܢ ܠܥܡܡܐ ܟܪ̈ܣܛܝܢܐ ܕܒܐܘܚܕܢܟ ܦܘܩܕܢܟ ܕܠܐ ܥܩܬܐ
ܢܛܪ ܠܗܘܢ. ܟܕ ܦܩܕ ܐܢܬ. ܕܠܐ ܢܗܪܘܢ ܠܚܕ̈ܕܐ ܢܗܘܘܢ ܡܢ ܥܠ̈ܠܬܐ ܕܒܥܠܕܒܒܘܬܐ.
ܐܦ ܠܐ ܐܢܫ ܕܡܢܟ ܐܝܟ ܠܗܘܢ ܢܥܩܘܒ. ܡ̈ܠܐ ܗܟܝܠ ܗܠܝܢ ܕܒܐܓܪܬܗ ܕܡܠܟܐ
ܥܡ ܐܚܪ̈ܢܝܬܐ ܠܗܘ ܠܩܕܝܫܐ ܫܡܥܘܢ ܐܫܟܚܢ ܐܢܘܢ ܕܫܐܠ ܗܘܐ. ܘܐܝܗܒ
ܕܟܬܒܗܘܢ. ܝܗܒ ܗܘܐ ܠܗ. ܟܕ ܕܝܢ ܢܚܬ ܗܘܐ ܐܝܙܓܕܐ. ܩܪܒ ܗܘܐ ܠܡܠܟܐ
ܒܥܘܬܗ ܕܡܗܝܡܢܐ ܐܢܣܛܣܝܘܣ. ܘܫܡܥ ܘܦܩܕ. ܕܠܐ ܐܢܫ ܢܗܪ ܠܚܒܪܗ ܡܢ
ܟܪ̈ܣܛܝܢܐ. ܘܡܟܝܠ ܥܨ̈ܝܬܗܘܢ ܕܗ̈ܪܛܝܩܐ ܡܒܛܠܢ ܗܘܘ. ܘܦܠܓܐ ܕܡܗܝ̈ܡܢܐ
ܦܪܗܣܝܐ ܢܣܒܝܢ ܗܘܘ. ܘܗܘ ܛܘܒܢܐ ܫܡܥܘܢ. ܝܬܝܪܐܝܬ ܡܬܚܡܛ ܗܘܐ
ܥܠ̈ܝܗܘܢ ܕܗ̈ܪܛܝܩܐ. ܘܡܬܚܡܡ ܒܛܢܢܐ ܕܕܪܫܐ ܥܠ ܪ̈ܝܫܝܗܘܢ ܘܩܕ̈ܡܝܗܘܢ.

1. Mich., who repeats this from John, uses (p. 262) the word ܣܟܪܐ (σάχρα). This he must be supposed to have found in the original, but I do not know where to insert it.

another[1], and royal presents and gifts, king Anastasius then wrote earnestly to the Persian, saying : « You will do well if you order that peace shall reign in your empire in your days; and in this matter you will gratify and please us, if your order keeps the Christian peoples in your empire unmolested, when you order that they shall not harm one another by reason of occasions of enmity, nor any of your people molest them ». These words then that are in the king's letter together with others we have found that the holy Simeon himself asked from him, and he gave him a copy (ἴσον) of them[2].

And, when the envoy came down, he presented the request of the believing Anastasius to the king; and he consented and gave orders that none of the Christians should hurt his neighbour; and thenceforth the machinations of the heretics were rendered of no effect, and the party of the believers enjoyed freedom (παῤῥησία). And the blessed Simeon was more incited against the heretics, and was warmed with zeal for debating against their leaders

1. Hypatius was sent on an embassy to Persia in 517 (*P. O.*, VII, p. 661); but an earlier occasion seems to be here meant, for the 7 years' imprisonment (p. 153) must have begun some years later, and S. afterwards travelled for 7 years and returned in 531 (p. 156), and he was certainly at liberty in 524 (Assem., *B. O.*, I, p. 364; 'Zach. Rh.', VIII, 3). Moreover, if the narrative is in chronological order, this mission to Constantinople preceded the dispute with the Nestorians, which was between 499 and 504 (p.147). — 2. This was perh. among the documents which came into the author's possession (p. 158), and, if so, he no doubt quotes from it.

and doctors, insomuch that, wherever they asked him to debate, he would debate with them before an audience and would set up umpires to hear the discussion between them, and so he would debate and would refute them and put them to shame, so that on no single occasion was he defeated by them in debate. And therefore, if it happened that one of their bishops wished to originate a debate with any of the believers, he would first inquire[1] from travellers, or from anyone who came in his way where Simeon was, and then would speak, saying, « Inquire[1] and see as to the man whom they used also to call the invincible Satan Simeon the debater where he is »; so that once they were asking ⌜him himself[2] about him[3], because everywhere he was inflicting shame upon them, defeating and refuting them, and causing even the Magians to laugh at them, since he would often set up the Magians themselves as judges, and thus before them as judges plead the cause of the faith, and they themselves would adjudge the victory to him, and laugh at these men. And therefore many were threatening to kill him, in order to rid themselves of him; and above all those who did not know him by sight and were accustomed to hear about him used to threaten him; and for this reason

ܫܐܠ like πυνθάνομαι, is often used in this sense; see p. 39, n. 2. — 2. Lit. 'his own person (πρόσωπον)'. — 3. See below (p. 145). The same story is told of James (ch. 49).

ܗܘܘ ܠܗ. ܡܛܠ ܕܗܘܐ ܣܥܪܗ ܐܝܟ ܕܥܠܡܝܐ ܫܒܝܩ ܗܘܐ ܠܗ ܘܐܦ ܕܩܢܗ.
ܡܛܠ ܕܒܐܬܪܐ ܕܦܪ̈ܣܝܐ ܕܩܢ̈ܝܗܘܢ ܕܥܠܡ̈ܝܐ. ܟܡܐ ܕܡܨܝܢ ܦܪܥܝܢ ܘܡܣܓܣܓܝܢ.
ܘܡܛܠܗܕܐ ܠܐ ܐܢܫ ܝܕܥ ܗܘܐ ܠܗ ܕܠܘ ܥܠܡܝܐ ܐܝܬܘܗܝ. ܐܠܐ ܡܢ ܕܫܦܝܪ
ܡܚܒܚ ܗܘܐ ܒܗ. ܘܟܕ ܐܙܠ ܐܝܟ ܕܡܫܬܥܐ ܗܘܐ ܠܢ. ܕܢܥܘܠ ܠܚܕܐ ܡܢ ܩ̈ܘܪܝܬܐ.
ܐܫܟܚ ܩܠܝܪ̈ܝܩܘ * ܕܝܬܒܝܢ ܥܠ ܬܪܥܐ. ܘܐܝܟ ܕܠܐܟܣܢܝܐ ܕܐܬܐ ܡܢ ܪܘܚܩܐ. * 35 r° b.
ܫܐܠܘܗܝ. ܕܡܢ ܐܝܟܐ ܐܬܐ. ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ. ܕܐܟܣܢܝܐ ܐܢܐ. ܐܡܪܝܢ ܠܗ.
ܐܝܟܐ ܫܡܥܬ ܠܟ ܕܐܝܬܘܗܝ ܗܘ ܫܡܥܘܢ ܕܪܘܫܐ. ܗܘ ܕܝܢ. ܐܬܦܢܝ ܚܪ ܒܗܘܢ.
ܘܕܠܐ ܢܪܓܫܘܢ ܕܗܘܝܘ. ܐܡܪ ܗܘ. ܐܘܗ[1] ܡܢܗܘܢ ܕܝܠܗܘܢ. ܘܥܒܪ. ܟܕ ܫܡܥ ܠܗܘܢ
ܕܐܡܪܝܢ. ܕܗܢܐ ܡܢ ܕܝܠܢ ܗܘ. ܘܫܡܥܗ ܠܗ ܗܘ ܟܕ ܩܥܐ ܥܠܝܢ. ܘܡܛܠ
ܗܕܐ ܩܥܐ ܐܘܗ ܥܠܘܗܝ. ܘܗܟܢܐ ܥܒܪ ܘܐܙܠ. ܟܕ ܠܗ ܥܠܘܗܝ ܡܫܐܠܝܢ ܗܘܘ ܘܠܐ
ܐܫܬܘܕܥܘܗܝ. ܘܗܟܢܐ ܙܕܥܝܢ ܗܘܘ ܡܢܗ ܒܟܠ ܕܘܟ ܢܣܛܘܪ̈ܝܢܐ. ܬܘܒ ܙܒܢ
ܢܦܩ ܘܐܙܠ ܕܢܣܥܘܪ ܠܡܗܝܡܢܐ ܕܒܚܝܪܬܐ ܕܢܥܡܢ. ܘܟܕ ܫܕܪ ܩܬܘܠܝܩܐ ܪܒܐ

1. Ms. ܘܝܗ; see below.

he had left his hair and also his beard like that of a layman; because in the country of the Persians they allow the beards of laymen to grow and increase as much as they can; and for this reason no one knew that he was not a layman, unless it were someone who was very well acquainted with him. And, when he was, as he used to tell us, on the point of entering a certain city, he found some clergymen (κληρικοί) sitting at the gate; and they asked him as a stranger coming from a distance, « Whence do you come? » And he said to them, « I am a stranger ». They say to him : « Where have you heard that that Simeon the debater is? » And he turned round and looked at them; and, that they might not know that he was the man, he on his part said : « Woe for those same men », and passed on, hearing them say, « This man is one of ours, and he has heard him crying out against us, and for this reason he cries 'Woe for him' »; and thus he passed on and went away, while they asked him about himself, and they did not recognise him; and so the Nestorians dreaded him everywhere. Once again he set out and went to visit the believers in Hirthad Nu'man; and the great *catholicus* of Arzun[1], having sent and learned that he had gone to Hirtha, sent to the believing

1. Arzanene. From p. 147, l. 16, it is clear that the only Nestorian *catholicus*, the bishop of Seleucia, is meant.

[illegible] * f. 35 v. a.

1. Corr. from ܗܘ.

bishops, and said to them : « Assemble together, and come let us debate about the faith ». And the bishops on hearing it were alarmed; and they write to him saying, « Wait for us »; but he knew that they desired to send about the blessed Simeon, and he continued pressing them more, thinking, « Lest they send and inform him and he come, and again we shall not be able to speak a word ». But they on their part wrote a letter and horsemen[1], and sent after him. And, when he heard it, he rose promptly and took two Arab mares[2], and quickly arrived among them. And, when they saw him, they rejoiced greatly, and gave thanks to God; and they rose and went to the man who had written to them, while he had no notion that Simeon was in the land of the Persians, but supposed that he was in Saracen territory. The blessed Simeon says to the believing bishops, who were five : « Lo!, as soon as the Nestorians see me, they will be amazed; and, because they will not know what to say, they will end by saying this, 'We will not permit this man to join in the discussion with us, since he is a disturber'. But do you say to them : 'If you are not willing that all of us should join in the discuss-

2. Or 'riding-animals', perhaps dromedaries (P.-Smith, s. v. ܪܟܫܐ).

ܠܐ ܚܢܢ ܡܬܡܠܠܝܢܢ ܥܡܟܘܢ. ܗܝܕܝܢ ܒܚܙܬܗ ܕܛܘܒܢܐ ܫܡܥܘܢ. ܗܠܝܢ ܬܘܗܘ
ܘܐܬܕܠܚܘ. ܘܐܦ ܐܬܐܚܕܘ ܘܠܐ ܝܕܥܘ ܡܢܐ ܢܥܒܕܘܢ. ܕܢܫܒܩܘܢ ܡܢ ܕܪܫܐ. ܓܘܚܟܐ
ܗܘ ܠܗܘܢ. ܡܛܠ ܕܗܢܘܢ ܐܚܕܘ ܕܪܫܐ. ܘܕܢܡܠܠܘܢ ܬܘܒ ܘܢܙܕܟܘܢ. ܒܗܬܬܐ ܗܘ
ܠܗܘܢ. ܐܡܪ ܠܗܘܢ ܕܝܢ ܬܘܒ ܛܘܒܢܐ ܫܡܥܘܢ. ܐܢ ܕܪܫܝܢ ܨܒܝܢ ܥܡܢ ܐܢܬܘܢ.
ܣܢܝܩܝܢܢ ܠܡܕܝܢܐ ܘܫܡܘܥܐ ܕܫܡܥܝܢ ܕܪܫܐ ܕܒܝܢܬܢ. * ܕܠܐ ܢܦܠ ܒܡܠܐ ܣܪܝܩܬܐ. ܐܠܐ * 35 v° b.
ܩܕܡ ܫܡܘܥܐ ܬܪܝܨܐ ܢܡܠܠ. ܡܠܐ ܙܥܘܪܝܬܐ ܕܡܟܣܢ ܘܡܬܟܣܣܢ. ܐܡܪܝܢ ܠܗ.
ܐܢ ܫܡܘܥܐ ܒܥܐ ܐܢܬ. ܚܢܢ ܡܢ ܦܐܬܢ ܠܡܪܙܒܢܐ ܕܡܠܟܐ ܕܬܢܢ ܐܝܬܘܗܝ ܫܐܠܝܢܢ. ܐܡܪ
ܠܗܘܢ ܗܘ. ܘܠܐ ܚܢܢ ܟܦܪܝܢܢ ܡܢ ܕܝܢܗ ܕܡܪܙܒܢܐ. ܗܝܕܝܢ ܟܠܗܘܢ ܟܚܕܐ
ܠܘܬ ܡܓܘܫܐ ܐܙܠܝܢ ܗܘܘ ܕܢܕܘܢ ܥܠ ܗܝܡܢܘܬܐ. ܐܝܟܢܐ ܕܐܦ ܗܕܐ ܒܡܕܒܪܢܘܬܐ
ܐܠܗܝܬܐ ܐܣܬܥܪܬ. ܕܐܦ ܒܐܝܕܝ ܚܢܦܐ ܢܬܒܕܪ ܐܪܙܐ ܫܪܝܪܐ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ.
ܘܟܕ ܝܬܒܘ ܠܘܩܒܠ ܚܕ̈ܕܐ ܘܫܪܝܘ ܕܢܕܪܫܘܢ. ܐܡܪ ܠܩܘܕܡ ܩܬܘܠܝܩܐ ܪܒܐ
ܕܫܡܗ ܗܘܐ ܒܒܝ. ܐܝܟ ܕܗܘ ܕܩܕܡ ܗܘܐ ܡܢ ܟܠܗܘܢ. ܡܪܝ ܡܘܕܥܝܢܢ
ܠܡܬܝܬܪܘܬܟ ܡܪܘܡܬܐ. ܕܗܠܝܢ ܐܢܫܐ ܒܥܠܕܒܒܐ ܕܡܠܟܐ ܐܝܬܝܗܘܢ.
ܘܗܝܡܢܘܬܗܘܢ ܥܡ ܕܪ̈ܗܘܡܝܐ ܐܝܬܝܗ. ܘܐܪܐ ܕܡܠܟܘܬܐ ܠܒܝܬ ܪ̈ܗܘܡܝܐ ܡܫܥܒܕܝܢ.

ion, then neither will we ourselves hold discussion with you' ». Then at the sight of the blessed Simeon these men were astounded and disturbed; and they were also caught and did not know what to do. To decline the debate would bring ridicule upon them, since it was they who had originated the debate; and again to speak and be defeated would bring disgrace upon them. The blessed Simeon again says to them : « If you desire to debate with us, we need umpires and an audience to hear the discussion between us, lest we fall into empty talk. But let us in the presence of an upright audience speak a few words that will refute and be refuted ». They say to him : « If you want an audience, we on our side will ask the king's *marzban* who is here ». He on his side says to them : « Neither will we refuse to accept the *marzban*'s decision ». Then all together were going to a Magian to argue about the faith; even as this too was brought about by divine dispensation, that even through the heathen the true mystery of the right faith might be proclaimed. And, when they had taken their seats opposite one another and begun to discuss, the great *catholicus*, whose name was Babai [1], inasmuch as he took precedence over all, first said : « My lord, we inform your high excellency that these men are the king's enemies, and their faith

1. 499-504.

ܗܘ ܕܝܢ ܕܘܝܐ ܗܢܐ ܩܬܘܠܝܩܐ: ܡܛܠ ܕܝܕܥ ܕܐܢ ܦܬܚ ܦܘܡܗ ܒܥܒܪܐ ܕܗܝܡܢܘܬܐ
ܡܬܒܗܬ ܗܘܐ. ܒܡܩܛܪܓܢܘܬܐ ܫܪܝ. ܟܕ ܠܐ ܝܕܥ ܕܡܒܗܬ ܠܗ ܐܠܗܐ. ܘܡܛܠ ܕܠܐ
ܝܕܥ ܕܡܢܐ ܢܥܒܕ. ܠܘܬ ܡܩܛܪܓܢܘܬܐ ܪܗܛ.. ܗܘ ܕܝܢ ܡܪܙܒܢܐ ܗܘ ܐܝܟ ܕܡܢ ܛܝܒܘܬܐ
ܕܐܠܗܐ ܦܢܝ* ܠܗ ܟܕ ܐܡܪ. ܗܠܝܢ ܕܝܠܢ ܐܢܝܢ. ܘܠܐ ܕܝܠܟܘܢ. ܐܢ ܝܠܦ ܚܢܢ ܕܒܫܪܪ
ܗܟܢܐ ܕܗܘܝܢ ܐܢܝܢ ܗܠܝܢ. ܠܢ ܒܛܝܠܐ ܠܗܝܢ. ܐܢܬܘܢ ܕܝܢ ܡܢ ܒܥܠܕܒܒܘܬܐ
ܕܐܝܬ ܠܟܘܢ ܠܘܬ ܚܕܕܐ ܗܠܝܢ ܐܡܪܝܢ ܐܢܬܘܢ ܠܢ. ܚܢܢ ܕܝܢ ܗܠܝܢ ܡܢܟܘܢ
ܠܐ ܡܩܒܠܝܢ ܚܢܢ. ܗܝܕܝܢ ܬܘܕܝܬܐ ܕܩܒܠ ܛܝܒܘܬܐ ܠܡܓܘܫܐ ܡܢ ܡܗܝܡܢܐ
ܐܬܝܗܒܬ. ܟܕ ܐܡܪܝܢ. ܕܟܐܢ ܘܬܪܝܨ ܕܝܢܟ.[1] ܐܡܪ ܡܪܙܒܢܐ ܠܩܬܘܠܝܩܐ. ܐܢ
ܡܕܡ ܐܚܪܢ ܐܝܬ ܠܟܘܢ ܕܬܐܡܪܘܢ. ܥܠ ܗܝܡܢܘܬܟܘܢ ܐܡܪܘ. ܐܡܪ ܠܗ ܒܒܝ
ܩܬܘܠܝܩܐ. ܡܪܝ. ܡܛܠ ܗܝܡܢܘܬܢ ܐܝܬ ܠܢ ܕܢܐܡܪ. ܡܛܠ ܐܝܟ ܒܪ ܐܢܫܐ
ܐܟܘܬܢ. ܕܐܬܝܠܕ ܡܢ ܐܢܬܬܐ ܐܝܟܘܬܢ. ܘܡܛܠ ܟܐܢܘܬܗ ܘܙܕܝܩܘܬܗ. ܫܪܬ
ܠܥܠܘܗܝ ܡܠܬܗ ܕܐܠܗܐ. ܘܐܝܟܢܐ ܕܡܠܟ ܡܠܟܐ ܢܫܟܚ ܒܪ ܚܕܪܐ ܒܩܩܠܬܐ

1. Something is here deleted and ܘ written in marg.

agrees with that of the Romans, and they convey the secrets of the kingdom to the Roman dominions ». But this wretched *catholicus*, because he knew that if he opened his mouth on the subject of the faith he would be put to shame, began to make accusation, not knowing that God would put him to shame; and, because he did not know what to do, had recourse to accusation.

But that governor as if inspired by the grace of God answered him, saying: « These are our affairs, not yours. If we learn that as a matter of fact these things are so, we will attend to them. You on account of the enmity that you have toward one another say these things to us; but we for our part will not receive these statements from you ». Then an expression of thanks was offered to the Magian by the believers, who said, « Your judgment is just and upright ». The governor says to the *catholicus* : « If you have anything else to say, about your faith, say on ». Babai the *catholicus* says to him[1] : « My lord, as to our faith we have to speak about a certain man like us, who was born from a woman as we were, and upon whom the Word[2] of God came down on account of his uprightness and his righteousness; and, just as the king of kings might find a beggar's son in a dungheap

... o theologian, the argument here advanced must be ascribed to Simeon; but that ... rzban used the words put into their mouths 'credat Judaeus'. — 2. As the verb is ... write 'word'

ܕܥܒܝܢ ܙܘܪ̈ܐ: ܘܢܦܩܘܕ ܥܠܘܗܝ ܕܢܩܝܡܘܢܝܗܝ ܡܢ ܩܩܠܬܐ. ܘܢܫܠܚܘܗܝ ܡܢܗ
ܙܘܪ̈ܐ ܕܥܒܝܢ ܘܢܠܒܫܘܢܝܗܝ ܠܒܘܫܐ ܡܠܟܘܬܐ: ܘܢܦܩܘܕ ܡܠܟܐ ܕܟܠ ܐܢܫ
ܠܗܢܐ ܒܪܝ ܢܫܡܝܘܢܝܗܝ: ܘܡܛܠ ܕܐܫܟܚ ܗܘ ܡܣܟܢܐ ܛܝܒܘܬܐ ܒܥܝܢ̈ܝ ܡܠܟܐ:
ܘܐܘܣܦ ܕܢܬܩܪܐ ܒܪܗ. ܗܟܢܐ ܗܢܐ ܒܪܢܫܐ ܕܐܝܬ ܚܪܝܢܐ ܒܝܢܬܢ ܥܠܘܗܝ. ܨܒܐ
ܐܠܗܐ ܕܢܫܡܝܘܗܝ ܒܪܗ ܒܛܝܒܘܬܐ. ܟܕ ܠܐ ܐܝܬܘܗܝ ܒܟܝܢܐ. ܘܫܠܡ. ܐܡܪ
ܡܪܙܒܢܐ. ܐܢܬܘܢ ܡܢܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܐܡܪ ܫܡܥܘܢ. ܝܕܥܝܢܢ ܕܚܟܡܬܟ ܠܐ
ܡܬܛܥܝܐ. ܡܛܠ ܗܢܐ ܡܦܝܣܝܢܢ ܠܟ ܒܐܠܗܐ ܪܒܐ ܕܢܘܪܟ ܝܘܡܝܟ ܕܡܢ ܟܠܗܝܢ ܡ̈ܠܐ ܕܐܡܪ ܩܬܘܠܝܩܐ
ܬܪܬܝܢ ܬܒܥܐ. ܘܬܒܚܘܪ ܘܬܕܘܢ ܬܪܝܨܐܝܬ.
ܐܡܪ ܠܗ. ܐܡܪ ܠܝ ܐܝܠܝܢ. ܐܡܪ ܠܗ. ܡܛܠ ܕܐܡܪ ܩܬܘܠܝܩܐ ܩܕܡ ܪܒܘܬܟ:
ܕܒܪ ܐܢܫܐ ܦܫܝܛܐ ܕܐܟܘܬܢ ܐܬܝܠܕ ܡܢ ܐܢܬܬܐ. ܬܫܐܠ ܚܟܡܬܟ ܠܗ ܗܕܐ.[1]
ܕܚܢܢ ܡܢ ܙܪܥܐ ܕܓܒܪܐ ܡܬܝܠܕܝܢܢ ܡܢ ܐܢܬܬܐ. ܫܐܠ ܡܢܗ ܥܠ ܗܘ ܕܐܡܪ
ܠܟ ܕܐܟܘܬܢ ܡܢ ܐܢܬܬܐ ܐܬܝܠܕ: ܡܢ ܙܪܥܐ ܗܘܐ ܕܓܒܪܐ ܐܟܘܬܢ. ܐܘ ܡܢ ܐܡܬܐ

1. Ms. om. stop. But perh. something has fallen out.

girt with rags, and give orders about him that they should raise him from the dungheap, and strip the rags with which he was girt off him and clothe him in royal raiment, and the king might issue an order « Let everyone name this man my son », and, because that poor man found grace in the king's eyes, he also conferred upon him the honour of being called his son, so God was pleased to name this man to whom the contention between us relates his Son by grace, when he is not so by nature ». And he came to an end. The governor says : « What do you say? » Simeon says : « We know that your wisdom will not go astray. Therefore we entreat you by the great God (may he prolong your days) out of all the statements which the *catholicus* has made to investigate two, and examine and judge fairly ». He says to him : « Tell me which ». He says to him : « Since the *catholicus* stated in the presence of your highness that an ordinary man like us was born of a woman, let your wisdom put this question to him. Whereas we are born of a woman from the seed of a man, inquire[1] from him as to the man who he told you was born of a woman like us, was he from the seed of

1. See p. 39, n. 2.

ܗܘܐ. ܐܡܪ ܠܗ ܠܩܬܘܠܝܩܐ ܡܪܙܒܢܐ. ܥܠ ܗܠܝܢ ܡܢܘ ܐܡܪ ܐܢܬ. ܡܢ ܙܪܥܐ
ܗܘܐ ܕܓܒܪܐ ܗܘ ܒܪ ܐܢܫܐ ܕܐܡܪܬ ܠܝ ܥܠܘܗܝ. ܐܘ ܡܢ ܐܝܟܐ ܗܘܐ. ܗܘ ܕܝܢ
ܒܗܬ. ܘܠܐ ܐܡܪ ܕܡܢ ܙܪܥܐ ܠܐ ܐܫܟܚ. ܐܡܪ ܠܗ. ܠܐ ܡܢ ܙܪܥܐ ܗܘܐ. ܐܡܪ ܠܗ.
ܘܡܢ ܐܝܟܐ ܗܘ ܒܛܢܗ. ܐܡܪ ܠܗ. ܟܬܝܒ ܕܡܢ ܪܘܚܐ ܩܕܝܫܐ. ܐܡܪ ܠܗܘܢ. ܗܐ
ܡܕܝܢ. ܕܓܠܬܘܢ ܟܕ *ܕܐܡܪܬܘܢ ܕܒܪ ܐܢܫܐ ܐܝܬܘܗܝ ܦܫܝܛܐ ܕܐܟܘܬܢ. ܗܐ ܡܕܝܢ. * 36 v° a.
ܠܐ ܐܟܘܬܢ ܐܝܬܘܗܝ ܒܛܢܗ ܘܡܘܠܕܗ. ܐܠܐ ܠܥܠ ܡܢܢ. ܚܢܢ ܓܝܪ ܠܐ ܫܡܥܢ
ܡܡܬܘܡ ܕܒܪܢܫܐ ܕܠܐ ܙܪܥܐ ܐܬܝܠܕ. ܘܐܢ ܗܢܐ ܕܐܢܬ ܡܩܛܪܓ ܐܢܬ ܠܗ: ܐܢܬ
ܬܘܒ ܣܗܕܬ ܕܕܠܐ ܙܘܘܓܐ ܘܕܠܐ ܙܪܥܐ ܐܬܝܠܕ. ܠܐ ܒܪܢܫܐ ܗܘ ܦܫܝܛܐ ܐܟܘܬܢ. ܘܗܐ
ܡܢ ܣܗܕܘܬܟ ܕܝܠܟ ܐܬܚܝܒܬ ܠܟ. ܘܗܠܝܢ ܐܡܪܝܢ ܫܪܪܐ[1] ܝܬܝܪ ܡܢܟ.
ܟܕ ܕܝܢ ܬܘܒ ܒܬܫܒܚܬܐ ܠܡܪܙܒܢܐ ܓܒܐ [ܕܡ]ܗܝܡܢܐ ܡܬܪܘܡܡܝܢ ܗܘܘ. ܐܡܪ
ܫܡܥܘܢ ܠܡܪܙܒܢܐ. ܡܪܝ. ܚܕܐ ܡܠܬܐ ܐܚܪܬܐ ܢܘܕܘܢ ܩܕܡ ܚܟܡܬܟ. ܘܢܫܪܐ
ܫܓܝܐܬܐ ܕܡܡܠܠܐ. ܐܡܪ ܠܗ ܐܝܢܐ. ܐܡܪ ܠܗ ܫܡܥܘܢ. ܡܛܠ ܕܩܬܘܠܝܩܐ
ܐܡܪ ܠܪܒܘܬܟ: ܕܡܠܟ ܡܠܟܐ ܡܢ ܩܩܠܬܐ ܫܩܠ ܒܪ ܡܣܟܢܐ ܘܡܥܠ ܠܗ

1. ܝܬܝܪ erased follows.

a man like us, or whence was he ». The governor says to the *catholicus* : « What say you about these things? Was the man of whom you spoke to me from the seed of a man, or whence was he? » But he was struck with shame, and he could not say that he came from seed. He says to him : « He did not come from seed ». He says to him, « And whence is his conception? » He says to him : « It is written that it is from the Holy Spirit ». He says to them : « Lo! therefore you lied when you said that he is an ordinary man like us. Lo! therefore his conception and birth are not like us, but above us; for we for our part never heard that a man was born without seed. And, if in the case of this man whom you accuse you have yourself on the other hand testified that he was born without copulation and without seed, he is not an ordinary man like us; and by your own testimony you have been condemned, and these men speak truth rather than you ». While the party of] the believers were proceeding to extol the governor with praises, Simeon says to the *marzban* : « My lord, let them confess one more point in the presence of your wisdom, and let us dispense with lengthy speech ». He says to him, « What? » Simeon says to him : « Since the *catholicus* said to your highness that the king of kings takes a poor man's son from a dung-

ܠܒܘܫ ܡܠܟܘܬܐ: ܘܦܩܕ ܕܒܪܗ ܢܬܩܪܐ: ܘܡܛܠܗܕܐ ܒܛܝܒܘܬܐ ܟܠ ܐܢܫ ܒܪ
ܡܠܟܐ ܩܪܐ ܠܗ ܟܕ ܠܝܬܘܗܝ ܒܪܗ ܒܟܝܢܐ. ܠܪܒܐ ܢܒܥܐ ܪܒܘܬܟ ܕܢܫܐܠܝܘܗܝ. ܕܗܘ ܗܘ
ܒܪ ܡܣܟܢܐ: ܟܕ ܗܘ ܫܩܠ ܠܗ ܡܠܟܐ: ܘܡܫܡܗ ܠܗ ܒܪܗ: ܟܕ ܠܐ ܐܝܬܘܗܝ
ܐܝܟ ܡܠܬܗ ܕܝܠܗ: ܐܝܬ ܠܗ ܐܒܐ ܕܟܝܢܐ. ܐܘ ܡܢ * ܐܝܟܐ ܐܬܝܠܕ. ܡܠܒܟ ܡܢܗ * 36 v° b.
ܡܢܗ ܐܒܘܗܝ ܕܗܘ ܗܘ ܒܪ ܐܢܫܐ ܕܐܡܪ. ܐܝܬ ܠܗ ܐܒܐ ܟܝܢܝܐ. ܘܐܢ ܕܝܢ ܠܐ ܢܚܘܐ
ܩܕܡܝܟ ܡܢ ܐܝܟܐ ܐܬܝܠܕ ܘܐܝܢܘ ܐܒܘܗܝ.. ܟܕ ܕܝܢ ܩܬܘܠܝܩܐ ܗܠܝܢ ܕܡܢ
ܡܪܙܒܢܐ ܐܬܒܥܝ. ܥܡ ܟܠܗ ܟܢܘܫܝܐ ܕܐܦܣܩܘܦܐ ܕܝܠܗ. ܐܬܟܠܝܘ ܟܠ
ܣܦܘܬܗܘܢ. ܟܕ ܪܟܢܘ ܪ̈ܫܝܗܘܢ ܠܬܚܬ. ܘܠܐ ܐܫܟܚܘ ܠܡܡܠܠ ܦܬܓܡܐ. ܘܟܕ ܚܪܝܦܐܝܬ
ܐܠܨܗ ܕܝܢܐ ܕܢܐܡܪܘܢ ܐܒܘܗܝ ܕܗܘ ܕܐܡܪܝܢ. ܐܘܕܝܘ ܕܡܢ ܐܠܗܐ ܐܬܝܠܕ. ܘܕܠܐ
ܙܘܘܓܐ.. ܐܡܪ ܫܠܝܛܐ.. ܡܕܝܢ ܐܢ ܐܠܗܐ ܗܘܐ ܐܒܘܗܝ. ܐܠܗܐ ܗܘ ܐܦ ܒܪܗ. ܘܐܢ
ܬܘܒ ܒܪܢܫܐ ܗܘܐ ܐܒܘܗܝ ܘܡܢ ܙܪܥܐ ܕܙܘܘܓܐ ܐܟܘܬܢ. ܒܪܢܫܐ ܗܘܐ ܘܗܘ ܐܝܟ
ܕܐܡܪܬܘܢ ܡܢ ܩܕܝܡ. ܐܠܐ ܗܐ ܐܝܟ ܠܡܠܝܢ ܕܡܠܠܬܘܢ ܟܣܬܘܢ ܘܚܝܒܬܘܢ.
ܘܗܠܝܢ ܕܒܨܝܪܝܢ ܡܢܟܘܢ ܠܫܪܝܪܬܐ ܡܚܕܝܢ ܡܠܬܐ ܬܪܝܨܬܐ ܘܚܟܝܡܬܐ. ܘܐܝܟ ܕܐܡܪܝܢ

heap and clothes him in royal raiment, and orders him to be called his son, and therefore by grace everyone calls him the king's son while he is not his son by nature, let your highness put the question to him : 'Has that poor man's son (though the king takes him and names him his son while he is not so according to his own ⌜very statement[1]) a natural father? Or whence was he born?' Inquire[2] from him who is the father of the man also of whom he speaks. Has he a natural father? and if not let him show in your presence whence he was born and who his father is ». When the *catholicus* received the questions put by the *marzban*, with the whole assembly of his bishops, they closed their lips and hung their heads, and could not utter a word; and when the judge sharply insisted on their declaring the father of him of whom they were speak, they confessed that he was born from God and without copulation.

The governor says : « Therefore if God was his father his son also is God. And, if again a man was his father and he came from the seed of copulation like us, he himself also was a man as you said before. But by the words that you have spoken you have refuted and condemned yourself; and men who are fewer than you hold the true and sound logical position, and the thing is as they say by your own testimony ». Then the believing

1. Or 'proper character'. — 2. See p. 39, n. 2.

ܗܟܢܐ ܐܫܬܠܝ. ܡܢ ܣܘܪܗܒܘܬܗܘܢ ܕܝܠܗܘܢ.. ܘܩܥܝܢ ܐܦܝ̈ܣܩܘܦܐ ܡܗ̈ܝܡܢܐ. ܦ̈ܘܢܘܣ
ܡܦܩܝܢ ܗܘܘ ܟܕ ܐܡܪܝܢ. ܫܢܝ̈ܐ ܣܓܝ̈ܐܬܐ ܢܢܛܪ ܐܠܗܐ ܚܟܡܬܟܘܢ ܘܬܪܝܨܘܬܟܘܢ.
ܙܒ̈ܢܐ ܣܓܝ̈ܐܬܐ ܕܪܒܘܬܐ ܢܣܓܐ ܠܟܘܢ ܐܠܗܐ. ܘܢܬܠ ܠܟܘܢ ܚܝ̈ܐ ܛܒ̈ܐ. * ܘܗܟܢܐ * 37 r° a.
ܐܫܬܪܝܘ. ܟܕ ܒܗܬܝܢ ܢܣܛܘܪ̈ܝܢܐ. ܗܕܐ ܕܝܢ ܗܘܬ ܐܦ ܥܠܬܐ ܐܦܝܣܩܘܦܘܬܗ
ܕܩܕܝܫܐ ܗܢܐ. ܡܛܠ ܕܙܒ̈ܢܝܢ ܣܓܝ̈ܐܢ ܩܪܝܢ ܗܘܘ ܠܗ ܕܢܩܒܠ ܣܝܡ ܐܝܕܐ
ܕܐܦܝܣܩܘܦܘܬܐ. ܘܠܐ ܡܬܛܦܝܣ ܗܘܐ. ܡܢ ܕܝܢ ܕܢܦܩ ܒܙܟܘܬܐ. ܠܒܟܘܗܝ
ܒܩܛܝܪܐ ܘܥܒܕܘܗܝ ܐܦܝܣܩܘܦܐ ܠܕܘܟܬܐ ܕܡܬܩܪܝܐ ܒܝܬ ܐܪܫܡ. ܘܡܟܝܠ.
ܐܦܝܣܩܘܦܐ ܡܝܛܪܦܘܠܝܛܝܣ ܕܒܝܬ ܐܪܫܡ ܡܫܬܡܗ ܗܘܐ. ܘܗܟܢܐ ܒܐܬܪ̈ܘܬܐ
ܓܘ̈ܝܐ ܕܠܗܠ ܡܢ ܦܪ̈ܣܝܐ ܡܬܟܪܟ ܗܘܐ. ܘܡܬܠ̇ܡܕ. ܘܡܦܢܐ ܡܢ ܚܢܦܘܬܐ
ܘܡܓܘܫܘܬܐ. ܘܗܦܟ ܠܗ ܠܐܬܪܐ ܗܢܐ ܗܘܐ. ܘܒܗܘܢ ܒܐܠܨܘ̈ܬܐ ܚܠܝܨܐܝܬ ܠܒܢ̈ܝ
ܡܠܦܢܘܬܗ ܪܫܝܥܬܐ ܕܢܣܛܘܪܝܣ ܐܪ̈ܥ ܗܘܐ. ܘܒܣܢܝܐܬܐ ܬܘܒ ܕܠܩܘ ܗܘܘ. ܘܐܢܫܝܢ
ܦܠܝܘܪ̈ܢܝܢ ܗܘܘ. ܬܘܒ ܕܝܢ ܡܢ ܪ̈ܫܢܐ ܕܒܗܘܢ. ܩܛܝܓܘܪ̈ܝܣ ܩܫܝ ܕܥܠܘܗܝ
ܡܗܝܡܢܐ. ܩܕܡ ܡܠܟܐ ܦܪܣܝܐ ܡܥܠܝܢ ܠܟܠܗܘܢ ܗܘܘ. ܘܗܝܕܝܢ ܐܦܩ ܦܘܩܕܢܐ
ܕܢܬܐܚܕܘܢ. ܟܠܗܘܢ ܐܦܝܣܩܘܦܐ ܡܗ̈ܝܡܢܐ. ܘܟܠܗܘܢ ܪ̈ܝܫܝ ܕܝܪ̈ܬܐ ܪ̈ܒܬܐ.

bishops continued giving vent to exclamations (φωνάς), saying, « God preserve your wisdom and your uprightness many years. God multiply your greatness many times, and grant you a good life ». And so they separated, the Nestorians having been put to shame. This was also the occasion of this saint's episcopate; because they often pressed him to accept ordination to the episcopate, and he would not consent; but, after he had come out victorious, they seized him by force and made him bishop for a place called Beth Arsham [1], and thereforward he bore the title of metropolitan bishop of Beth Arsham. And so he would go about in the interior countries beyond the Persians and make disciples, and convert men from paganism and Magism, and return again to the same country, and strenuously meet those who held the impious doctrine of Nestorius in the same contests; and these were again inflamed with hatred against him. And some moreover of the most eminent among them made cruel accusations against him and all the believers as well before the Persian king. Then he issued an order that all the believing bishops should be arrested, and all the chief archimandrites, and

1. Near Seleucia (Barh., *H. E.*, ed. Abbeloos and Lamy, III, p. 85).

ܘܐܬܡܣܪܘ ܠܚܒܘܫܝܐ ܒܢܨܝܒܝܢ. ܘܗܟܢܐ ܐܬܐܚܕܘ ܘܐܬܚܒܫܘ ܚܒܘܫܝܐ ܡܪܝܪܐ.
ܐܝܟ ܕܐܝܬ ܥܝܕܐ ܠܦܪ̈ܣܝܐ ܕܚܒܫܝܢ[1] ܕܠܐ ܪ̈ܚܡܐ ܫܒܥ ܫܢ̈ܝܢ. ܟܕ ܚܐܫܝܢ
ܒܐܘܠܨܢܐ ܪܒܐ ܘܒܐܓܘܢܐ ܩܫܝܐ. ܕܙܥܘܪ ܗܘ ܦܘܡܐ ܕܢܡܠܠ ܐܘܠܨܢܐ ܗܘ ܢܐܬܐ.
ܘܗܝܕܝܢ ܡܢ ܕܐܬܦܫܘ ܚܝ̈ܐ ܕܝܠܗܘܢ: ܘܡܟܝܠ ܒܬܪܥܐ ܕܡܘܬܐ ܟܠܗܘܢ ܢܩܫܝܢ
ܗܘܘ: ܡܢ ܐܘܠܨܢܐ ܘܐܦ ܡܢ ܢܘܓܪܐ. ܟܬܒܢ ܗܠܝܢ ܠܡܠܟܐ ܕܟܘܫ ܐܬܟܬܒ.
ܘܡܛܠ ܕܡܗܝܡܢܐ ܐܦ ܗܘ ܐܝܬܘܗܝ ܗܘܐ. ܒܝܕ ܐܝܙܓܕܘܗܝ ܫܐܠܬܐ ܗܕܐ ܡܢ
ܡܠܟܐ ܦܪܣܝܐ ܫܐܠ. ܘܐܦܩ ܐܢܘܢ ܡܢ ܐܘܠܨܢܐ ܗܘ. ܒܬܪ ܕܝܢ ܙܒܢܐ. ܗܘܐ
ܩܛܪܓܐ ܣܓܝܐܐ ܬܘܒ ܥܠܝܗܘܢ. ܡܢ ܐܦܝܣܩܘܦܐ ܢܣܛܘܪܝܢܐ ܩܕܡ ܡܠܟܐ.
ܟܕ ܐܡܪܝܢ. ܥܡܢ ܕܝܠܢ ܐܚܝܕ ܗܝܡܢܘܬܐ ܒܟܠܗܘܢ ܟܪ̈ܣܛܝܢܐ ܘܒܟܠܗܝܢ
ܡ̈ܠܟܘܬܐ.. ܟܕ ܕܝܢ ܝܠܦ ܗܠܝܢ ܛܘܒܢܐ ܫܡܥܘܢ.. ܠܬܪܥܐ ܕܡܠܟܐ ܕܒܪܗ.
ܘܒܡܟܫܢܘܬܐ ܕܕܓܠܘܬܐ ܗܕܐ ܐܬܚܪܝ ܡܬܟܬܫ ܗܘܐ. ܡ̈ܓܘܫܐ ܕܝܢ ܟܕ ܐܬܗܪܝܘ
ܡܢܗܘܢ ܡܬܐܠܨܝܢ ܗܘܘ: ܟܕ ܠܐ ܝܕܥܝܢ ܗܘܘ ܕܐܝܟܢܐ ܢܕܘܢܘܢ ܘܢܦܪܩܘܢ ܒܝܢܬܗܘܢ.
ܐܦܩܘ ܦܘܩܕܢܐ ܗܟܢܐ. ܕܡܢ ܟܠܢ ܕܨܒܐ ܡܢܟܘܢ. ܝܗܝܒ ܠܗ ܫܘܠܛܢܐ ܕܢܦܘܩ

1. Ms. om. ܕ.

committed to prison at Nisibis; and thus they were arrested and imprisoned in bitter confinement (as is the custom of the Persians who imprison without mercy) for seven years, being subjected to great distress and severe trial (ἀγών), so that the mouth is too small for us to describe that distress. And then, after their own lives had wasted away, and they were all already knocking at the gate of death, from the distress and also from the length of time, an account of these things was written to the king of Aethiopia; and, since he also was a believer, he made this request though his ambassadors of the Persian king, and he released them from that distress. But after a time much accusation was again made against them before the king by the Nestorian bishops, who said : « Our people hold the faith among all Christians and in all kingdoms ». When the blessed Simeon learned these things, he came to the king's court, and strenuously contended in the refutation of this falsehood. But the Magians, being much worried by them, since they did not know how to judge and decide between them, issued an order in these terms : « Whoever of you wishes it, permission is given to him to go out

ܘܢܛܘܦ ܥܠ ܡ̈ܠܟܐ ܕܥ̈ܡܡܐ ܟܪ̈ܣܛܝܢܐ. ܘܥܠ ܐܦܝ̈ܣܩܘܦܐ ܐܪ̈ܝܫܐ ܘܫ̈ܠܝܛܢܐ.
ܘܢܝܬܐ ܠܢ ܗܝܡܢܘܬܗܘܢ ܘܛ̈ܒܥܝܗܘܢ. ܕܢܕܥ ܕܐܝܢܐ ܓܒܐ ܡܢܟܘܢ ܐܡܪ ܛܒܐܝܬ
ܘܡܚܘܐ ܥܡܝܪ[1].. ܛܘܒܢܐ ܕܝܢ ܗܢܐ ܚܦܝܛܐ ܟܕ ܠܡ̈ܠܠܐ ܗܕܐ ܫܡܥ. ܚܕܝ ܚܕܘܬܐ
ܪܒܬܐ. ܘܡܢ ܪܬܚܐ ܕܛܢܢܗ ܕܗܟܢܐ ܣܡ ܐܦ̈ܘܗܝ ܥܠ ܗܘ ܕܘܒܪܐ. ܠܐ ܐܬܚܫܒ ܠܗ
ܡܕܡ ܗܘ ܥܡܠܐ ܕܡܢ ܥ̈ܡܡܐ ܠܥ̈ܡܡܐ (ܠܡܐܙܠ)[2]. ܘܡܢ ܡܠܟܘ̈ܬܐ ܠܡܠܟܘ̈ܬܐ.
ܐܠܐ ܐܝܟ ܡܕܡ ܕܩܠܝܠ ܘܦܫܝܩ ܘܠܐ ܡܕܡ ܗܘ. ܒܚܕܘܬܐ ܩܒܠܗ ܗܘܐ ܡܢܗ. ܘܢܦܩ
ܡܚܕܐ ܕܠܐ ܬܘܚܪܐ ܒܛܢܢܗ. ܕܢܥܒܪ ܬܚܘ̈ܡܐ ܕܥ̈ܡܡܐ ܘܕܡܠܟܘ̈ܬܐ. ܟܕ ܠܐ ܡܬܟܠܐ
ܐܘ ܡܙܕܗܪ ܡܢ ܕܚܠܬܐ ܕܡܕܡ. ܠܐ ܕܢܘܓܪܐ ܕܡܫܘܚܬܐ ܪܒܐ ܕܒܡܨܥܬܐ. ܘܠܐ ܕܚܫܝܫܘܬܐ
ܕܐܬܪ̈ܘܬܐ ܕܡܢ ܓ̈ܝܣܐ. ܘܠܐ ܕܥܒܪܐ ܕܢܗܪ̈ܘܬܐ. ܘܠܐ ܡܪܘܚܘܬܐ ܕܐܘܪ̈ܚܬܐ. ܘܕܪܒ
ܡܢ ܟܠܗܘܢ. ܘܠܐ ܡܘܒܠܐ ܕܣܝܒܘܬܗ. ܐܠܐ ܗܟܢܐ ܒܬܘܟܠܢܐ ܕܥܠ ܐܠܗܐ ܘܪܬܚܐ ܕܡܝܩܕܐ
ܛܢܢܗ. ܒܣܪ ܥܠ ܟܠܗܝܢ. ܘܢܦܩ ܪܗܛ ܒܟܠܗܘܢ ܐܬܪ̈ܘܬܐ ܕܡܠܟܘܬܐ ܗܢܘܢ

1. Ms. ins. ܘ init. over marg., appy. in same hand. — 2. Ms. om.

and go round among the kings of the Christian peoples, and among the chief bishops and authorities, and bring us their faith and their seals, that we may know which party among you speaks well and shows great correctness ». But this earnest blessed man, when he heard these words, rejoiced with great joy; and from the ardour of his zeal, since he had thus set his face to the task, the labour of going[1] from peoples to peoples, and from kingdoms to kingdoms was not reckoned by him as anything at all, but he undertook this with joy as something light and easy and of no moment[2]. And he set out at once without delay in his zeal, in order to traverse the frontiers of the peoples and the kingdoms, not being hindered or frightened by fear of anything, not of the great length of the intervening space, nor the dangerous character of the countries on account of robbers, nor the crossings of the rivers, nor the long distances to be covered, and, what is greater than all, not even the burden of his old age; but thus, in confidence on God and the ardour of his burning zeal, he made light of everything, and

1. Ms. om. — 2. The reason for the journey can hardly have been as here stated, since the Persians would have no object in making the inquiry and knew well that the Nestorians differed from the Christians of the empire and therefore favoured them. Moreover it was to the interest of the Nestorians to lay stress upon the difference, not to deny it; cf. p. 142, 147. Barh. (l. c.) says that S. obtained an order from the king to encourage the Monophysites to hold their services freely and to defend them against the Nestorians, adding that he received certificates from Greeks, Armenians, and Syrians, saying that they differed from the Nestorians.

ܣܒܪܗ ܕܡܫܝܚܐ. ܕܡܕܢܚܝܐ ܘܓܪܒܝܝܐ ܘܬܝܡܢܝܐ. ܟܠ ܟܡܐ ܕܐܝܬ ܠܥܡܡܐ
ܘܡܠܟܘܬܐ ܕܐܬܦܫܛܬ ܣܒܪܬܐ ܕܐܘܢܓܠܝܘܢ ܠܘܬܗܘܢ. ܒܡܕܢܚܐ ܘܓܪܒܝܐ ܘܬܝܡܢܐ.
ܠܡܥܪܒܐ ܕܝܢ ܒܠܚܘܕ. ܥܕܡܐ ܠܡܕܝܢܬܐ ܡܠܟܘܬܐ ܕܡܠܟܐ. ܘܫܠܡ ܪܗܛܗ ܬܡܢ.
ܒܙܒܢܬܐ ܕܬܠܬ ܕܣܠܩ. ܒܡܬܩܪܒܘܬܐ ܕܝܠܢ ܕܬܡܢ. ܐܠܗܐ ܗܟܝܠ ܛܒܐ
ܘܡܪܚܡܢܐ: ܗܘ ܕܠܐ ܡܬܛܠܡ ܛܢܢܐ ܕܡܛܠ ܫܡܗ: ܟܕ ܚܙܐ ܙܘܥܝܗ ܕܓܒܪܐ
ܘܛܢܢܗ: ܘܕܠܐ ܒܨܝܪ ܡܢ ܗܘ ܕܫܠܝܚܐ ܠܐܐ ܘܠܐ ܡܬܚܡܠ. ܠܐ ܒܨܝܪ ܡܢܗܘܢ.
ܐܦ ܠܐ ܗܘ[1] ܡܘܗܒܬܗ ܗܝ ܕܠܫܠܝܚܐ ܐܬܝܗܒܬ. ܕܒܠܫܢܐ ܚܕܬܐ ܢܡܠܠܘܢ.
ܟܠ ܥܡܐ ܓܝܪ ܕܥܐܠ ܗܘܐ ܠܗ. ܒܗܘ ܝܘܡܐ ܕܬܠܬܐ ܕܗܘܐ ܗܘܐ. ܒܗ ܒܠܫܢܗܘܢ
ܡܡܠܠ ܗܘܐ ܥܡܗܘܢ. ܟܕ ܡܘܕܐ ܠܐܠܗܐ ܕܣܥܪܗ. ܘܗܟܢܐ ܐܦ ܠܬܘܪܓܡܐ ܕܒܟܠ ܥܡܐ
ܒܒܝܡܐ ܕܒܥܕܬܐ ܕܟܠܗܘܢ ܕܐܙܠ ܗܘܐ ܠܘܬܗܘܢ. ܘܡܛܠ ܗܕܐ ܡܘܕܐ ܗܘܐ ܘܐܡܪ ܠܢ
ܒܕܡܥܐ. ܕܒܗܕܐ ܝܕܥܬ ܓܠܝܐܝܬ ܕܣܥܪܢܝ ܐܠܗܐ ܘܚܝܠܢܝ.
ܘܕܠܐ ܟܠܐ ܛܝܒܘܬܗ ܘܪܚܡܘܗܝ ܡܢܝ. ܐܫܬܡܥ ܗܘܐ ܕܝܢ. ܕܐܠܗܐ

1. Ms. ܗܘ.

set out and travelled in all countries in which the preaching of Christ had set foot, eastern and northern and southern, wherever there were peoples and kingdoms to whom the preaching of the gospel (εὐαγγέλιον) had penetrated, in the east and the north and the south; but toward the west he came only as far as the royal city, and he ended his course there, the third time that he came up[1], while we were present there. The good and merciful God therefore, who does not fail to reward zeal for his name, on seeing the man's purpose of mind and his zeal, and that he underwent weariness no less than that of the apostles without shrinking, himself also bestowed upon him in no less degree than upon them his gift that was given to the apostles, of speaking with new tongues. For, whatever people's country he entered, on the third day that came he would speak with them in their own tongue, thanking God who had visited him. And so also he even delivered an exposition in the chancel (βῆμα) in the churches of all the peoples to whom he went; and on this account he would declare and say to us with tears, « In this matter I recognised clearly that God had visited me and strengthened me, and that he had not withheld his grace and his mercy from me ». But

1. The second occasion is not mentioned, unless two visits are here intended, the third being that recorded below (p. 157, l. 6).

ܟܪ̈ܛܝܣܐ ܘܐܝܠܝܢ ܦܢ̈ܩܐ ܡܫܟܚܝܢ ܕܢܣܝܒܘܢ ܫܚܩܐ ܗܢܐ ܕܡܘܪܟܐ ܘܐܘܪ̈ܚܬܐ
ܐܪ̈ܝܟܬܐ ܘܡܬܓܪ̈ܓܪܬܐ ܕܒܐܬܪ̈ܘܬܐ ܘܠܐ ܢܬܦܣܩܣܩܘܢ. ܘܡܛܠ ܗܕܐ. ܘܡܛܠ ܗܝ
ܕܫܪܪܐ ܕܟܬܝܒܬܐ ܕܠܐ ܡܬܚܫܕܢܘܬܐ ܕܫܘܚܠܦܐ ܢܩܘܐ. ܥܒܕ[1] ܣܘ̈ܕܢܐ ܪ̈ܘܪܒܐ
ܕܟܬܢܐ ܘܐܣܡܢ[2] ܐܢܘܢ. ܐܝܟܢܐ ܕܢܩܒܠܘܢ ܟܬܝܒܬܐ. ܗܠܝܢ ܕܐܦ ܢܬܢܛܪܘܢ ܐܢܘܢ
ܠܡܗܝ̈ܡܢܐ ܕܒܐܬܪܐ ܕܦܪ̈ܣܝܐ. ܐܝܟ ܕܣܒܪ ܐܢܐ. ܠܥܠܡ. ܘܥܠܝܗܘܢ ܡܟܝܠ
ܡܗܝܡܢܘܬܐ ܕܟܠ ܥܡܐ ܒܠܫܢܗ. ܡܢ ܪܝܫ ܐܦܝܣܩܘ̈ܦܘܗܝ ܟܬܒ ܗܘܐ. ܘܛܒ̈ܥܐ
ܕܝܢ ܠܥܠ ܡܢ ܡܗܝܡܢܘܬܐ ܕܡܠܟܗ ܕܥܡܐ ܗܘ ܘܕܐܦܝܣܩܘ̈ܦܐ ܕܝܠܗ ܘܕܪ̈ܝܫܢܘܗܝ.
ܒܐܒܪܐ ܛܒܥ ܗܘܐ ܒܣܘ̈ܕܢܐ ܗܠܝܢ. ܘܗܟܢܐ ܡܫܪܪ[3] ܗܘܐ. ܟܕ ܗܟܢܐ ܒܟܠ ܥܡ̈ܡܝܢ
ܘܒܟܠ ܠܫܢ̈ܝܢ ܕܒܡܗܝ̈ܡܢܐ ܥܒܕ ܗܘܐ. ܟܕ ܡܬܟܪܟ ܘܢܣܒ ܡܗܝܡܢܘܬܗܘܢ
ܘܛܒ̈ܥܐ ܕܡܠܟܘܬܗܘܢ ܘܕܪ̈ܝܫ ܟܘ̈ܡܪܝܗܘܢ. ܘܗܟܢܐ ܡܗܝܡܢܘܬܐ ܕܥܡ̈ܡܐ ܣܓܝ̈ܐܐ
ܘܕܠܫܢ̈ܐ ܣܓܝ̈ܐܐ ܒܣܘ̈ܕܢܐ[4] ܗܠܝܢ ܟܢܫ ܗܘܐ. ܘܗܦܟ ܠܫܢ̈ܝܐ ܫܒܥ. ܘܐܙܠ. ܘܟܕ
ܕܗܦܟ. ܡܝܬ ܡܠܟܐ ܗܘ ܕܒܝܘܡ̈ܬܗ ܐܙܠ ܗܘܐ. ܘܪ̈ܘܪܒܢܐ ܗܠܝܢ ܕܗܘܘ

1. ܥܒܕ ins. in marg. in another hand. — 2. ܐ ins. above line. — 3. Corr. from ܡܫܪܪ. — 4. Ms. sing.

he reflected, « What parchments (χάρτης) and what rolls are capable of going through all this wear of long and protracted journeys through the countries without being torn to pieces? » And for this reason, and in order that the certainty of the writing might remain without suspicion of alteration, he made great linen cloths and medicated them, so that they might take writing, which also will, I think, be preserved by the believers in the land of the Persians for ever; and on them he would accordingly write the belief of every people in their own language from their archbishops, and above the belief he affixed the seals of the king of that people and of the bishops of the same and of their chief men in lead upon these cloths, and thus confirmed it, acting thus among all peoples and all tongues among the believers[1], going about and taking their belief and the seals of their soverans and of their high-priests. And thus he collected the belief of many peoples and of many tongues on these cloths. And he turned back after seven years ⌈and went away (?)[2]; and, while he was on his way back, the king in whose days he had started died[3], and the magnates who had been umpires, and his son succeeded

1. I. e. the Monophysites. Therefore he went only to those who agreed with him. What kings besides the king of Abyssinia and an Arab shaikh or two are meant is not easy to see. — 2. This perh. crept in from below. — 3. Kawad, who d. Sept. 531.

ܡܕܒܪܢܐ. ܘܫܡܛ ܒܪܗ ܒܬܪܘܗ. ܘܡܩܒܠ ܩܪܒܐ ܐܚܪܢ ܗܘܐ ܒܐܬܪ̈ܘܬܐ ܕܪ̈ܗܘܡܝܐ.
ܘܐܬܚܙܝܢܘܬܗ ܕܩܕܡ ܗܘ ܕܫܠܝܛ ܫܘܠܛܢܐ ܠܐ ܐܬܓܡܪ. ܠܟܠܗܘܢ ܕܝܢ ܕܒܐܬܪܐ ܕܦܪ̈ܣܝܐ
ܐܬܝܕܥܬ. ܕܒܠܚܘܕ ܡܠܦܢܘܬܐ ܗܝ ܒܝܫܬܐ ܕܢܣܛܘܪܝܘܣ ܬܡܢ ܦܪܚܬ. ܟܕ ܡܢܟܪܝܢ
ܡܢܗ ܟܠ ܥܡܡܝܢ ܘܠܫܢܝܢ. ܘܡܬܡܪܚ ܗܘܐ ܥܠܝܗܘܢ. ܗܢܐ ܗܘ ܣܒܐ ܢܨܝܚܐ
ܡܬܥܫܢ ܗܘܐ. ܒܗ ܗܘ ܕܝܢ ܒܛܢܢܐ ܗܘܐ. ܩܪܬܗ[1] ܗܘܬ ܥܠܬܐ ܕܢܣܩ ܗܘܐ
ܠܘܬ ܡܠܟܬܐ ܕܪ̈ܗܘܡܝܐ. ܕܢܫܐܠ ܡܢܗ ܐܓܪܬܐ ܠܘܬ ܪܫܐ ܕܡ̈ܠܟܬܐ ܕܦܪ̈ܣܝܐ
*ܡܛܠ ܣܘܥܪ̈ܢܐ ܕܡܗܝ̈ܡܢܐ. ܘܐܢ ܡܨܝܐ ܗܘܐ. ܠܐܬܪ̈ܘܬܐ ܕܪ̈ܗܘܡܝܐ ܢܣܩ ܗܘܐ * 38 r° b.
ܒܗ ܒܛܢܢܐ. ܘܡܩܒܠܐ ܚܕܝܐܝܬ. ܡܛܠ ܕܐܦ ܡܢ ܙܒܢܐ ܡܝܕܥܐ ܗܘܬ
ܒܚܦܝܛܘܬܗ ܘܒܛܢܢܗ. ܘܟܠܬܗ[2] ܠܗ ܙܒܢܐ ܕܫܢܬܐ ܚܕܐ. ܟܕ ܒܐܝܩܪܐ ܪܒܐ
ܐܚܝܕܐ ܗܘܬ ܠܗ. ܚܙܐ ܐܠܗܐ ܠܥܡܠܗ ܕܩܕܝܫܐ. ܘܕܣܒ ܗܘܐ ܠܗ ܘܡܚܝܠ ܛܒ.
ܘܦܩܕ ܪܡܙܗ ܘܐܬܬܢܝܚ ܬܡܢ. ܒܡܚܙܝܬܐ ܕܝܠܢ. ܐܝܟܢܐ ܕܩܫܝܫܗ ܐܢܫܐ ܕܐܦ ܗܘ
ܢܟܦܐ ܘܡܝܬܪܐ. ܕܫܡܗ ܗܘܐ ܦܘܠܘܣ. ܥܡܢ ܒܕܘܟܬܐ ܕܢܨܝܚܐ ܦܛܪܝܩܝܘܣ
ܦܪܘܒܘܣ ܫܢ̈ܝܐ ܬܪܬܝܢ ܥܡܢ ܥܡܪ ܗܘܐ. ܟܕ ܒܟܠ ܙܒܢ ܒܡܡܠܠܗ ܕܣܒܐ ܩܕܝܫܐ

1. Ms. ܩܪܝܬܗ. — 2. Ms. ܘܟܠܝܬܗ.

him; and he proceeded to stir up war in the territories of the Romans[1], and his appearance before the authorities was not carried out. But it became known to all men living in the country of the Persians that the evil doctrine of Nestorius flourished there only, while all peoples and tongues abhorred it; and this glorious old man was yet more emboldened against them. In this same zeal then some occasion called him to go up to the queen of the Romans, to ask her for a letter to the chief queen of the Persians about the affairs of the believers, and, if it were possible, to go up in the same zeal to the territories of Rome. And she gladly consented, because she had in fact been well acquainted with his earnestness and his zeal for some time; and she detained him there for the space of one year, holding him in great honour. And God saw the saint's labour, and that he had grown old and very feeble, and his signal gave command and he fell asleep there, in our presence; so that his presbyter who himself also was devout and virtuous, whose name was Paul, lived with us in the domicile of the glorious patrician Probus for two years[2], while at all seasons we meditated together upon the eloquence

1. Not till 538. His first act was to make peace (532; *Chr. Edess.*, A. S. 843; 'Zach. Rh.', IX, 7). — 2. Probably 540-542; see Introd. and Dyakonov, p. 50. Simeon's stay in Constantinople will then have been 539-540.

ܥܡܗܘܢ ܘܡܫܬܥܝܢܘܬܗ ܘܡܩ̈ܐܪܝܢܘܬܗ ܕܠܘܩܒܠ ܗܪܣܝܘܛܐ. ܢܣܛܘܪ̈ܝܢܐ ܘܡܐܢܝ̈ܟܝܐ.
ܘܕܒܪܕܝܨܢ̈ܝܐ ܘܐܘܛܘ̈ܟܝܢܝܐ. ܥܒܕ ܠܗ ܡܠܦܢܘܬܐ ܗܘܐ. ܡܛܠ ܕܐܦ ܡܡܠ̈ܠܐ
ܘܟ̈ܬܒܐ ܕܡ̈ܟܣܢܘܬܐ. ܠܘܩܒܠ ܗܪܣܝܘ̈ܛܐ ܟܬܒ ܗܘܐ. ܘܐ̈ܓܪܬܐ ܣܓܝܐܬܐ ܕܗܝܡܢܘܬܐ.
ܠܘܬ ܡܗܝ̈ܡܢܐ ܣܓܝܐܐ ܕܒܟܠ ܕܘܟ ܐܝܬ ܗܘܐ. ܐܝܠܝܢ ܕܡܢܗܘܢ. ܒܟܬܒ ܐܝܕܘܗܝ
ܕܩܕܝܫܐ ܐܚܝܕܝܢ ܕܠܒܘܪܟܬܗ ܡܬܝܬ. ܒܚܪܬܐ ܕܝܢ ܥܕܡܐ ܐܦ ܩܫܝܫܐ
ܗܘ ܒܗ[1] ܒܡܕܝܢܬܐ. ܒܣܗܕܘܬܐ * ܕܕܘܒܪ̈ܐ ܢܟܦܐ܀ * 38 v° a.

ܫܠܡܬ ܬܫܥܝܬܐ ܕܡܪܝ ܫܡܥܘܢ ܐܦܝܣܩܘܦܐ ܕܪܘܫܐ
ܦܪܣܝܐ܀

ܬܘܒ[2] ܬܫܥܝܬܐ ܚܕܥܣܪܝܬܐ[3] ܕܚܪܦܬ ܟܘܪܐܦܝܣܩܘܦܐ
ܕܡܢ ܐܬܪܐ ܕܐܢܙܝܛ܀

ܛܘܒܢܐ ܗܢܐ[4] ܐܝܬܘܗܝ ܗܘܐ ܡܢ ܓܢܣܐ ܐܚܝܕܐ[1] ܪܒܐ ܘܥܬܝܪܐ[5]. ܘܡܢ
ܟܠܗ ܕܓܢܣܗ ܥܡ ܐܒܗܘܗܝ ܕܢܦܩܘ. ܐܫܬܒܩ ܒܝܬܐ ܟܠܗ ܘܥܘܬܪܐ ܠܗ

1. Ms. ܒܗ. — 2. This ch. is in B, f 186 r° b. B ܬܘܒ. — 3. B om. — 4. B ܗܢܐ. — 5. B ܪܒܐ ܘܥܬܝܪܐ.

of the holy old man Simeon and on his treatises and his proceedings against the heretics (αἱρεσιῶται), Nestorians and Manichees, and followers of Bar Daisan and Eutychianists; since he also composed a work of instruction and books of objections against the heretics, and he write many letters on the faith to many believers everywhere, some of which in the saint's own handwriting we inherited in order to supplement his blessing. But at last that presbyter also as well fell asleep in the same city, bearing the testimony of a devout manner of life.

The history of Mar Simeon the bishop the Persian debater is ended.

XI. — Next the eleventh history, of Harfat the *chorepiscopus* from the country of Anzetene[1].

This blessed man belonged to a distinguished, great, and rich family [illegible]; and, when all the members of his family (γένος), his parents included, had died, the whole household and the wealth were left in this man's hands,

1. [illegible]

ܐܬܝܗܘܢ ܕܗܠܝܢ[1]. ܘܐܦ ܒܝܕ ܐܚܪܢܐ ܒܪ ܓܢܣܗ ܕܩܫܝܫ ܗܘܐ * ܡܢܗ. ܗܘ *B 188 v a.
ܕܝܢ ܡܢܟܠ ܗܘܐ ܘܚܪܫ ܒܢܟܠܘܬܐ ܘܟܠܒܐ ܕܕܡܐ ܠܢܒܠ. ܘܡܫܬܥܠ ܗܘܐ ܠܗ
ܠܗܘܢ ܒܥܒܕܐ ܕܦܪܛܘܪܝܢܐ[2]. ܗܢܐ ܕܝܢ ܡܝܬܪܐ ܚܪܦܬ. ܦܫܝܛܐ ܗܘܐ ܘܬܡܝܡܐ ܘܡܕܒܪ[3]
ܟܕ ܟܠܗ ܕܒܝܬܐ ܡܫܠܡ[4] ܠܗܘ ܒܪ ܓܢܣܗ. ܟܕ ܡܨܝܚܘܬܐ ܟܠܗ. ܠܚܣܝܪܐ ܠܗܘ
ܒܪ ܓܢܣܗ. ܘܗܘ[5] ܐܝܟ ܕܡܨܐ ܗܘܐ ܠܚܣܝܪܘܬܐ. ܘܦܘܪܩܢܐ ܕܢܦܫܗ
ܡܛܠ[6] ܗܘܐ. ܟܕ ܐܦ ܥܩܬܐ ܗܘܐ ܢܦܫܗ. ܘܡܬܟܪܐ ܒܣܘܓܐܐ ܕܥܒܕܐ ܘܐܡܗܬܐ.
ܘܐܓܝܪܐ ܘܢܘܟܪܝܐ. ܘܫܪܟܐ ܕܦܘܢܩܝܗ ܕܒܝܬܐ. ܘܡܬܪܥܐ ܗܘܐ ܒܢܦܫܗ
ܘܐܡܪ. ܕܡܛܠ ܡܢܐ ܠܝ ܗܢܐ ܫܘܒܗܪܐ ܟܠܗ * ܡܬܟܫܦܐ. ܟܕ ܕܝܠܗܘܢ ܚܝܒܐ[7] * 38 v° b.
ܡܩܪܒܝܢ ܪܒܝܬܐ ܘܫܛܪܐ[8] ܡܬܬܒܥܝܢ ܟܠ ܝܘܡ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܒܬܪܥܝܬܐ
ܕܠܘܩܒܠ ܡܬܚܫܒ ܗܘܐ. ܒܬܪ ܕܝܢ ܙܒܢܐ ܩܠܝܠ. ܐܦܝܣܩܦܐ[9] ܕܕܘܟܬܐ
ܕܡܬܩܪܝܐ ܐܪܫܡܘܫܛ ܡܝܬ. ܘܐܬܘ ܕܢܥܒܕܘܢܗ ܠܛܘܒܢܐ ܐܦܝܣܩܘܦܐ. ܗܢܘ
ܕܝܢ ܒܫܘܬܦܘܬܐ ܕܟܠܩܝܕܘܢܝܐ. ܗܘ ܕܝܢ ܐܬܟܠܝ ܡܢ ܗܕܐ. ܟܕ ܕܝܢ ܚܙܘ ܕܗܢܐ

1. B om. — 2. B sing. — 3. B ins. ܗܘܐ. — 4. B ins. ܗܘܐ. — 5. B ܘܗܘ. — 6. B ܡܛܠ. — 7. B ܚܝܒܐ ܠܗܘܢ. — 8. B ܘܫܛܪܐ. — 9. B ܐܦܝܣܩܦܐ ܕܝܢ.

and also in the hands of another kinsman older than he; and he practised deceit and was a man of artful tricks and a dog like Nabal[1]; and he was moreover engaged in the affairs of the *praetoriani*[2]. But this virtuous Harfat lived in pure and simple fashion and spent a guileless life within the house like Jacob[3], having committed the whole management of it to that kinsman of his; and he himself as far as he could gave his attention to the needy and to the salvation of his soul, while his soul was indeed vexed and he was distressed at the multitude of male and female slaves, and hired servants and outsiders, and the other luxuries of the household; and he would think in himself, and say : « Wherefore do I need all this parade, while debtors go on bringing interest and bonds continue to be exacted every day? »; but the blessed man was occupied with thoughts that were adverse to these things. After a little time the bishop of a place called Arsamosata died, and they came to make the blessed man bishop, that is in the Chalcedonian communion[4]; but he shrank from this. When they saw that this man had absolutely refused, under the inducement of riches and high position they

1. I Sam., xxv, 3. — 2. Sc. the civil servants in the governor's office. — 3. Gen., xxv, 27.
4. This would be not earlier than 519, and we find in fact a Monophysite bp. of Arsamosata at that time ('Zach. Rh.', viii, 5).

ܥܡܕܪܘܢܐ ܐܬܟܬܫ. ܘܩܛܠ ܠܦܘܪܐ ܘܢܦܩ. ܫܩܠܗ ܠܗܘ ܒܪ ܓܢܣܗ
ܥܠܡܝܐ. ܘܥܒܕܗ ܐܦܝܣܩܘܦܐ[1]. ܘܟܕ ܗܘܐ. ܐܠܨ ܗܘܐ ܛܘܒܢܐ ܒܐܡܝܢܐܝܬ[2]
ܕܢܦܠܓܘܢ ܠܩܢܝܢܐ. ܐܝܟ ܕܢܦܪܘܣ ܗܘ ܡܢܬܗ[3] ܕܝܠܗ ܠܡܣ̈ܟܢܐ. ܘܗܘ ܠܐ
ܐܬܛܦܝܣ[4]. ܟܕ ܐܡܪ. ܕܚܝܐ ܐܢܐ ܠܐ ܡܬܦܠܓ. ܩܝܡܝܢ ܗܘܘ[5] * ܠܗܘܢ ܕܝܢ
ܐܝܟ ܐ̈ܠܦܐ[6] ܚܡܫܐ ܕܕܝܢܪ̈ܐ. ܣܛܪ ܡܢ ܫܪܟܐ ܕܩܢܝܢܐ ܟܠܗ. ܘܟܕ ܗܘ ܐܙܠ
ܠܟܘܪܣܝܗ.[7] ܛܘܒܢܐ ܡܕܡ ܕܡܨܐ ܗܘܐ ܠܡܣ̈ܟܢܐ[8] ܦܪܣ. ܘܫܪܟܐ ܐܓܥܠ
ܠܡܪܢ. ܟܕ ܐܡܪ. ܡܪܝܐ ܐܢܬ ܝܕܥ ܐܢܬ ܛܘܝܒܘܬ ܪ̈ܥܝܢܝ. ܘܗܝ ܬܘܒ ܕܐܦ ܠܐ[9]
ܒܚܪܝܢܐ ܘܒܚܪܝܢܐ ܠܐ ܦܩܕܬܢܝ[10] ܠܡܩܘܝܘ. ܡܢ ܗܫܐ ܡܪܝܐ ܦܪܢܣ ܠܢܦܫܝ ܕܘܝܬܐ
ܠܡܚܝܐ ܩܕܡܝܟ ܐܝܟ ܨܒܝܢܟ. ܗܝܕܝܢ[11] ܫܒܩ ܛܘܒܢܐ ܒܝܬܐ * ܐܦ ܬܫܡܫܬܐ
ܕܟܘܪ ܐܦܝܣܩܘܦܘܬܐ[12] ܗܘ ܕܫ̈ܢܝܐ ܕܒܢܝܢ. ܘܫܢܝ ܠܥܘܡܪܐ[13] ܕܐܝܚܝܕܝܘܬܐ. ܘܡܛܠ
ܕܦܫܝܛ ܗܘܐ ܛܒ: ܘܣܒܪ ܕܗܝܕܐ ܫܘܡܠܝܐ ܗܝ ܕܓܡܝܪܘܬܐ. ܐܙܠ ܥܒܕ[14] ܦܪ̈ܙܠܐ
ܪ̈ܘܪܒܐ ܘܝܩܝܪ̈ܐ ܘܐܪܡܝ ܥܠܘܗܝ[15]. ܗܢܘ ܕܝܢ ܒܨܘܪܗ ܘܒܐܝ̈ܕܘܗܝ ܘܒܪ̈ܓܠܘܗܝ.

*B 186 v° b. *A 39 r° a.

1. B ܠܗ ܠܐܦܝܣܩܘܦܘܬܐ. — 2. B ܡܢܘ. — 3. B ܡܢܬܗ. — 4. B ܪܓܝܙ ܠܐ ܐܬܛܦܝܣ. — 5. B ܩܝܡܝܢ ܗܘܐ. — 6. B ܐܠ̈ܦܝܢ. — 7. B ins. ܘܗ. — 8. B ܘܠܡܣ̈ܟܢܝܗܘܢ ܦܠܓܗ. — 9. B ܘܐܦܠ. — 10. B ܦܩܕܬ. — 11. Here begins an extract in D, f. 337 v°, headed : ܡܢ ܬܫܥܝܬܐ ܕܩܕܝܫܐ. — 12. B ܐܦܝܣܩܘܦܘܬܐ D ܐܦܝܣܩܘܦܘܬܐ. — 13. B ܠܗܘ ܥܘܡܪܐ D pl. — 14. B ins. ܘ init. — 15. B ܠܘܬ ܦܓܪܗ.

seized his kinsman, a layman, and made him bishop; and, when he had become bishop, the blessed man continually required of him to divide the estate; in order that he himself might distribute his share (μέρος) among the needy, and he would not agree, saying, « While I live, it shall not be divided ». Now they had about five thousand *denarii*, besides all the rest of the estate, and, when that man had gone to his see, the blessed man distributed as much as he could among the needy, and committed the rest to our Lord, saying, « Lord, thou knowest the readiness of my mind, and the fact moreover that neither hast thou commanded me to continue in contention and strife. Henceforth, Lord, dispose thou my wretched soul to live before thee according to thy will ».

Then the blessed man left the house and the office of the chorepiscopate which he had held for some years, and withdrew to a convent of the solitary life. And, because he was very simple, and thought that this was the consummation of perfection, he went and made great heavy irons and put them upon himself, that is on his neck and on his hands and on his feet,

ܠܬܪܝܢ ܠܬܪܝܢ. ܘܐܙܠ ܝܬܒ ܒܛܘܪܐ ܚܕ ܕܪܚܝܩ ܠܬܠܬܐ ܡ̈ܝܠܝܢ ܡܢ ܥܡܪܐ. ܘܠܐ ܐܦ
ܠܐ ܢܣܒ ܡܢ ܕܝܠܗ ܠܡܕܡ ܢܩܒܠ ܐܘ ܡܢܬܐ. ܐܠܐ ܝܬܒ ܗܘܐ ܒܛܘܪܐ ܗܘ ܗܟܢܐ ܗܘܐ.
ܟܕ ܐܒܝܠ ܘܒܟܐ ܘܡܬܬܢܚ. ܥܠ ܫܪܟܐ ܕܚܝ̈ܐ ܗܠܝܢ ܕܢܦܩܘ ܘܥܒܪܘ ܡܢܗ[1]
ܒܣܪܝܩܘܬܐ[2]. ܟܕ ܕܝܢ[3] ܙܒܢܐ ܣܓܝܐܐ ܗܘܐ ܒܛܘܪ̈ܐ ܗܠܝܢ. ܡܛܠ ܣܘܓܐܐ
ܕܬܠܓܐ[4] ܘܩܫܝܘܬܐ ܕܩܪܝܪܘܬܐ. ܐܬܐܠܨ ܛܘܒܢܐ ܐܘܠܨܢܐ ܣܓܝܐܐ ܘܡܛܝܗ ܠܡܘܬܐ.
ܗܝܕܝܢ ܐܢܬܬܐ ܚܕܐ[5] ܒܪܬ ܚܐܪ̈ܐ[6] ܡܗܝܡܢܬܐ. ܥܒܕܬ ܟܘܚܐ ܚܕ ܠܗ[7]. * ܘܒܗ
ܝܬܒ ܗܘܐ ܘܒܟܐ ܒܠܠܝܐ ܘܒܐܝܡܡܐ[8]. ܟܕ ܐܦ ܣܓܝܐܐ ܐܡܪܝܢ ܗܘܘ ܠܗ.
ܕܡܢܐ ܗܝ ܥܠܬܐ ܕܒܟܝܟ ܗܢܐ. ܕܗܟܢܐ ܠܐ ܡܫܠܐ ܘܠܐ ܚܕ ܙܒܢܐ. ܗܘ ܓܝܪ ܕܒܟܐ
ܚܫܐ ܕܚܛܗ̈ܘܗܝ. ܐܝܬ ܠܗ ܙܒܢ̈ܐ. ܐܝܟ[9] ܡܢܐ ܗܟܢܐ ܒܟܐ ܐܢܬ[10]
ܘܡܘܬܒܟ ܘܡܩܝܡܟ ܐܝܟ ܝܠܘܕܐ ܒܡܐܟܘܠܬܟ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܟܕ ܫܡܥ * ܡܠܐ
ܝܬܝܪ ܗܘܐ ܒܟܐ. ܘܐܢܚܬܗ ܗܘܬ ܣܓܝܐܐ. ܟܕ ܒܗ ܒܡܠܐ[11] ܡܡܠܠܐ ܠܗܘ
ܦܫ ܕܐܡܪ ܗܘܐ ܠܗ. ܘܐܬܐ ܗܘܐ ܟܕ ܐܡܪ. ܕܡܢܘ * ܒܢܝ ܠܐ ܒܟܐ. ܟܕ ܚܙܐ

* B 187 r° a.
* A 39 r° b.
* D 338 r° a.

1. B ܘܥܒܪܘ ܡܢܗ. — 2. B ܒܣܪܝܩܘܬܐ. — 3. B om. — 4. B ܬܠܓܐ ܣܓܝܐܐ. — 5. D ins. ܪܒܬܐ (from II Kings, IV, 8). — 6. B om. A ܒܪܬ in erasure. — 7. B ܟܘܚܐ ܚܕ ܥܒܕܬ ܠܗ. — 8. B ܒܐܝܡܡܐ ܘܒܠܠܝܐ. — 9. B ins. ܕܝܢ. — 10. B ins. ܘܡܬܬܢܚܬ. — 11. B ܟܕ ܒܡܠܐ ܣܓܝܐܬܐ ܗܘܘ ܡܡܠܠܝܢ.

two on each. And he went and settled on a certain mountain about three miles from the cultivated land, and he did not take or receive any part whatever of his property, but he would sit thus on that mountain, mourning and weeping and groaning for the rest of life which had been spent and had passed from him in vain. But, when he had stayed a considerable time in these mountains, in consequence of the quantity of snow and the severity of the cold the blessed man suffered great distress and was brought to the point of death. Then a certain believing lady made a hut for him, and in it he would sit and weep night and day, though many said to him, « What is the cause of this weeping of yours that is thus incessant and not for a limited season? The man who weeps out of sorrow for his sins has seasons. Why do you thus weep like a baby over your eating and your sitting down and your rising up? » But, when he heard these words, the blessed man's sobs would rose all the more, and his very speech to the man who was addressing him was mingled with weeping, while he expressed himself saying, « Who, my sons, will not weep, when he sees a decayed and putrid

ܫܠܕܐ ܕܫܕܝܐ ܘܡܣܚܠܐ ܘܡܪܡܝܐ ܒܒܝܬܗ. ܡܢܘ ܕܠܐ ܢܐܠܐ ܥܠ ܒ̈ܢܝ ܥܠܝܡܘܬܐ
ܫܦܝܪ̈ܝ ܚܙܘܐ ܘܪ̈ܓܝܓܝ ܫܘܫܠܬܐ. ܕܚܙܐ ܕܡܚܒܠ ܡܘܬܐ ܠܪ̈ܘܫܡܝܗܘܢ[1]. ܘܗܘܘ[2]
ܣܝܢܐ ܘܣܪܝܘܬܐ ܘܬܘ̈ܠܥܐ ܣ̈ܢܝܐ. ܚܠܦ ܗܘ ܫܘܦܪܐ ܪܓܝܓܐ ܕܛܠܝܘܬܐ. ܘܐܢ ܗܠܝܢ ܕܒܐܠܝܐ
ܡܬܐܠܝܢ[3] ܡܬܒܟܝܢ. ܥܠ ܢܦܫܝ ܕܘܝܬܐ ܕܒܕܡܘܬܐ ܕܡ̈ܠܐܟܐ ܒܟܠ ܫܘܦܪ̈ܝܢ
ܡܬܩܢܝܐ ܗܘܬ. ܐܝܟܢܐ ܗܟܝܠ ܠܐ ܐܝܠܠ ܡܪܝܪܐܝܬ[4]. ܕܗܐ ܡܝܬܐ ܒܚܛܝܬܐ
ܘܡܣܪܝܐ ܒܥܒ̈ܕܐ[5] ܒܝ̈ܫܐ ܘܫܕܝܐ ܒܒܝܬܗ ܕܦܓܪܐ. ܘܪܚܫܝܢ[6] ܒܗ ܚܘܫ̈ܒܐ
ܡܣ̈ܝܐ ܘܛܢ̈ܦܐ ܒܕܡܘܬ ܬܘ̈ܠܥܐ. ܐܝܟܢܐ ܠܐ[7] ܐܒܟܐ ܥܠ ܙܒ̈ܢܝ ܕܐܬܓܡܪܘ ܡܢܝ ܡܣܪܝܩܐܝܬ
ܘܠܐ ܪܓܫܬ. ܐܝܟܢܐ ܠܐ ܐܪܩܕ ܥܠ ܝܘ̈ܡܝ. ܕܐܘܒܕܬ ܐܢܘܢ[1] ܚܕ ܚܕ[8] ܕܠܐ ܝܕܥܬ[9]
ܘܠܐ ܡܪܓܫ. ܘܗܫܐ ܗܐ ܡܛܝܒ ܠܝ[10] ܕܝܢܐ * ܕܚܝܠܐ[11] ܕܫܘܢܩܐ. ܗܘ *B 187 r b.
ܕܫܘܝܢ ܠܗ ܦ̈ܠܚܝ ܥܘܠܐ[12]. ܘܡܛܠ ܗܢܐ ܠܘ ܒܠܚܘܕ ܕܐܒܟܐ ܙܕܩ ܗܘܐ
ܠܝ. ܐܠܐ ܘܐܪܩܕ ܘܐܝܠܠ ܐܝܟ ܝܪܘܪܐ. ܘܐܣܓܐ ܡܪܩܕܘܬܐ ܐܝܟ ܕܒܪܐ ܝܪܘܪܐ ܥܠ
ܚ̈ܝܝ ܕܐܬܓܡܪܘ[13]. ܥܠ ܙܒ̈ܢܝ ܕܐܬܦܢܝܘ[14]. ܥܠ * ܫ̈ܢܝ ܕܐܬܪ̈ܚܩܝ. ܥܠ[15] ܙܒܢܝ *A 39 v a.

1. B sing. — 2. Erasure follows in A. — 3. D ܡܬܒܟܝܢ. — 4. D ܡܪܝܪܐ. — 5. D sing. — 6. B ܗܘܘ ܪܚܫܝܢ. — 7. D ܠܐ. — 8. B om. — 9. B ܕܟܠܗܝܢ. — 10. B ins. ܕܬܐ. — 11. B ins. ܗܘ. — 12. Ins. in marg. in AB (in A in another hand). — 13. B ins. ܕܪܘܚܐ. — 14. B ins. ܘܠܐ ܡܘܬܪ. — 15. B ܘܥܠ.

corpse thrown down in his house? Who will not mourn for the sons of youth fair to behold and of attractive age, when he sees that death has corrupted their features, and they have become mire and putrescence and loathsome worms in place of the attractive beauty of childhood? And, if men weep for these with sobs, how shall I not now wail bitterly for my wretched soul that was fashioned in the likeness of angels with all beauties, and lo! is dead in sin and decayed through evil deeds and cast down in the house of the body, and in which corrupt and abominable thoughts creep about like worms? How shall I not weep for my moments that have been spent by me in vain without my perceiving it? How shall I not mourn for my days that I have uselessly wasted one by one without knowing it? And now lo! the terrible sentence of torment is prepared for me, which the workers of iniquity deserve[1]. For this reason I ought not only to weep, but also to mourn and wail like a jackal, and increase mourning as of a jackal's whelp for my life that has been spent, for my moments that have been consumed, for my years that have been lost, for my time that has been wasted, for my

1. Luke

ܕܐܬܬܠܛܡܘ. ܥܠ[1] ܢܦܫܝ ܕܡܝܬܐ ܒܚܛܗܐ[2]. ܥܠ[1] ܦܓܪܝ ܕܥܒܝܕ ܩܒܪܐ
ܒܚܝܝ. ܥܠ ܢܦܫܝ ܕܡܝܬܐ ܒܥܒ̈ܕܐ ܒܝܫܬܐ[3]. ܥܠ[1] ܕܝܢܐ ܕܡܛܝ. ܥܠ ܫܘܠܡܐ ܕܚܝܐ
ܕܐܕܪܟܢܝ. ܥܠ ܗܘ ܦܣܩ ܕܝܢܐ ܕܚܝܠܐ ܕܟܐܢܘܬܐ. ܥܠ ܗܝ ܫܥܬܐ ܕܢܦܩ ܦܘܩܕܢܐ. ܗܘ
ܕܠܝܬ ܠܗ ܡܐܢܐ ܕܡܫܬܘܬܐ. ܢܬܐܣܪܢ ܐܝܕܘܗܝ ܘܪ̈ܓܠܘܗܝ ܘܢܦܠ ܠܚܫܘܟܐ
ܒܪܝܐ.. ܘܥܠ ܐܝܠܝܢ ܡܠܟܟܘܢ ܐܠܝ ܠܝ[4] ܗܝ ܐܘ ܒܢ̈ܝ ܐܢܫܐ. ܠܡܒܛܠܘ ܡܢ ܘܝ
ܕܚܝ̈ܝ ܐܝܟܐ ܒܟܠ ܙܒܢܝܢ. ܘܗܟܢܐ ܓܒܪܐ[5] ܗܢܐ ܠܟܠܗܘܢ ܒܢ̈ܝܢܫܐ ܡܬܕܡܪܘ
ܘܡܬܡܗܝܢ[6] ܗܘܘ. ܥܕܡܐ ܕܫܡܥܐ ܕܐܠܨܢܘܬܗ ܘܕܚܫܘܗܝ[7] ܠܟܠ ܕܘܟ ܦܫܛ ܗܘܐ. ܘܟܕ
ܗܠܝܢ ܫܡܥܢ. ܣܡܢ ܐܦ̈ܝܢ ܕܢܚܙܝܘܗܝ ܠܛܘܒܢܐ ܗܢܐ. ܘܟܕ ܗܕܐ
ܥܒܕܢ.. ܐܙܠܢ * ܘܥܠܢ ܠܘܬܗ. ܘܗܟܢܐ ܒܗܘ ܕܝܢ ܐܫܟܚܢܝܗܝ ܒܗ ܙܢܐ[8]
ܝܬܝܒ. ܘܐܝܬܘܗܝ ܒܡܟܝܟܘܬܐ ܘܒܟܘܪܗܢܐ ܣܓܝܐܐ ܡܢ ܥܡܠܐ ܘܨܘܡܐ. ܘܐܦ ܡܢ
ܝܩܝܪܘܬܐ ܕܦܪ̈ܙܠܐ ܗܠܝܢ. ܘܟܕ ܝܘܡܐ ܘܬܪܝܢ ܝܘܡܝܢ ܒܚܘܒܪܗ: ܘܐܫܟܚܢ ܠܢ
ܦܪܗܣܝܐ[9] * ܕܡܡܠܠܐ ܠܘܬܗ: ܘܐܡܪܝܢ[10] ܗܘܝܢ ܠܗ ܕܡܛܠ ܡܢܐ ܡܘܩܪ ܐܒܘܢ ܕܝܠܢ *B 187 v° a.

1. B ܘܥܠ. — 2. B ins, ܘܒܥܒ̈ܕܐ. — 3. B ܒܒܝܫܬܐ. — 4. B om. — 5. B ܓܒܪܐ. — 6. B ܗܘܘ ܡܬܕܡܪܝܢ. — 7. D ܘܕܚܫܘܗܝ. — 8. B ܙܢܐ ܚܕ. — 9. B ܦܪܗܣܝܐ. D ܦܪܗܣܝܐ. — 10. B ܐܡܪܝܢ

soul that is dead in sin, for my body that has been made a grave during my life, for my soul that is dead in evil deeds, for the judgment that has arrived, for the end of life that has overtaken me, for the terrible sentence of justice, for the moment when the command will go forth, 'He who hath not wedding-garments, let his hands and his feet be bound and let him be cast into outer darkness'[1]. And for what reasons, pray, O men, do you advise me to cease crying woe upon my life at all moments? » And thus this man used to cause all men to marvel and be amazed, until the report of his mortification and of his affliction penetrated to every place. And, when we heard these things, we made it our object to obtain a sight of this blessed man. And, having done this, we went and entered his presence ; and so we found him in the same state, sitting in dejection, and in great infirmity on account of the labour and the abstinence, as well as from the weight of these irons. And, when we had enjoyed his society for a day and two days, and had gained freedom (παῤῥησία) of speech in his presence, and continued saying to him « Wherefore, O our father, have you burdened your body with the weight of all this iron? », he said to us, « On account of my sins ». And, when

1. Matth., XXII, 31.

* A 39 v° b. ܦܪܙܠܐ[1] ܗܠܝܢ ܠܡܣܥܪ ܐܬܦܩܕ ܐܘ ܐܟܢ. * ܐܡܪ[2] ܠܝ. ܘܡܛܠ ܣܓܝܐܬܗܘܢ. ܘܟܕ
* D 338 v°. ܬܘܒ [1]ܐܡܪܝܢ ܗܘܝܢ ܘܡܫܬܥܝܢ[3] ܥܡܗ. ܬܘܒ ܐܡܪܢ ܠܗ. * ܘܐܝܢܐ ܢܡܘܣܐ ܦܩܕ
ܗܕܐ ܕܦܪܙܠܐ ܠܡܗܘܐ. ܘܐܢ ܒܥܝܢ ܕܢܡܟܟ ܦܓܪܢ ܒܥܡܠܐ[4] ܕܚܣܝܘܬܐ ܒܡܘܟܟܐ
ܠܐܪܥܐ[5]: ܕܠܐ ܦܪܙܠܐ[6] ܠܐ[7] ܡܡܟܟܝܢ ܠܗ. ܘܟܕ ܣܓܝܐܬܐ ܡܠܠܢ ܠܛܘܒܢܐ.
ܗܘ[8] ܒܟܐ ܗܘܐ ܘܡܬܬܢܚ. ܘܒܣܘܦܐ[9] ܐܡܪ ܠܢ. ܘܗܫܐ ܡܪܝ. ܡܢܐ ܨܒܝܢ
ܐܢܬܘܢ ܕܢܬܥܒܕ. ܐܢܐ ܕܝܢ ܟܕ ܩܠܝܠ ܡܓܚܟ ܐܢܐ[10] ܥܡܗ ܐܡܪܬ ܠܗ. ܕܨܒܝܢ
ܚܢܢ ܕܬܫܕܐ ܗܠܝܢ ܦܪܙܠܐ[11] ܕܐܝܬܝܗܘܢ ܡܘܒܠܐ ܣܪܝܩܐ. ܘܬܛܥܢ ܡܘܒܠܐ ܕܥܡܠܐ
ܚܠܦܝܗܘܢ ܕܗܘܝܢ ܒܝܕܥܬܐ. ܘܗܟܢܐ ܡܫܦܪ ܐܢܬ[12] ܠܐܠܗܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ
ܒܡܠܬܐ ܗܕܐ ܐܬܟܪܝ ܛܒ. ܟܕ ܐܡܪ. ܕܦܩܚ ܗܘܐ[13] ܠܝ ܕܢܫܩܘܠ ܠܪܝܫܝ[14].
ܘܠܐ ܗܠܝܢ ܦܪܙܠܐ. ܘܐܢܐ ܗܦܟܬ ܒܡܠܐ[15]. ܕܡܛܠ ܡܢܐ. ܗܘ ܕܝܢ ܒܦܫܝܛܘܬܗ
ܐܡܪ[16]. ܕܡܛܠ * ܚܛܗܝ. ܘܡܛܠ ܬܘܩܠܐ ܕܒܢܝ ܐܢܫܐ. ܚܢܢ ܕܝܢ ܡܛܠ
ܕܡܬܪܚܡܝܢ ܗܘܝܢ ܥܠ ܡܚܝܠܘܬ ܦܓܪܗ: ܘܨܒܝܢ ܗܘܝܢ ܕܢܫܩܘܠ ܦܪܙܠܐ ܗܠܝܢ
ܡܢܗ[17]. ܐܡܪܢ ܠܗ. ܕܗܐ ܚܙܝ ܡܟܝܠ[18] ܐܒܘܢ. ܕܗܕܐ ܕܦܪܙܠܐ ܠܡܣܥܪ

1. B ܗܠܝܢ ܦܪܙܠܐ. — 2. B ܐܡܪܬ. — 3. B ܐܡܪܝܢ ܘܡܫܬܥܝܢ. — 4. B ܒܥܡܠܐ ܕܟܝܢ. — 5. D pl. — 6. In AD points .· stand above ܠ. — 7. B ins. ܗܘ. — 8. B ins. ܕܝܢ. — 9. B ܘ. — 10. B ܐܢܐ. — 11. D sing. — 12. B ins. ܠܗ. — 13. B ܗܘ ܦܢܝ. ܘܐܡܪ ܟܕ ܐܡܪ ܗܘܐ ܕܦܩܚ ܠܐܠܗܐ ܗܦܟܬ. — 14. D ins. ܗܘܐ followed by ܠܗ cancelled. — 15. B ܠܗ ܐܗܦܟܬ. ܦܪܙܠܐ ܗܠܝܢ. — 16. B ܠܗ ܦܢܝ. — 17. B ܗܠܝܢ ܦܪܙܠܐ ܡܢܗ ܡܢܗ D ܡܢܗ ܗܠܝܢ ܦܪܙܠܐ. — 18. B ins. ܐܘ.

we were on another occasion conversing with, him, we again said to him : « What regulation commands this matter of the irons to be carried out? », and, « If we seek to humble our body to the earth by labours of asceticism, cannot we humble it without irons? ». After we had addressed many words to the blessed man, he continued to weep and sigh ; and at last he said to us : « And now, sir, what do you wish done? ». And I, joking a little with him, said to him : « We wish you to throw off these irons which are a useless burden, and lade yourself instead of them with the burden of labours performed with knowledge ; and thus you will please God ». But the blessed man was much annoyed at these words, saying, « It were better for me that my head were removed and not these irons ». And I turned upon him with the words : « For what reason? » But he in his simplicity said, « On account of my sins, and on account of the stumbling-block put in men's way ». But we, since we pitied the infirmity of his body, and wished to remove these irons from him, said to him : « Lo! therefore see, our father, that the matter

ܒܦܪܙܠܐ * ܠܘܬ ܒܢܝܢܫܐ ܐܝܬܝܗܘܢ. ܠܘܬ ܐܠܗܐ ܕܝܢ ܡܕܡ. ܠܝܬ ܒܗܘܢ ܕܡܩܪܒ[1]. *A 40 r° a.
ܐܠܐ * ܘܕܚܠܐ ܐܢܐ ܕܕܠܡܐ ܡܪܚܩܘ ܡܪܚܩܝܢ ܡܢ ܚܝܐ. ܡܛܠ ܕܐܠܗܐ ܥܠ *B 187 v° b.
ܦܪܙܠܐ ܠܐ ܦܩܕ. ܐܠܐ ܐܢ ܒܝܕܥܬܐ ܨܒܝܢܢ ܕܢܕܒܪ ܘܦܘܩܕܢܘܗܝ ܕܐܠܗܐ ܢܫܠܡ.
ܫܡܥܝܢ ܡܢܗ ܗܘ ܕܐܡܪ[2]. ܕܝܠܦܘ ܡܢܝ ܕܢܝܚ ܐܢܐ ܘܡܟܝܟ ܐܢܐ ܒܠܒܝ. ܘܗܘ
ܕܡܢ ܕܡܚܐ ܠܟ ܥܠ ܦܟܟ. ܘܩܕܡܝܬ ܗܘ ܕܬܪܚܡ ܠܡܪܝܐ ܐܠܗܟ. ܘܗܘ
ܬܘܒ[3] ܕܬܪܚܡ ܠܩܪܝܒܟ ܐܝܟ ܢܦܫܟ. ܘܗܘ ܬܘܒ ܕܡܢ ܕܢܣܒ ܡܪܛܘܛܟ.[4]
ܣܛܪ ܡܢ ܐܚܪܢܝܬܐ ܕܡܪܢ ܐܠܦ ܠܢ ܒܟܪܘܙܘܬܗ ܘܦܩܕ ܠܢ.[5] ܐܢ[6] ܠܡܪܝܐ ܨܒܐ
ܐܢܬ ܐܒܘܢ ܕܬܫܦܪ. ܒܗܠܝܢ ܘܒܐܚܪܢܝܬܐ ܕܐܟܘܬܗܝܢ ܡܫܦܪ ܐܢܬ. ܒܦܪܙܠܐ[7] ܕܝܢ
ܐܠܗܐ ܠܥܠܡ ܠܐ ܡܫܬܦܪ. ܐܠܐ ܘܡܣܩܘܒܠܐ ܗܘܝܢ ܠܚܘܣܪܢܐ. ܗܫܐ ܓܝܪ ܐܝܟ
ܕܐܡܪܬ[8] ܚܛܝܐ ܐܢܬ. ܘܚܢܢ ܐܘ[9] ܐܚܪܢܐ ܕܚܙܝܢ ܠܟ ܕܬܠܝܢ ܦܪܙܠܐ. ܡܚܫܒܝܢ
ܠܢ. ܕܓܒܪܐ ܐܢܬ ܪܒܐ ܘܩܕܝܫܐ. ܘܥܒܕ ܬܕܡܪܬܐ. ܐܢ ܗܟܢܐ[6] ܐܝܬܝܟ. ܫܦܝܪ ܬܠܐ ܐܢܬ
ܦܪܙܠܐ. ܠܦܓܪܟ. ܟܕ ܕܝܢ ܗܠܝܢ ܟܠܗܝܢ ܫܡܥ ܛܘܒܢܐ. ܙܥ ܠܒܗ ܘܐܡܪ. ܕܐܢ ܗܟܢܐ[10] ܗܝ.

1. B ܠܐ ܐܝܬ ܒܗܘܢ ܕܗܘܐ ܡܩܪܒ. — 2. B ܡܢ ܐܡܪ. — 3. B om. — 4. D om. B om. ܬܘܒ. — 5. Here the extract in D ends. — 6. B ins. ܕܝܢ. — 7. B ܡܢ for ܒ. — 8. B ܕܝܢ ܐܝܟ ܕܐܡܪܬ ܐܢܬ. — 9. B ܘ. — 10. B ܗܟܢܐ.

of the irons is addressed only to men, but there is nothing in them that brings near to God; but I even fear lest they lead away from life; since God gave no commandment about irons. But, if we seek to conduct ourselves according to knowledge and fulfil God's commandments, we shall hear from him what he said, 'Learn of me for I am mild and lowly in my heart', and, « Whoever smiteth thee upon thy cheek »; and first 'Thou shalt love the Lord thy God'; and again 'Thou shalt love thy neighbour as thyself'; and again 'Whoever will take thy cloak'[1], besides the other things which the Lord taught and commanded us in his preaching. If, our father, you wish to please the Lord, it is by these things and by the others that are like them that you will please; but by irons God will never be pleased; but they even become sources of detriment to the soul. For now, as you said, you are a sinner; and we or others who see you with irons hanging on you think to ourselves that you are a great and holy man, and a worker of miracles. If you are so, you do well in hanging irons on yourself ». When the blessed man heard all these things, his heart trembled and he said : « If it is so, and

1. Id., XI, 29; V, 39; XXII. 37, 39; V, 40.

A 101 r° b ܘܠܚܘܣܪܢܐ ܩܪܝܢ. ܠܐ ܨܒܐ ܐܢܐ ܐܬܚܣܪ. ܐܢܐ ܓܝܪ[1] ܡܘܬܪܢܐ ܪܕܦ ܐܢܐ ܐܢܐ ܕܐܟܢܫ
ܘܠܐ ܚܘܣܪܢܐ. ܘܗܟܢܐ ܐܫܠܡ ܢܦܫܗ ܠܡܪܢ ܘܠܢ. ܘܦܪ̈ܙܠܐ ܗܠܝܢ. ܒܝܕ ܓܒ̈ܪܐ
B 188 r° a. ܚܝܠܬܢ̈ܐ ܣܓܝ̈ܐܐ ܡܢܗ ܐܦܩܢ. ܘܡܟܝܠ ܒܥܡ̈ܠܐ ܥܦ̈ܝܦܐ ܡܫܥܒܕ[2] ܒܕܘܟܬܗܘܢ ܢܦܫܗ
ܗܘܐ. ܐܝܟܢܐ ܕܐܦ ܡܢ ܒܬܪ ܫܒܥ ܫܢܝ̈ܢ ܗܦܟܢ ܠܘܬܗ. ܘܗܟܢܐ ܒܕܘܒܪ̈ܐ
ܩܫܝ̈ܐ ܐܫܟܚܢܝܗܝ. ܘܗܟܢܐ ܫܠܡ ܒܫܘܒܚܐ ܪܒܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܚܪܦܬ ܟܘܪܐܦܝܣܩܘܦܐ[4]܀

ܬܘܒ [3]ܬܫܥܝܬܐ ܬܪܬܥܣܪܝܬܐ. ܕܐܚ̈ܘܬܐ ܩܕ̈ܝܫܬܐ ܬܪ̈ܬܝܢ[1].
ܕܡܬܩܪ̈ܝܢ ܗ̈ܘܝ ܒܢ̈ܬ[5] ܛܒܝܐ. ܘܚܕܐ ܦܠܚܐ ܗ̱ܘܬ ܒܐܡܕ.
ܐܬܟܬܫܬ ܗܘܬ. ܘܐܚܪܬܐ ܒܬܠܐ ܕܡܘܙܠܬ܀

ܟܕ ܡܢ ܦܘܠܘܣ ܐܠܗܝܐ ܝܠܦܝܢܢ[6] ܕܐܡܪ: ܕܒܡܫܝܚܐ ܝܫܘܥ ܠܝܬ ܕܟܪܐ ܘܠܐ
E 71 r. ܢܩܒܬܐ. ܐܬܚܙܝ ܠܢ. ܕܐܦ ܬܫܥܝܬܐ ܕܐܢܫܐ ܕܒܟܝܢܐ ܢܩܒ̈ܬܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܢܥܠ

1. B ܓܝܪ. — 2. B om.. — 3. This ch. is in E, f 70 v°. — 4. E ܘܫܪܝܪܐ ܡܘܣܝ ܕܚܪܦܬ ܬܫܥܝܬܐ ܕܒܠ ܐܚܪܝܢ ܐܣܬܒܪܐ ܡܫܝܚܐ (sic). — 5. A ܒܢܬ. — 6. A corr. from ܝܠܦܝܢ.

they tend to cause loss, I do not desire to suffer loss; for as for me it is my earnest endeavour to amass gain, and not loss ». And so he committed himself to our Lord, and to us; and by the aid of many strong men we took these irons off him; and thenceforth he subjugated himself by double labours in their place, insomuch that after seven years we returned to him, and we found him thus living a hard life, and thus he ended his days with great glory.

The history of Harfat the chorepiscopus *is ended.*

XII. — Next the twelfth history, of two holy sisters, who were called daughters of the gazelle[1], and one performed her task in Amida, and the other in Thella dmauzlath[2].

Inasmuch as we learn from the divine Paul who says that in Christ Jesus is no male nor female[3], it has seemed good to us to introduce the history of persons also who were by nature females; for the subject of their lives does

1. The ref. is to Acts, IX, 36 (see p. 174); but, as the word is in the absolute (*tabya*), not the emphatic (Tabitha), it must not be rendered as a proper name. — 2. Constantina. — 3. Gal., III, 28.

ܠܬܫܥܝܬܐ[1]. ܠܐ ܓܝܪ ܒܨܝܪܐ ܕܘܒܪܗܘܢ ܠܫܘܪܐ ܕܬܫܥܝܬܐ ܕܩܕܝܫܐ. ܡܛܠ
ܕܐܦ ܠܐ ܪܘܡܗܘܢ[2] ܕܗܠܝܢ ܡܬܡܟܟ ܡܢ ܕܗܘ ܐܘܪܚܐ ܪܡܬܐ ܕܒܗ ܚܕ ܚܕ ܡܢ
ܗܠܝܢ ܗܠܟ[3] ܗܘܐ.. ܐܠܐ ܘܕܘܒܪܝܗܘܢ ܪܘܪܒܐ. ܐܦ ܠܬܫܥܝܬܐ ܟܬܝܒܬܐ. ܛܘܒܢܝܬܐ
ܗܟܝܠ ܗܠܝܢ ܡܝܬܪܬܐ. ܐܚܘܬܐ ܐܝܬܝܗܝܢ ܗܘܝ ܒܦܓܪܐ. * ܐܝܠܝܢ ܕܚܕܐ ܗܝ *A
ܕܩܫܝܫܬܐ ܡܪܝܡ ܡܬܩܪܝܐ ܗܘܬ. ܘܚܕܐ ܐܘܦܝܡܝܐ. ܗܕܐ ܕܝܢ ܡܪܝܡ. ܒܬܘܠܬܐ
ܕܟܝܬܐ ܐܝܬܝܗ ܗܘܬ. ܘܓܒܬ ܠܗ ܡܢ ܛܠܝܘܬܗ ܫܠܝܐ ܘܡܫܬܪܩܘܬܐ ܘܥܡܠܐ
ܪܘܪܒܐ ܕܨܘܡܐ. ܘܫܗܪܐ ܣܓܝܐܐ. ܘܨܠܘܬܐ ܐܡܝܢܬܐ. ܘܥܡܠܬܐ[4] ܒܬܫܡܫܬܐ. ܐܘ
ܒܐܟܣܢܝܘܬܐ. ܗܕܐ ܗܟܝܠ ܚܫܒܬ ܡܣܩ ܠܐܘܪܫܠܡ. ܘܒܐܬܪܐ ܩܕܝܫܐ ܗܘ ܕܒܗ
ܕܡܕܒܪܢܘܬܐ ܕܚܠܦ ܦܘܪܩܢܐ ܕܟܠ ܐܫܬܡܠܝܬ. ܬܡܢ ܠܡܣܓܕ ܘܠܡܗܦܟ ܠܥܒܕܝܗ.
ܟܕ ܗܟܝܠ ܣܠܩܬ ܘܨܠܝܬ. ܩܡܬ ܩܕܡ ܕܘܟܬܐ ܕܓܓܘܠܬܐ. ܘܐܬܚܛܦܬ
ܒܬܗܪܐ. ܘܩܝܡܐ ܦܝܫܬ ܬܡܢ. ܬܠܬܐ ܝܘܡܝܢ. ܘܬܠܬܐ ܠܠܝܢ. ܟܕ ܐܬܝܢ ܐܢܫܐ.
ܘܚܙܝܢ ܠܗ. ܘܢܛܘܪܐ ܨܒܝܢ ܗܘܘ ܕܢܛܪܕܘܢܗ. ܘܟܕ ܚܙܘ ܕܐܢܬܬܐ[5] ܣܒܬܐ
ܡܚܝܠܬܐ[6] ܐܝܬܝܗ ܗܘܬ: * ܘܐܦ ܕܒܨܠܘܬܐ ܩܝܡܐ ܗܘܬ. ܫܒܩܘܗ. ܘܟܕ ܗܘܝܢ *E 71 v.

1. E pl. — 2. E ܪܘܡܗܘܗܝ (sic). — 3. E ܗܠܟܘ. — 4. Mss. ܘܥܡܠܐ; corr. v. D. and L. — 5. A ins. ܗܝ. — 6. A with ܘ init. erased.

not fall short of the standard of the series of the histories of the saints; since neither is the course of life of these persons lower than that of[1] the high path in which each one of these walked, but their habits of life also are great, and surpass written narratives. These virtuous blessed women then were sisters in the body, of whom one, the elder, was called Mary, and one Euphemia. But this Mary was a pure virgin, and chose for herself from her childhood quietude and renunciation and great labours of fasting and much watching, and constant prayers, and exertion in the way of charity or of pilgrimage. This woman therefore formed the plan of going up to Jerusalem, and in the holy country in which the dispensation for the sake of the salvation of all was carried out there to worship and return to her employment[2]. When then she had gone up and prayed, she stood before the place called Golgotha, and was lifted up with ecstasy, and she remained standing there three days and three nights, while men came and saw her; and the custodians wished to drive her away; and on seeing that she was a feeble old woman, and further that she was standing in prayer they let her

1. Sic syr. — 2. Sc. ascetic exercises.

* A 40 v° b.

[illegible]

1. E om. — 2. Point above in E. — 3. Erasure follows in A — 4. E pl.

alone. And from that time she used to sit there in the temple, and again she continued going round and praying for three years, without entering anyone's house or speaking with human beings. And she did not sleep outside the church, or yet ask nything from human beings; but she would sit among the poor and pass the night with them, in the church and wherever it might be[1]. And, if it chanced that anyone came and gave charity in the place where she happened to be, she would stretch out her hand and receive it; and, if the sum received by her reached twenty *minae,* she would not afterwards accept anything more; and, if she received more than twenty *minae,* she would give them to someone else; but with these twenty she would buy bread for fifteen *minae,* and herbs for two, and pulse for three; and so whenever it happened to be she would take her food. But, if it chanced that no one came to the place where she happened to be, she would sit in the same way, and for three and four days, and as much as a week she would sit silent, with her mind wrapt up in heaven. Usually her seat was in front of Golgotha, while she sat with her eyes raised, and looking

1. I cannot reconcile this with the statement above that she never passed a night outside the church.

ܘܬܕܡܘܪܬܐ ܘܒܟܝܐ. * ܐܝܟ ܗܿܝ ܕܗܘܬ ܠܐܠܗܐ ܚܙܝܐ ܟܕ ܩܒܝܥ ܒܨܠܝܒܐ ܘܩܐܡ ܠܬܡܢ. * E 72 r°.
ܕܗܘܬ ܟܕ ܟܠ ܝܘܡ ܝܬܒܐ[1] ܗܘܬ ܒܬܕܡܘܪܬܐ ܠܬܡܢ. ܗܠܝܢ ܕܚܙܝܢ ܐܝܟ ܫܢܝܬܐ ܐܘ
ܐܝܟ ܚܕ ܡܢ ܣܒܐ ܕܦܟܝܢ ܣܟܠܝܢ ܗܘܘ ܒܗ̇. * ܘܗܟܢܐ ܫܠܡܬ ܬܠܬ ܫܢܝܢ ܬܡܢ ܒܨܠܘܬܗ̇. * A 41 r° a.
ܠܒܬܪ ܩܠܝܠ. ܘܗܢܘܢ ܕܝܕܥܝܢ ܠܗ̇ ܐܢܫܐ ܕܝܕܥܝܢ ܗܘܘ ܠܗ̇ ܘܡܦܣܩܝܢ
ܒܕܘܒܪ̈ܝܗ̇ ܕܡܕܡܪܢ. ܘܐܫܟܚܘܗ̇ ܕܝܬܒܐ ܩܕܡ ܓܓܘܠܬܐ. ܘܥܝ̈ܢܝܗ̇ ܪ̈ܡܝܢ ܘܚܙܝܐ
ܒܗ̇. ܘܒܟܝܐ ܒܬܕܡܘܪܬܐ. ܘܟܕ ܚܙܐܘܗ̇. ܢܦܠܘ ܣܓܕܘ ܠܗ̇. ܘܫܐܠܘ ܒܫܠܡܗ̇. ܗܝ
ܕܝܢ ܐܬܬܙܝܥܬ. ܡܛܠ ܕܠܐ ܨܒܝܐ ܗܘܬ ܕܢܕܥܘܢܗ̇ ܒܢܝܢܫܐ ܠܬܡܢ. ܗܢܘܢ ܗܟܝܠ[1] ܐܢܫܐ
ܗܠܝܢ. ܐܫܬܥܝܘ ܠܣܓܝܐܐ[2] ܥܠ ܕܘܒܪ̈ܝܗ̇ ܕܓܡܝܪܝܢ ܕܛܘܒܢܝܬܐ ܕܡܢ ܛܠܝܘܬܗ̇
ܘܥܕܡܐ ܠܣܝܒܘܬܗ̇. ܘܐܬܕܡܪܘ ܗܘܘ ܒܗ̇ ܣܓܝܐܐ. ܘܡܟܝܠ ܗܠܝܢ ܕܐܝܟ
ܣܒܬܐ ܫܛܝܬܐ[3] ܚܫܝܒܐ ܗܘܬ ܒܥܝ̈ܢܝܗܘܢ: ܘܐܝܟ ܗܿܝ ܕܡܛܠ ܨܕܩܬܐ ܠܡܚܝܐ ܚܝ̈ܐ
ܗܘܬ ܝܬܒܐ ܬܡܢ ܕܚܝܐ ܦܓܪܢܝܐ. ܐܝܟ ܕܠܪܒܬܐ ܘܩܕܝܫܬܐ[4] ܫܪܝܘ ܡܝܩܪܝܢ ܠܗ̇. * ܟܕ * E 72 v°.
ܡܬܟܫܦܝܢ ܠܗ̇. ܕܬܨܠܐ ܥܠܝܗܘܢ. ܗܝ ܕܝܢ ܛܘܒܢܝܬܐ ܟܕ ܚܙܬ: ܐܝܟ ܗܿܝ ܕܕܚܝܠܬ
ܕܕܠܡܐ ܡܢ ܒ̈ܢܝ ܐܢܫܐ ܬܬܝܩܪ ܘܬܐܒܕ ܥܡܠܗ̇. ܥܪܩܬ ܒܗ̇ ܒܫܥܬܐ ܡܢ ܬܡܢ. ܟܕ

1. E ܝܬܒܐ. — 2. E (sic) ܗܘܝܢ ܐܢܫܐ ܐܘܕܥܘ ܠܣܓܝܐܐ. — 3. E. ܫܛܝܐ. — 4. Over erasure in A; ܝ ins. above line.

in ecstatic wonder and weeping, just as if she were looking at God fastened to the cross and standing there, with the result that, while she sat there in admiration every day, those who saw her looked upon her as a mad woman, or as some old person who had become silly; and thus she completed three years there in her praying. And afterwards some persons who knew her and were well acquainted with her admirable modes of life came thither and found her sitting before Golgotha with her eyes raised and looking at it, and weeping with ecstatic wonder. And on seeing her they fell down and made obeisance to her, and saluted her; but she was troubled, because she did not wish that men should know her there. Then these persons told many about the perfect modes of life of the blessed woman from her childhood down to her old age, and many marvelled at her. And thenceforth those in whose eyes she had been reckoned as a foolish old woman, and as if she sat there for the sake of charity in order to live the bodily life, began to honour her as a great and holy woman, entreating her to pray for them. But the blessed woman when she saw it, inasmuch as she was struck with fear lest she should be honoured by men and lose her labour, fled thence immediately, being distressed at her expulsion from the holy

ܡܟܝܠ ܟܠ ܡܫܘܚܬܗ̇ ܕܡܢ ܕܣܟܬ ܗ̇ܝ ܡܕܝܢܬܐ. ܐܡܝܢܐ ܕܟܠܗ ܙܒܢܐ ܕܚܝܝܗ̇.
ܐܠܐ ܡܬܛܦܝܐ ܗܘܬ ܕܒܗ̇ ܕܒܪܐ ܠܗܘܢ. ܘܗܟܢܐ ܢܦܩܬ. ܘܗܦܟܬ ܠܡܕܢܚܐ ܢܚܬܬ.
ܘܦܣܩܬ ܒܢܦܫܗ̇ ܕܟܠ ܫܢܝܐ. ܕܒܫܢܬܐ ܚܕܐ ܙܒܢ ܡܩܪܒܐ ܣܓܕܬܐ * ܒܕܘܟܬܐ * A 61 r b
ܕܚܫܗ̇ ܕܐܠܗܐ. ܒܟܠܗܘܢ ܫܢܝܗ̇. ܘܗܟܢܐ ܥܒܕܐ ܗܘܬ. ܟܕ ܪܕܝܐ ܕܗܘܝܐ ܠܐܘܪܚܐ
ܗܕܐ ܗܘܬ ܒܚܘܡܐ ܗܘ. ܘܠܐ ܛܥܡܐ ܗܘܬ ܡܕܡ. ܐܠܐ ܚܕܐ ܠܬܪܝܢ ܝܘܡܝܢ. ܟܕ
ܡܕܡ ܠܡܛܥܢ ܠܐ ܛܥܝܢܐ ܗܘܬ. ܐܠܐ ܐܢ ܐܣܦܘܪܝܕܐ ܚܕ ܙܥܘܪܐ ܕܐܣܝܪ ܗܘܐ ܠܗ̇
ܒܕܪܥܗ̇. ܘܦܝܢܟܐ ܚܕ[1]. ܘܗܟܢܐ ܪܕܝܐ ܗܘܬ. ܘܣܝܡܐ ܠܗ̇ ܕܝܢ ܗܢܐ ܥܡܠܐ. ܒܟܠ ܫܢܐ.
ܟܠ ܝܘܡܝ ܚܝܝܗ̇. ܟܕ ܗܦܟܐ ܗܘܬ ܘܡܬܡܨܝܐ ܒܨܠܘܬܐ ܘܒܒܥܘܬܐ ܘܒܕܡܥܐ.
ܟܠ ܝܘܡܝ ܫܠܝܘܬܗ̇. ܘܗܟܢܐ ܬܘܒ ܠܙܒܢܗ̇ ܗܦܟܐ ܗܘܬ ܣܠܩܐ ܠܐܘܪܫܠܡ. * ܘܡܫܡܠܝܐ * E 73 r.
ܢܕܪܗ̇ ܘܦܢܝܐ ܠܥܝܕܝܗ̇. ܐܝܟܢܐ ܕܐܦ ܚܝܠܐ ܣܓܝܐܐ ܡܢ ܩܪܝܒܘܬܗ̇ ܘܠܘ ܡܢ ܨܒܝܢܗ̇
ܘܡܠܬܗ̇ ܡܬܥܒܕܝܢ ܗܘܘ. ܗܝ ܕܝܢ ܡܢ ܕܐܝܟ ܗܠܝܢ. ܣܓܝ ܪܚܩܐ ܗܘܬ. ܘܠܐ
ܫܦܝܪ ܗܘܐ ܠܗ̇ ܕܐܢܫ ܡܕܡ ܕܐܝܟ ܗܢܐ ܢܐܡܪ ܗܘܐ ܠܗ̇. ܘܐܢ ܐܢܫ ܒܥܐ ܗܘܐ
ܕܢܐܠܨܝܗ̇. ܬܘܒ ܠܐ ܚܙܐ ܗܘܐ ܠܗ̇. ܛܒ ܓܝܪ ܙܗܝܪܐ ܗܘܬ[2] ܢܟܦܬܐ ܗܕܐ ܡܢ ܫܘܒܗܪܐ:

1. A ܚܕܐ (corr. from ܘܦܝܢܟܐ) ܦܝܢܟܐ. — 2. E om.

place, inasmuch as she had intended to remain there in that occupation all her lifetime. And so she departed, and went down again to the East; and she determined that all her life she would once every year offer worship in the place where God suffered. And thus she did, travelling along that road in the season of extreme heat, and she did not taste anything except every other day, while she carried nothing whatever except one small basket (σπυρίδα), which she fastened to her arm, and one salver; and thus she travelled. And she imposed this labour upon herself every year all the days of her life, returning and applying herself to constant prayers and supplications and tears, all the days of her quiet life; and so she would when her time came again return and go up to Jerusalem, and accomplish her vow and come back to her usual habits, insomuch that great deeds of power were wrought by her presence, not by her will and her words. But she herself shrank greatly from such things, and it was not pleasing to her that anyone should say anything of the kind to her; and, if anyone wished to press her, he did not see her again. For this devout woman guarded herself carefully against pride

ܘܡܟܒܫܐ ܗܘܬ ܠܫܘܒܗܪܐ ܣܪܝܩܐ. ܕܠܡܐ ܬܘܒܕ ܠܥܡܠܗ̇. ܚܬܗ̇ ܕܝܢ ܐܘܦܝܡܝܐ
ܕܙܥܘܪܐ ܗܘܬ ܡܢܗ̇. ܒܛܠܝܘܬܗ̇ ܠܓܒܪܐ ܢܩܒܬ ܗܘܬ. ܘܒܪܬܐ ܚܕܐ ܗܘܬ ܠܗ̇.
ܗܝ ܕܐܦ ܗܝ[1] ܡܢ ܪܟܝܟܘܬܗ̇ ܒܕܚܠܬ ܐܠܗܐ ܡܪܒܝܐ ܗܘܬ ܠܗ̇. ܒܬܪܟܢ ܕܝܢ
ܕܒܥܠܗ̇ ܕܗܕܐ ܡܝܬ. ܗܝ[2] * ܐܘܦܝܡܝܐ ܡܕܝܢ ܘܒܪܬܗ̇ ܙܥܘܪܬܐ ܒܝܬܐ ܗܘܬ. ܐܝܟܢܐ * A 41 v° a.
ܕܐܦ ܡܢ ܗܝܕܝܢ ܕܥܠܡܝܘܬܐ[3] ܡܛܟܣܐ ܒܗ̇ ܠܗ̇ ܠܢܦܫܗ̇ ܐܬܬ: ܘܠܡܕܒܪܢܘܬܗ̇ ܕܚܬܗ̇
ܗܝ ܕܡܢ ܙܒܢܐ ܣܓܝܐܐ ܡܬܕܒܪܐ ܗܘܬ ܦܢܬ. ܒܛܟܣܐ ܕܢܟܦܘܬܐ ܘܒܐܣܟܡܐ[4]
ܕܕܚܠܬ ܐܠܗܐ ܚܝܐ ܗܘܬ. ܟܕ ܐܦ ܡܙܡܘܪܐ ܢܦܫܬ. ܘܡܠܦܐ ܠܗ̇ ܠܒܪܬܗ̇. ܒܪܬܗ̇ ܓܝܪ
* ܐܦ ܗܝ ܐܬܪܒܝܬ. ܟܕ ܛܠܝܐ ܗܘܬ. * ܒܡܙܡܘܪܐ ܘܒܟܬܒܐ ܘܒܟܬܒܬܐ ܢܨܝܚܐܝܬ. ܘܡܢ * E 73 v.
ܗܝܕܝܢ ܫܥܐ ܡܬܚܡܬܐ ܕܬܫܡܫܬܐ ܘܕܨܠܘܬܐ ܩܒܥܬ ܗܘܬ. ܕܠܠܝܐ ܘܕܐܝܡܡܐ[5]. ܟܕ
ܒܢܛܘܪܬܐ ܕܚܬܗ̇ ܘܒܫܪܟܐ ܕܬܘܪܥܝܬܗ̇ ܡܬܕܒܪܢܐ ܗܘܬ. ܗܝ[2] ܠܕܒܪܐ ܐܚܪܢܐ ܪܡܐ
ܘܡܥܠܝܐ ܡܬܕܒܪܐ ܗܘܬ. ܟܕ ܐܦ ܠܬܪܬܝܗܝܢ ܡܫܡܠܝܐ ܗܘܬ[1]. ܗܝ ܕܢܛܝܪܘܬܐ. ܘܗܝ
ܕܢܝܚܐ ܕܡܬܥܩܐ[6]. ܗܕܐ ܕܝܢ ܬܡܝܗܬܐ ܦܣܩܬ[7] ܒܪܥܝܢܗ̇. ܕܠܚܡܐ ܢܘܟܪܝܐ
ܕܠܐܚܪܢܐ ܡܢ [1]ܥܡܠ ܐܝܕܝܗ̇[8] ܠܒܝܬܗ̇. ܠܐ ܬܥܠ. ܐܠܐ ܒܠܚܘܕ ܗܘܐ. ܗܝ ܐܘ

1. A ܗܘܬ. — 2. E ins. ܕܝܢ. — 3. E ܕܥܠܡܝܘܬܐ. — 4. E ܘܒܐܣܟܡܐ. — 5. E pl. — 6. E ܒܚܣܝܪܐ ܘܒܡܬܥܩܐ ܕܢܝܚܐ. ܘܗܝ ܗܕܐ ܕܝܢ ܬܡܝܗܬܐ ܒܪܥܝܢܗ̇ ܕܗܘܬ ܦܣܩܐ ܠܡܐܟܘܠܬܐ. — 7. A corr. from ܦܣܩܬ. — 8. E ܕܝܕܝܗ̇ ܘܕܐܬܪܗ̇.

and repressed vain glory, lest she should lose her labour. But her sister Euphemia, who was younger than she, had in her childhood been united to a husband, and had had one daughter, who herself also had been trained from a tender age in religion. But afterwards, since this woman's husband had died, Euphemia herself and her little daughter formed the household, insomuch that she thenceforward came to herself[1] from the secular order of life, and turned to the practices of her sister which she had been practising for a long time, and lived in the order of devoutness and in the religious habit (σχῆμα), while she also learned the psalms by heart, and taught them to her daughter; for her daughter also had while she was a child been splendidly trained in the psalms and in the Scriptures and in handwriting. And from that time she appointed fixed hours for reciting service and for the prayers, those of the night and those of the day; and, while observing her sister's asceticism and the rest of her practices, she herself practised another high and sublime order of life, while she in fact carried out both, the observance of abstinence and the practice of relief of the distressed. But this admirable woman decided in her mind not to introduce into her house other men's bread that was not gained by the work of her hands; and, if it

1. Luke, xv, 17.

[illegible]
[illegible]
[illegible]
* A 61 v b. [illegible]
[illegible]
* L 7 r a. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1. E ins. ܐܢܫܐ. — 2. E ܘܟܕ. — 3. E om. — 4. E ins. ܠܗ.

came in, neither she her daughter tasted any of it. But, because they were fine and excellent workwomen, they would weave two pounds only of goat's wool yarn for a *denarius*, which she received from great ladies of the city and worked up, buying their small supply of provisions with half of it, and assigning the other half to the relief of the poor and the sick and the prisoners, while every day she would take cooked food and bread and wine to every place where there was anyone in bonds or shut up in prison or anywhere else, and again she would go round all the streets of the city, and wherever she found a sick man or a cripple, or a blind man or an old man who could not stand, she would sit by the side of each one of them and ask him, « What, my brother, do you wish? Would you like me to buy you some bread and herbs only? Or do you perhaps wish for something else instead of this? or do you perhaps wish me to go and buy you some fine wheaten bread? » And, whatever the man, whoever he might be, said, if her head-covering was in its place[1], she did not leave him till she had satisfied him. And, if she had no coppers at hand, she would run to her house and take some article of their furniture and go and pawn it, and thus she would

1. Sc. if her face was covered.

ܘܐܠܐ ܗܟܢܐ ܗܘܬ ܠܗ ܡܣܒܥܐ. ܘܗܘܐ ܠܗܘ ܡܣܟܢܐ ܡܣܟܢܐ ܗܘܬ. ܟܕ ܠܐ ܡܨܝܐ
ܗܘܬ ܕܢܗܘܐ ܡܣܟܢܐ ܟܪܝܗܐ ܡܢ ܗܠܝܢ ܕܪܡܝܢ *ܒܫܘܩܐ. ܘܢܥܒܪܝܘܗܝ ܕܠܐ A 121 a.
ܬܣܥܪܝܘܗܝ. ܐܘ ܬܪܬܝܢ ܙܒܢܝܢ ܐܘ ܚܕܐ ܙܒܢܬܐ ܒܝܘܡܐ. ܐܝܟ ܕܡܫܟܚܐ ܗܘܬ ܕܬܪܗܛ ܟܠܗ
ܝܘܡܐ. ܡܬܟܪܟܐ ܗܘܬ ܕܝܢ ܒܕܪ̈ܬܐ ܕܒܬ̈ܐ. ܘܫܐܠܐ ܐܝܬ ܗܪܟܐ[1] ܝܬܡܐ ܡܣܟܢܐ: ܐܘ
ܡܣܟܢܬܐ ܣܒܬܐ[2] ܐܪܡܠܬܐ ܕܟܪܝܗܬܐ. *ܘܗܟܢܐ ܟܠ ܕܡܫܟܚܐ ܗܘܬ[3] ܕܟܪܝܗ. E 74 v°.
ܐܝܟ ܡܟܝܠ ܕܡܛܝܐ ܗܘܐ ܠܗ̇. ܙܒܢܐ ܗܘܬ ܠܗ. ܠܚܡܐ ܕܣܡܝܕܐ ܘܦܐܪ̈ܐ. ܘܚܡܪܐ
ܠܐܝܢܐ ܕܝܕܥܐ ܗܘܬ ܕܝܐܐ. ܘܡܬܟܪܟܐ ܗܘܬ ܘܡܦܠܓܐ ܠܗܘܢ. ܘܐܢ ܓܕܫ ܘܠܝܬ ܠܗ̇ ܗܘܐ
ܠܘܬܗ̇[4] ܕܐܝܟܢܐ ܕܬܣܒܥ ܠܗܘ ܓܒܪܐ ܕܗܘ ܐܝܟ ܕܝܐܐ. ܡܕܡ ܡܢ ܡܕܡ. ܟܠܐ ܠܗ̇ ܗܘܐ
ܦܘܪܣܐ. ܕܐܘ ܚܙܘܪ̈ܐ ܐܘ ܪ̈ܘܡܢܐ ܐܘ ܢܘܢܐ ܐܘ ܠܚܡܐ. ܡܢ ܕܠܥܒܪܘܗ ܕܠܐ ܬܝܬܐ ܠܘܬܗ
ܠܗ. ܘܬܬܒ ܗܘܬ[5] ܠܘܬܗ ܘܐܚܝܕܐ ܠܗ ܒܐܝܕܗ. ܘܫܐܠܐ ܠܗ ܕܡܢܐ[6] ܡܚܐ
ܒܪܝ. ܟܕ ܡܠܦܐ ܘܐܡܪܐ. ܕܠܐ ܬܬܥܝܩ[7] ܠܟ ܕܐܢܬ ܒܐܘܠܨܢܐ ܐܝܬܝܟ ܘܠܝܬ
ܠܟ ܒܘܝܐܐ. ܛܘܒܝܟ ܟܡܐ ܛܒ̈ܬܐ ܕܠܐ ܫܠܡܝܢ ܡܛܝܒܢ ܠܟ ܒܗܘ ܥܠܡܐ.
ܚܠܦ ܗܠܝܢ ܐܘܠܨܢܐ ܕܥܒܪܝܢ ܥܠܝܟ. ܚܙܝ ܠܥܠܙܪ. ܕܡܛܠ ܕܣܝܒܪ

1. E ܪܘܡܐ. — 2. Erasure follows in A. — 3. E om. — 4. A ܠܘܬܗ̇ (2nd ܗ ins. in later hand). — 5. E ܗܘܬ. — 6. E ܘܡܢܐ ܬܫܐܠܝܘܗܝ. ܒܐܝܕܗ. — 7. E ܬܬܐܝܩ.

satisfy that indigent man; and there could not be any sick poor man among those lying in the streets who escaped her so that she did not visit him either twice or once in the day, inasmuch as she was capable of running about all day. But she would go round the courts of the houses and ask, « Is there here a needy orphan, or a poor old sick widow? ». And so in the case of everyone whom she found sick, according to the extent of her possessions she would buy for him, fine wheaten bread and fruit, and wine for anyone for whom she knew it to be proper, and would go round and distribute it to them. And, if it happened that she had not by her wherewithal to satisfy any man whoever he might be as was proper, nothing whatever would prevent her from at least bringing him apples or pomegranates or fish or bread, and sitting by him and taking him by the hand, and asking him « What has afflicted you, my son? », admonishing and saying, « Be not dejected because you are in distress and have no consolation. Blessed are you for the number of unending blessings that are prepared for you in that world, in return for these distresses which are passing by upon you. Look at Lazarus, how because he endured and was patient and did not murmur he inherited the

ܐܝܟ ܕܢܗܘܐ ܘܠܐ ܬܕܝܢ. ܚܕܐ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܡܣܟܢ̈ܐ ܗܟܢܐ ܩܪܝܢ ܗܘܘ
* A 42 r° b. ܠܗ̇ ܒܘܝܐܢܢ. ܛܘܒܝܗ̇ ܫܪܝܪܐܝܬ ܠܗ̇ ܢܦܫܐ ܕܡܢܝܢܐ ܕܢܦܫ̈ܬܐ ܛܥܝܢ ܬܘܕܝܬܗ̇
ܛܝܒܘܬܗ̇ ܘܒܛܝܒܘܬܗ̇. ܒܕܡܘܬܐ ܗܠܝܢ ܕܗܝ[1] ܛܒܝܬܐ ܩܕܡܝܬܐ. ܘܡܚܘܝܢ ܠܐܠܗܐ
* E 75 r°. ܚܙܝ ܟܠ. ܘܡܛܠ ܗܢܐ ܐܦ ܗܕܐ. ܛܒܝܬܐ ܒܟܠܗ̇ ܡܕܝܢܬܐ ܡܬܩܪܝܐ ܗܘܬ. ܟܕ
ܚܙܝܢ ܗܘܘ ܚܠܝܨܘܬܗ̇ ܘܛܢܢܗ̇ ܟܠܗܘܢ ܪ̈ܫܐ ܘܪ̈ܫܬܐ ܕܡܕܝܢܬܐ. ܘܚܙܝܢ ܕܐܠܝܨܐ
ܗܘܬ ܕܠܝܬ ܗܘܐ ܠܗ̇ ܕܡܣܬܦܩܐܝܬ[2] ܠܡܣܥܪ ܠܐܠܝ̈ܨܐ. ܟܠ ܕܐܝܬ ܗܘܐ ܠܗ
ܛܠܝܐ ܕܢܣܒ ܡܝܘܬܪܢ ܕܚܝ̈ܘܗܝ. ܡܒܥܐ ܗܘܐ ܠܗ̇ ܕܬܐܙܠ. ܘܬܫܩܘܠ ܟܠܡܕܡ ܕܝܕܥܐ
ܕܡܬܒܥܐ ܠܗ̇ ܠܢܝܚܐ ܕܐܘ̈ܠܨܢܐ. ܠܡܣܥܪ ܐܢܘܢ. ܘܗܟܢܐ ܡܟܝܠ ܕܠܐ ܨܦܬܐ ܗܘܬ.
ܡܛܠ ܕܒܬܪ̈ܬܝܗܘܢ ܐܠܝܨܐ ܗܘܬ ܛܒ. ܚܕܐ ܕܠܐ ܡܫܟܚܐ ܗܘܬ ܕܬܢܝܚ ܠܟܪ̈ܝܗܐ
ܘܡܣ̈ܟܢܐ ܡܢ ܒܨܝܪܘܬ ܥܡܠܗ̇. ܘܐܚܪܬܐ ܕܗܝ ܦܢܝܐ ܕܒܛܠܐ ܗܘܬ ܠܗ̇ ܠܟܠܝ
ܐܬܪܝܐ. ܐܠܐ ܐܢ ܒܠܠܝܐ. ܠܐ ܡܫܟܚܐ ܗܘܬ ܕܬܬܦܢܐ ܠܗ̇. ܘܡܛܠ ܗܢܐ ܗܝ ܒܪܬܗ̇
ܠܠܝܐ ܘܐܝܡܡܐ ܦܠܚܐ ܗܘܬ ܒܬܡܝܡܘܬܐ. ܘܠܐ ܪܛܢܐ. ܟܕ ܐܡܪܐ ܗܘܬ ܐܢ ܐܢܫ ܐܡܪ
ܗܘܐ ܠܗ̇ ܡܢ ܚܒܪ̈ܬܗ̇ ܐܘ ܐܚܪܢܐ: ܕܐܡܟܝ ܠܟܝ ܫܒܩܐ ܠܟܝ ܒܥܡܠܐ

1. E ܗܘ̇. — 2. E om. ܕ.

kingdom of heaven. » And so the poor used to call her 'our comfort and our visitor'. Blessed truly is that soul for the number of souls that are laden with gratitude to her and with her bounties, like those of the original Tabitha, and display them to God the all-seeing; and accordingly this woman was called Tabitha all over the city. And, when all the high-placed men and women of the city saw her strenuousness and her zeal, and saw that she was distressed because she could not visit the distressed in a liberal fashion, everyone who was earnest in seeking what was for the good of his life used to entreat her to go and take everything that she knew to be required by her for the relief of the afflicted and visit them; and thus she was henceforth free from anxiety, because on both points she was much distressed, one that she was unable to relieve the sick and needy out of their small amount of labour, and another that she had not leisure to devote herself to the employment which she had taken upon herself, the work of her hands, except at night. And therefore her daughter laboured simple-mindedly and without murmuring night and day, and she would say if any of her companions or anyone else said to her, « Your mother leaves you to

ܒܠܚܘܕܝܗ̇. ܗ̇ܝ [1]ܐܡܪܐ ܗܘܬ. ܕܥܡܠܗ̇ ܕܐܡܝ. ܪܒ ܗܘ ܡܢ ܟܠܗܘܢ ܥܡ̈ܠܐ.
ܘܠܝ ܒܨܠܘܬܗ̇. ܠܐܠܗܐ ܦܫܝܩ. * ܘܡܛܠ ܗܕܐ ܦܘܝܚܐ ܙܥܘܪܐ ܗܘܬ. ܠܗ̇ ܠܛܘܒܢܝܬܐ * A 72 v° a.
ܗܘܬ. ܟܕ ܒܪܬܗ̇ ܥܡܠܐ ܠܣܘܢܩܢܐ ܕܝܠܗܝܢ: * ܘܐܝܟ ܕܡܨܝܢ ܠܣܢܝܩܐ ܡܣܦܩܐ * E 75 v°.
ܗܘܬ. ܘܗܝ ܕܠܐ ܝܨܦܐ ܣܓܝܐܐ ܡܫܡܫܢܐ ܗܘܬ ܬܫܡܫܬܐ ܕܐܠܝܨܐ ܘܣܢܝܩܐ
ܘܡܬܐܠܨܐ ܟܘܠܗ ܝܘܡܐ. ܘܡܢ ܒܬܪܟܢ. ܬܘܒ ܠܟܢܫܗܝܢ ܒܒܝܬܗ̇ ܟܠܝܘܡ ܡܢܝܚܐ ܗܘܬ
ܠܗܝܢ ܡܢ ܥܡܠܗܝܢ. ܘܡܛܠ ܗܕܐ ܣܓܝܐܐ ܡܬܟܫܦܝܢ ܗܘܘ ܠܗ̇ ܕܬܩܒܠ
ܣܘܢܩܢܐ ܕܝܠܗ̇ ܘܕܒܪܬܗ̇. ܘܠܐ ܡܬܛܦܝܣܐ ܗܘܬ. ܟܕ ܐܡܪܐ. ܕܢܦܨܝܢܝ ܡܪܝܐ
ܡܢ ܕܐܟܘܠ ܚܝܠܐ ܕܒ̈ܢܝܢܫܐ. ܘܐܦܢܩ ܦܓܪܝ ܡܢ ܥܡܠܐ ܕܐܚܪ̈ܢܐ ܟܕ ܚܠܝܡ
ܠܡܦܠܚ. ܘܐܩܒܠ ܒܪܘܚܝ ܟܘ̈ܬܡܐ ܕܚܛܗܝܗܘܢ. ܐܢܕܝܢ ܐܢܫ ܐܚܪ̈ܝܢ ܗܘܐ
ܠܗ̇ ܐܝܟ ܕܠܡܥܡܠܐ. ܡܬܟܪܝܐ ܗܘܬ ܠܗ̇ ܟܕ ܐܡܪܐ. ܕܒܙܘܥܐ ܠܟܝ ܡܢ ܗܕܐ
ܛܝܒܘܬܟܝ. ܕܨܒܝܐ ܐܢܬܝ ܕܬܛܦܫܝܢܝ ܒܣܝܢܐ ܕܚܛܗܝܟܝ. ܣܦܩܝܢ ܠܝ ܡܘ̈ܡܝ
ܕܝܠܝ. ܐܠܗܐ ܝܗܒ ܒܝ ܚܝܠܐ. ܘܒܗ̇ ܡܣܟܢܬܐ ܕܐܝܬܝܗ̇ ܥܡܝ. ܘܢܦܠܚܘܢ

1. E ins. ܗ̇ܝ.

work alone all day », she on her part would say [1], « My mother's labour is greater than all labours; and I receive strength from God through her prayers. » And therefore this blessed woman had a little freedom from anxiety, since her daughter laboured for their own necessities, and as far as they were able she supplied the needy, and she herself without much solicitude carried out the ministration to the distressed and needy and afflicted all the day, and afterwards she would further gather them together at her house every day and relieve them out of their labour. And in consequence many would entreat her to accept what was required for her own necessities and those of her daughter, and she would not consent, saying, « May the Lord save me from eating the strength of human beings, and gratifying my body out of the toil of others while it is strong enough to work, and receiving in my spirit the stains of their sins ». But, if anyone pressed her on the other side, she was displeased and would say, « A truce to this charity of yours, since you wish to pollute me with the mire of your sins; my own blots are sufficient for me. God puts strength in me and in that poor girl who is with me, both to work for our necessities, and to

1. Sic syr.

ܠܡܫܡܫܘ. ܘܢܫܡܫ ܠܐܚܝܢ ܐܝܟ ܚܝܠܢ. ܘܗܟܢܐ ܠܥܠܡ: ܠܐ ܠܥܣܝܢ ܗܘܘ ܐܠܐ
ܐܢ ܡܢ ܥܡܠܗܘܢ ܒܒܝܬܗܘܢ. ܐܠܐ ܐܢ ܟܒܪ ܘܐܬܩܛܝܪܬ ܚܕܐ ܡܢܗܘܢ ܕܬܥܒܕ
* A 42 v° b. ܫܥܐ ܚܕܐ ܪܚܡ[1] ܒܕܘܟ. ܐܠܐ ܗܟܢܐ ܒܗܢܐ * ܥܡܠܐ ܐܡܝܢܐܝܬ ܗܘܘ. ܘܐܦ[2] ܒܨܘܡܐ
ܐܦ ܘܒܨܠܘܬܐ. ܘܒܬܫܡܫܬܐ. ܘܟܠ ܐܡܬܝ ܕܠܒܪ ܒܬܫܡܫܬܐ ܕܣܢܝܩܐ
* E 76 r°. ܛܘܒܢܝܬܐ ܥܢܝܐ ܗܘܬ[3]. * ܒܫܘܩܐ ܩܢܘܢܗ ܡܫܡܠܝܐ ܗܘܬ. ܟܕ ܐܙܠܐ ܡܢ ܠܘܬ
ܗܕܐ ܠܘܬ ܐܚܪܬܐ. ܘܗܟܢܐ ܐܦ ܒܪܬܗ ܒܒܝܬܐ ܠܚܘܕ. ܘܒܪܡܫܐ ܘܒܠܠܝܐ ܘܒܨܦܪܐ.
ܡܫܡܠܝܢ ܬܫܡܫܬܐ. ܟܕ ܗܟܝܠ ܒܪܗܛܐ ܗܘܢܝܢ ܪܘܪܒܐ ܘܓܡܝܪܬܐ[4] ܗܕܐ ܛܘܒܢܝܬܐ:
ܛܘܒܢܝܬܐ ܗܕܐ ܒܟܠܗ ܚܝܠܗ ܪܗܛܐ ܗܘܬ. ܠܐ ܐܬܟܪܝ ܠܗ ܐܦ ܠܐ ܡܬܘܬܪܐ ܪܒܐ
ܕܡܢ ܥܡܠܐ ܐܚܪܢܐ. ܐܝܟܢܐ ܕܬܫܬܡܠܐ ܡܠܬܗ ܕܡܪܢ ܕܠܘܬ ܗܘ ܕܗܘܝܢ ܚܡܫ
ܟܟܪܝܢ ܕܐܡܪ. ܕܗܘ ܕܐܝܬ ܠܗ ܢܬܝܗܒ[5] ܠܗ. ܐܠܐ ܟܕ ܪܕܘܦܝܐ ܗܘܐ: ܘܥܘܡܪܐ
ܟܠܗܘܢ ܕܚܕܪܝ ܡܕܝܢܬܐ ܐܬܪܕܦܘ ܡܢ ܕܘܟܝܬܗܘܢ: ܘܐܚܕܘܢ ܕܒܥܠܕܒܒܐ ܠܗܘܢ
ܐܚܝܕܘ. ܗܝܕܝܢ ܗܝ ܛܘܒܢܝܬܐ ܐܝܟ ܠܡܐܢܐ ܕܡܩܒܠ ܐ̈ܠܦܐ ܡܢ ܟܠ

1. E ܪܚܡܐ. — 2. E ܘ. — 3. E ܛܘܒܢܝܬܐ ܥܢܝܐ ܗܘܬ. — 4. E om. ܘ. — 5. A ܢܬܝܗܒ.

minister to our brethren according to our power. » And so they never ate except from the proceeds of their labour in their house, unless perhaps one of them might be constrained on some occasion to perform an act of friendship[1] somewhere. But in this way they were continually occupied in this labour, and moreover in fasting also and prayer, and the recital of service; and, whenever the blessed woman was engaged outside in ministering to the needy, she would perform her office (κανών) in the street while going from one to another, and likewise also did her daughter too at home as well, and at vespers, nocturns, and matins they recited service together. While then this blessed woman was with all her power running in the line of these great practices and in this perfect course of life, neither did she miss the great benefit derived from another labour, in order that the saying of the Lord to the man who had the five talents who said, « He that hath to him shall be given »[2], might be fulfilled; but, when the persecution took place, and all the convents round the city were expelled from their places, and the adversaries occupied them, then that blessed woman, like a harbour (λιμήν) which receives ships from all

1. I. e. to accept hospitality (?). — 2. Matth., XXV, 29

ܓܢ̈ܒܝܢ ܕܢܬ̈ܪܡܘܢ ܘܢܬܬܢܝܚܘܢ ܒܗ. ܗܟܢܐ ܐܦ ܗܝ ܪ̈ܕܝܦܐ ܘܡܬܐܠܨ̈ܐ ܕܡܢ ܟܠ
ܕܘܟ ܡܩܒܠܐ ܗܘܬ. ܘܡܢܝܚܐ. ܘܡܛܠ ܕܠܐ ܐܬܪܐ ܐܝܬ ܗܘܐ ܠܗܘܢ ܠܕܝܪ̈ܬܐ ܠܡܥܠ
ܡܢ ܗܪ̈ܛܝܩܘ[1].· ܐܝܟ ܕܠܘܬ ܐܢܬܬܐ ܢܟܦܬܐ ܘܡܫܡܗܬܐ ܒܕܘܒܪ̈ܐ.· ܡܬܐܠܨܝܢ ܗܘܘ
*ܕܠܘܬܗ̇ ܢܬܟܢܫܘܢ.· ܗܝ ܕܝܢ[2] ܐܫܟܚܬ. ܘܐܘܓܪܬ ܠܗ̇ ܒ̈ܬܐ ܪ̈ܘܝܚܐ. ܘܚܕ ܕܦܐܐ * A 43 r a.
ܗܘܐ ܘܡܥܕܢ[3] ܘܗܘ ܒܪܒܐ ܒܕܡܘܬܐ ܕܒܝܬ ܣܗ̈ܕܐ. *ܒܨܠܡ̈ܐ ܘܒܨܘܪ̈ܬܐ. ܘܒܩܡܛܪ̈ܐ. * E 76 v°.
ܘܒܟܠ ܡܕܡ. ܟܕ ܐܦ ܩܘܪܒܢܐ ܘܟܬ̈ܒܐ ܘܟܠ ܡܕܡ ܕܙܕܩ ܠܥܘܡܪܐ ܐܝܬ ܗܘܐ ܒܗ. ܘܐܦ
ܥܙܝ̈ܙܬܐ ܪ̈ܘܪܒܬܐ ܛܝܒܬ. ܘܦܪ̈ܣܬܐ ܘܒܣ̈ܛܐ. ܘܠܗ̇ ܘܠܒܪܬܗ̇. ܐܬܩܢܬ ܒܩܝܛܘܢܐ
ܚܕ ܓܘܝܐ. ܟܕ ܗܝ ܐܝܟ ܚܟܝܡܬܐ ܛܒ ܒܡܫܡܫܢܘܬܗ ܡܦܢܝܐ[4] ܗܘܬ ܒܠܚܘܕܗ̇
ܠܡܫܡܫܢܘܬܐ ܥܡ ܛܘܒܢ̈ܐ. ܘܠܒܪܬܗ̇ ܡܛܠ ܕܛܠܝܬܐ ܗܘܬ.· ܒܙܗܝܪܘܬܐ ܢܛܪܐ ܗܘܬ
ܠܓܘ ܒܐܝܡܡܐ ܘܒܠܠܝܐ[5].· ܕܠܡܐ ܒܚܙܬܗ̇ ܬܚܒܠ ܐܢܫ. ܐܘ ܬܬܚܒܠ ܡܢ ܐܢܫ
ܒܚܙܬܐ. ܘܗܟܢܐ ܡܢ ܗܝܕܝܢ ܒܗ ܒܝܬ ܣܗ̈ܕܐ ܗܘ.· ܒܨܝܪ ܡܢ ܥܣܪܐ ܐܘ
ܚܡܫܬܥܣܪ ܘܡܛܐ ܠܥܣܪܝܢ ܠܐ ܒܨܪ ܗܘܐ. ܟܕ ܡܢ ܥܡܠܐ ܗܘ ܕܐܝ̈ܕܝܗܘܢ

1. E ܗܪ̈ܛܝܩܘܬܐ. — 2. A ܗܝܕܝܢ (sic). — 3. E ܘܡܥܕܢ. — 4. E ܡܦܢܝܐ. — 5. A ܒܠܠܝ̈ܐ.

sides that they may lie to and be at peace in it, so herself also received and relieved the persecuted and afflicted from every place; and, because there was no place for the convents to enter away from the heretics, they were constrained to find quarters with her as with a devout woman renowned for her manner of life. But she found means, and hired spacious rooms; and one which was suited and adapted for the purpose and of great size she turned into an imitation of a martyrs' chapel, with likenesses and pictures, and chests[1], and everything, while the oblation also and the Scriptures and everything that is proper to a monastery were in it; and she prepared great mats also, and curtains and rugs. And for herself and her daughter she made provision in a certain inner chamber; and being a very wise woman she alone devoted herself to ministration with the blessed men, and her daughter, because she was a child, she would keep in security within ⌜by day and[2] by night, lest by the sight of her she should harm anyone, or be herself harmed by anyone through the sight. And so from that time that martyrs' chapel harboured not fewer than ten or fifteen, and as many as twenty, while with the labour of their hands which they disposed of outside

1. Either for relics or for the sacred vessels. — 2. A om.

ܘܙܒܢܐ ܗܘܬ ܠܗ ܚܛܐ. ܘܛܠܦܚܐ ܘܝܪܩܐ[1] ܗܘܬ ܥܒܕܐ. ܘܥܒܕܐ ܗܘܬ ܠܚܡܐ

ܘܡܒܫܠܐ ܗܘܬ ܡܢ ܪܡܫܐ ܠܪܡܫܐ [3]ܛܠܦܚܐ ܘܝܪܩܐ. ܘܗܟܢܐ ܡܢܝܚܐ ܗܘܬ ܠܗܘܢ.

ܟܠ ܟܡܐ ܕܐܬܝܢ ܗܘܘ. ܟܕ ܗܝ ܡܫܡܫܐ ܟܠܗ ܒܬܫܡܫܬܗ ܟܠܗ ܝܘܡܐ ܗܘܬ.

* A 43 r° b. ܘܐܦ ܐܘܦ[2] ܗܢܘܢ ܛܘܒܢܐ * ܫܘܕܪܐ ܕܠܐ ܫܠܝܐ ܡܫܕܪܝܢ ܗܘܘ ܠܗ. ܘܟܕ ܡܢ

* E 77 r°. ܟܠ ܦܢܝܢ ܡܬܟܢܫܝܢ ܗܘܘ ܠܘܬܗ ܡܛܠ ܚܘܒܗ ܕܠܘܬ ܐܠܗܐ: * ܘܥܒܕ

ܕܐܝܕܝܗܘܢ ܠܣܘܦܩܢܗܘܢ. ܡܬܐܠܨܐ ܗܘܬ ܕܡܛܠ[3] ܕܬܢܝܚ ܠܐܘܠܨܢܗܘܢ.

ܡܛܠܬܗܘܢ ܠܡܩܒܠ ܣܘܢܩܢܗܘܢ. ܟܕ [1]ܠܡܛܥܡ ܥܡܗܘܢ.[4] ܠܐ ܡܫܬܘܬܦܐ ܗܘܬ ܡܢܗ.

ܘܐܢ ܓܕܫ ܘܐܝܬܝܗܘܢ ܐܝܟ ܡܝܩܪܐ ܕܐܠܨܝܢ ܗܘܘ ܠܗ ܕܬܣܒ ܥܡܗܘܢ ܒܘܪܟܬܐ.

ܡܝܬܝܐ ܗܘܬ ܠܗ ܡܢܬܐ ܬܠܝܬܝܬܐ ܕܠܚܡܗ[5] ܘܟܠ ܡܐ ܕܣܢܝܩܐ. ܘܣܡܐ ܗܘܬ ܩܕܡܝܗ.

ܘܗܟܢܐ ܐܟܠܐ ܗܘܬ. ܐܢ ܕܝܢ ܓܕܫ. ܘܐܬܝܢ ܗܘܘ ܐܟܣܢܝܐ[6] ܕܝܕܥܐ ܕܡܣܬܢܩܝܢ ܘܠܐ[1]

ܝܕܝܥܝܢ ܒܡܕܝܢܬܐ. ܢܦܩܐ ܗܘܬ ܘܐܙܠܐ ܠܘܬ ܐܢܫ ܕܪܘܪܒܢܐ. ܘܬܒܥܐ ܗܘܬ ܠܗܘܢ

ܒܬܟܝܦܘܬܐ. ܟܕ ܐܡܪܐ. ܕܥܒܕܝܢ ܡܕܡ ܪܒܐ ܐܢܬܘܢ ܠܘܬ ܡܫܝܚܐ. ܗܘ ܕܛܒܬܟܘܢ

1. E om. — 2. E ܘܐܦ. — 3. E ܘܡܛܠ. — 4. E ܥܡܗܘܢ ܠܡܛܥܡ. — 5. E ܐܬܠܬܝܢ. — 6. E sing.

she would therefore buy wheat and lentils and herbs, and make bread and cook lentils and herbs from evening to evening, and thus she would relieve them, as many as came, while she herself was occupied in her ministration the whole day, and moreover also the blessed men too were ceaselessly remitting(?) matters to her[1]. When accordingly they came to her from all quarters on account of her love toward God, and the produce of their labour was too small to provide for them, she was compelled, in order to relieve their distresses, for their sake to accept what was necessary for them, while she never joined them in tasting of it. And, if it happened that there were some reverend men among them who constrained her to receive the blessing with them, she would bring a triple portion[2] of her bread and all that she required and set it before her, and so eat. But, if it happened that strangers whom she knew to be in need and not known in the city came, she would go out and go to some persons of high position, and make instant demands of them, saying : « A mighty matter it is that you do toward Christ, whose property all your good things are. And now lo! you are smearing off

1. Affairs of business or charity? Or render 'were sending things to her'. — 2. Three loaves? Or three times as much as she ate?

ܥܠܘܗܝ ܕܝܬܝܪ ܐܝܬܝܟܘܢ. ܘܗܘܝܢ ܗܘ ܣܒܪܝܢ ܐܢܬܘܢ ܒܗ ܠܐܘܪܚܡܘܬܟܘܢ. ܘܣܒܪܝܢ
ܐܝܬܝܗ ܕܪܒܐ ܗܝ ܡܪܚܡܢܘܬܟܘܢ. ܘܝ ܠܟܘܢ ܥܬܝܪܐ. ܐܝܠܠܘ ܘܒܟܘ ܥܠ ܕܘܘܢܐ[1]
ܕܐܬܝܢ ܥܠܝܟܘܢ. ܘܐܝܟ ܗܝ ܕܟܬܝܒܐ ܕܙܕܝܩܐ ܐܝܟ ܐܪܝܐ ܬܟܝܠ. ܗܟܢܐ ܗܕܐ ܛܢܢܬܐ
ܒܡܬܟܠܢܘܬܐ ܠܟܠܢܫ ܐܝܟ ܕܠܐ ܡܣܒ * ܒܐܦ̈ܐ ܡܟܣܐ ܗܘܬ. ܟܕ ܡܛܠ ܕܐܦ ܪ̈ܘܪܒܢ * A 135 v a.
ܗܘܘ ܡܢܗ ܓܒܪ̈ܐ ܘܢܫ̈ܐ ܕܡܕܝܢܬܐ. * ܘܡܐ ܕܐܙܠܐ ܗܘܬ ܠܐܣܩܘܦܬܐ ܘܫܡܥܝܢ ܗܘܘ * E 77 v.
ܕܐܘܦܝܡܝܐ ܣܠܩܐ. ܐܡܪܝܢ ܗܘܘ. ܘܝ ܠܢ. ܕܐܬܬ ܥܠܝܢ ܛܒܝܬܐ ܕܬܡܚܝܢ ܠܢ.
ܘܗܟܢܐ ܡܟܝܠ ܒܡܬܟܠܢܘܬܐ ܢܣܒܐ[2] ܗܘܬ ܟܠ ܕܨܒܝܐ ܕܬܬܠ ܠܟܠ ܕܣܢܝܩ: ܐܘ
ܠܐܟ̈ܣܢܝܐ ܒܪ̈ܝܟܐ: ܐܘ ܠܐܪ̈ܡܠܬܐ ܟܪ̈ܝܗܬܐ ܘܝܬ̈ܡܐ[3] ܘܡܣ̈ܟܢܐ[4]. ܐܘ ܠܟܪ̈ܝܗܐ.
ܘܢܚܬܐ ܗܘܬ. ܐܢܫ ܐܢ ܡܣܪܒ ܗܘܐ ܘܠܐ ܝܗܒ ܒܚܕܘܬܐ. ܡܟܐܒܐ ܗܘܬ ܠܗ
ܝܘܡܐ ܒܡܠܝܗ ܟܕ ܐܡܪܐ. ܕܫܦܝܪ ܠܟ ܕܗܟܢܐ ܝܬܒ ܐܢܬ.
ܘܥܒ̈ܕܘܗܝ ܩܝܡܝܢ ܘܡܫܡܫܝܢ[5]: ܘܡܬܒܣܡ ܐܢܬ ܒܛܥܡ̈ܐ ܕܡܐܟܘܠܬܐ ܕܦܬܒܓ̈ܐ[6] ܘܕܚܡܪ̈ܐ:
ܘܠܚܡܐ ܕܟܝܐ ܘܠܦܪ̈ܣܬܐ ܕܡܝܬܪ̈ܬܐ. ܘܐܠܗܐ ܡܬܪܡܐ ܒܫܘܩܐ ܘܪܚܫ ܒܩܠ̈ܡܐ
ܘܡܬܦܚ ܡܢ ܟܦܢܗ: ܘܠܐ ܕܚܠ ܐܢܬ ܡܢܗ. ܘܐܝܟܢܐ ܠܡܩܪܝܘܗܝ ܐܢܬ ܘܡܥܢܐ.

1. E ܕܘ̈ܘܢܐ. — 2. E ܢܣܒ. — 3. ܘ written over marg. in A, E ܠܝܬ̈ܡܐ ܐܘ. — 4. E ܘܠܡܣ̈ܟܢܐ. — 5. E ins. ܕ init. — 6. A ܕܦܬ̈ܒܓܐ.

your superfluities on him, and you think that your charity is great. 'Woe to you, rich men; wail and weep for the calamities that are coming upon you'[1] ». And in accordance with the text « The righteous is bold as a lion »[2], so this zealous woman would boldly rebuke everyone without fear of persons, insomuch that the high-placed men and women of the city were afraid of her, and, as soon as she was going up to the threshold and they heard that Euphemia was coming up, they would say, « Woe to us; Tabitha has come upon us to smite us ». And so therefore she would boldly take all that she wanted to give to anyone who was in need, to the blessed guests or to sick widows and orphans and needy persons, or perhaps sick men, and go down. But, if anyone was recalcitrant and did not give cheerfully, she would make him rue the day by her words, saying, « Is it well that you thus sit yourself while slaves stand and wait upon you, and enjoy a variety of tastes in dainty foods and in wines, and of[3] pure bread and splendid rugs, while God is knocked down in the street and swarms with lice and faints from his hunger, and you do not fear him? and how will you call upon him and he answer you, when you treat him with such contempt? Or how will you

1. James, v, 1. — 2. Prov., XXVIII, 1. — 3. Sic syr.

[illegible]

* A 43 v° b. * E 78 r°.

1. E [illegible]. — 2. E om. — 3. Mss. [illegible]. — 4. E sing. — 5. E [illegible]. — 6. A [illegible] E [illegible].

ask forgiveness from him? Or how can you expect him to deliver you from hell? » And thus she would pass judgment upon them, so that those who were secular (?) were a little offended against her in accordance with the saying « The fool loveth not one who reproveth him »[1]. But she herself was so earnestly bent on relieving at all costs distressed and afflicted souls who lacked human comfort and satisfying their needs that even the whole city did not suffice for her business, but she would even go round the inns and roads and habitations outside also and search, lest there should be any needy man or stranger laid up sick in one of them, so that she in fact found many and relieved them. And some she took into her house, and some she carried to superintendents of hospitals, and gave charge concerning them, and it was chiefly on her account that they were received and tended; for she was known to great and small in the city, and everyone recognised her on seeing her even at a distance by her quick and rapid walk, since she would walk in this way summer and winter in mud and snow and frost without anything whatever on her feet, with her toes bruised and her nails torn out and the

1. Prov., xv, 12.

ܡܬܐܠܨܝܢ¹ ܙ̈ܕܩܝܗ̇ ܘܡܡܚܘܬ̈ܝ² ܠܦܬܘܪܗ̇ ܘܪܕܐ ܕܡܐ ܕܡܚ̈ܘܬܝܗ̇. ܘܠܐ
ܡܬܛܫܝܐ ܗܘܐ. ܐܦ ܠܐ ܠܡܣܒܪܘ ܐܣܘ. ܟܕ ܗܟܝܠ ܟܠ ܐܢܫ ܚܫܝܫ ܗܘܐ ܥܠܝܗ̇
ܕܐܝܟ ܚܙܝܢ ܗܘܘ ܠܗ̇. ܘܐܦ ܚܢܢ ܓܝܪ ܙܒ̈ܢܬܐ³ ܣܓܝ̈ܐܬܐ ܡܡܙܚܝܢ ܗܘܝܢ * ܠܗ̇ * A 44 r° a.
ܟܕ ܡܓܚܟܝܢ ܥܡܗ̇. * ܕܠܐ ܬܩܛܠܝܢ ܢܦܫܟܝ ܗܟܢܐ ܡܪܝܪܐܝܬ ܛܒܝܬܐ.. ܗܝ * E 78 v.
ܕܝܢ ܐܡܪܐ ܗܘܬ. ܕܡܕܡ ܕܚܪܬܗ⁴ ܪܡܬܐ ܘܬܘܠܥܬܐ ܐܝܬܘܗܝ. ܡܛܠ ܡܢܐ ܡܚܣܟܝܢ
ܚܢܢ ܠܗ. ܘܗܟܢܐ ܙܪܝܙܬܐ ܗܘܬ ܒܦܘܠܚܢܗ̇. ܐܝܟܢܐ ܕܙܥܘܪ ܗܘ ܦܘܡܐ ܕܢܫܬܥܐ ܥܠ
ܥܡܠܗ̇ ܪܒܐ. ܐܝܟܢܐ ܓܝܪ ܕܐܦ ܚܬܗ̇ ܡܪܝܡ ܒܬܠܐ ܡܕܝܢܬܐ: ܒܕܘܒܪ̈ܐ
ܓܡܝܪ̈ܐ ܕܚܣܝܢܘܬܐ ܘܫܠܝܐ ܘܡܣܬܪܩܘܬܐ ܢܨܝܚܐ ܗܘܬ. ܗܟܢܐ ܐܦ ܗܕܐ ܒܐܡܕ
ܡܕܝܢܬܐ. ܐܝܟܢܐ ܕܫܡܥܗܝܢ ܕܐܚ̈ܘܬܐ ܗܠܝܢ. ܒܟܠܗ̇ ܡܕܢܚܐ ܡܬܐܡܪܐ ܗܘܬ. ܟܕ
ܘܡܬܕܡܪ ܐܢܫ ܗܘܐ ܠܡܚܫܒ ܐܝܟ. ܕܐܝܟܢܐ ܟܠ ܚܕܐ ܡܢܗܝܢ. ܒܚܕ ܕܘܒܪܐ ܕܠܐ
ܦܚܡ. ܡܬܚܦܛܐ ܗܘܬ ܕܬܣܝܡ ܠܗ̇ ܙܕܝܩܘܬܐ. ܟܕ ܗܟܝܠ ܙܒܢܐ ܕܫܢ̈ܝܐ
ܬܠܬܝܢ ܫܠܡܬ ܠܗ̇ ܠܡܫܘܚܬܐ ܚܣܝܪ ܠܗ̇ ܒܕܘܒܪ̈ܐ ܕܐܝܟ ܗܠܝܢ:
ܘܒܝܬܗ̇ ܒܠܠܝܐ ܘܒܐܝܡܡܐ ܪܥܡ ܗܘܐ ܒܬܫܒ̈ܘܚܬܐ ܕܩܝܡܐ ܕܡܢ ܟܠ ܦܢܝܢ.

1. A ܡܬܐܠܨ̈ܢܐ. — 2. E ܘܡܡܚܘ̈ܬܝ. — 3. A sing. — 4. E ܕܚܪܬܗ̇.

blood flowing from her wounds, and she would not consent even to treat them, while everyone was very sorry for her on account of the state in which they saw her; for indeed we ourselves too would often jest with her and say to her, « Do not kill yourself in so cruel a way, Tabitha »; but she would say: « When the end of a thing is corruption and the worm, wherefore do we preserve it? »[1] And she was so energetic in her task that the mouth is too small to tell the story of her great labour; for, just as her sister Mary in the city of Thella was celebrated for her perfect practices of asceticism and quietude and renuntiation, so was this woman also in the city of Amida; so that the fame of these sisters was spoken all over the East, everyone being wrapt in wonder to think how each of them in one peerless mode of life was strenuously applying herself to store up righteousness. When then the blessed woman had completed a period of thirty years more or less in such practices, and her house thundered night and day with the praises of the

1. This must have been while John was living in Amida, i. e., between 530 and 537 (see Introd.), and the story is with his usual carelessness misplaced, for the monks were not in exile at that time, and the persecution mentioned must appy. be that of 537.

ܣܛܢܐ ܗܘ ܕܚܣܡ ܒܟܠ ܙܒܢ ܒܛܒܬܐ. ܠܐ ܐܗܡܝ ܡܢ ܕܢܥܝܪ ܥܠܝܗܝܢ
ܢܣܝܘܢܐ. ܐܝܟܢܐ ܕܢܥܒܕ ܘܢܓܠܘܙ ܐܢܝܢ ܡܢ ܡܘܬܪܢܐ ܕܐܬܓܘܪܘܬܗܝܢ[1] ܪܒܬܐ
* f. 79 r. ܘܪܘܚܢܝܬܐ. ܘܗܝܕܝܢ ܐܥܝܪ ܥܠܝܗܝܢ ܚܣܡܐ ܗܪܛܝܩܝܐ[2] ܕܗܠܝܢ ܕܐܚܝܕܝܢ ܗܘܘ
* A 144 b. ܫܘܠܛܢܐ ܕܥܕܬܐ. ܐܟܙܪܝܐܝܬ ܘܚܝܘܬܢܐܝܬ ܘܕܠܐ ܪܚܡܐ. ܟܕ ܐܡܪܝܢ. ܕܗܠܝܢ ܢܫ̈ܐ
ܠܗܕܐ ܡܕܝܢܬܐ ܗܕܐ. ܘܝܬܝܪ ܡܢ ܐܦܝܣܩܘܦܐ[3] ܕܚܠܝܢ ܡܢܗܝܢ ܒܢ̈ܝ ܡܕܝܢܬܐ
ܘܡܝܩܪܝܢ ܠܗܝܢ. ܡܛܠ ܕܒܝܬܗܝܢ ܡܥܪܬܐ ܕܓܝܣ̈ܐ. ܘܩܒܠܝܢ
ܘܡܣܬܪ̈ܢ ܠܗܠܝܢ ܡܛܥܝܢܐ. ܘܫܕܪܘ ܐܚܕܘ ܐܢܝܢ ܘܐܥܠܘ[4] ܐܢܝܢ ܠܥܕܬܐ.
ܐܝܟ ܕܢܥܒܕܘܢ ܐܢܝܢ ܒܢ̈ܝ ܫܘܬܦܘܬܐ ܕܪܘܫܥܗܘܢ. ܘܟܕ ܦܝ̈ܣܐ[5] ܣܓܝܐܐ ܠܘܩܒܠܗܝܢ
ܘܟܕ ܒܡܠܟ̈ܐ ܐܦܢܝܘ ܠܘܩܒܠܗܝܢ ܘܠܐ ܐܬܛܦܝ: ܐܠܐ ܘܛܘܒܢܝܬܐ ܡܬܡܠܠܐ ܗܘܬ
ܦܪܗܣܝܐ ܒܬܘܟܠܢܐ ܕܡܠܬܐ ܥܡ ܡܘܬܐ ܟܕ ܐܡܪܐ. ܕܠܝ ܚܣ ܠܝ ܡܢ
ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܐܫܬܘܬܦ ܠܡܦܠܓܢܘܗܝ. ܘܠܡܟܪܙܝ ܪܒܝܥܝܘܬܐ ܚܠܦ
ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܟܕ ܡܟܝܠ ܗܕܐ ܚܙܘ ܗܠܝܢ ܕܐܚܝܕܝܢ ܗܘܘ ܠܗ. ܐܬܕܪܘ

1. E ܕܐܬܓܘܪܘܬܗܝܢ. — 2. E. ܗܪܛܝܩܝܐ. — 3. A ܐܦܝܣܩܘܦܐ. — 4. E ܘܐܥܠܘ. — 5. E ins. ܐܡܪܝܢ ܗܘܘ ܠܗܝܢ.

saints from all quarters, Satan who is always envious of good things did not neglect to stir up a trial against them, in order to make them lose the benefit of their great and spiritual business and deprive them of it. Then he stirred up against them the heretical envy of those who held power in the church, cruelly and savagely and mercilessly, in that they said, « These women are disturbing this city, and the citizens fear and honour them more than the bishops; since their house has been made a cave of robbers[1], and they receive and shelter the deceivers ». And they sent and arrested them and brought them into the church, in order to make them communicants in their impiety. When they had brought many inducements to bear upon them both in the way of threats and in the way of blandishments and they did not yield, but the blessed woman in confidence that fights with death even used vehement language, saying, « As for me, may the Lord Jesus Christ deliver me from communicating with those who divide him, and with those who proclaim a quaternity in place of the Holy Trinity »[2], and, when those who

1. Matth., xxi, 13. — 2. A similar story is told by John in *H. E.*, ii, 39.

ܚܡܬܢܝܬܐ ܘܥܫܝܢܬܐ ܘܡܪܝܪܬܐ܂ ܘܦܩܕܘ ܕܒܓܘܒܐ ܬܚܬܝܐ ܕܒܝܬ ܐܣܝܪܐ ܬܬܚܒܫ
ܛܘܒܢܝܬܐ܂ ܚܠܦ ܡܪܚܘܬܐ ܠܗ ܗܕܐ܂ ܘܗܟܢܐ ܐܬܚܒܫܬ ܬܠܬܝܢ ܝܘܡܝܢ
ܒܓܘܒܐ܂ ܟܕ ܡܕܝܢܬܐ ܟܠܗ ܡܬܟܫܦܐ ܕܬܫܬܪܐ܂ ܘܐܘܕܝܘ ܒܚܪܡܐ ܦܣܩܘ ܥܠ
ܢܦܫܗܘܢ܂ ܕܥܕܡܐ ܕܬܣܒ ܩܘܪܒܢܐ ܠܐ ܬܣܩ ܡܢ[1] ܬܡܢ܂ ܘܟܕ ܫܡܥܬܗ܂
ܡܓܚܟܐ ܗܘܬ ܒܗܘܢ܂ ܘܐܡܪܐ܂ ܕܡܢ ܢܬܠ ܠܝ ܕܐܚܫܘܫ ܚܫܐ ܚܠܦ ܚܫܗ ܕܗܘ
ܕܚܫ ܚܠܦܝ ܒܙܩܝܦܐ܂ ܦܨܝܚܐ ܠܝ ܓܝܪ ܕܗܪܟܐ ܐܡܘܬ܂ ܘܠܐ ܐܡܘܬ ܒܟܦܘܪܝܐ
ܕܡܪܝ ܘܐܠܗܝ܂ ܘܟܕ ܚܙܘ ܕܠܝܬ ܦܘܪܣܐ܂ ܘܡܕܝܢܬܐ ܟܠܗ ܥܩܝܩܐ ܗܘܬ
ܡܛܠܬܗ܂ ܐܦܩܘܗ ܘܛܪܕܘܗ ܡܢ ܟܠܗ ܡܕܝܢܬܐ܂ ܗܝ ܕܐܦ ܣܛܢܐ ܡܬܚܦܛ
ܗܘܐ ܕܢܗܘܐ܂ ܘܐܒܠܘ ܡܣܟܢܐ܂ ܘܐܟܪܐ ܪܒܐ ܠܡܣܟܢܘܬܐ ܟܠܗ ܕܡܕܝܢܬܐ[2] ܐܬܠܚܘ
ܗܘܐ܂ ܐܝܟܢܐ ܕܐܦ ܚܐܪܐ[3] ܟܠܗ ܥܩܬܐ ܗܘܬ܂ ܗܢܝܢ ܕܝܢ ܢܦܩܝ܂ ܘܐܙܠܝ
ܠܘܬ ܛܘܒܢܝܬܐ ܚܬܗ ܡܪܝܡ܂ ܘܨܒܝܢ ܗܘܝ ܕܢܣܩܢ ܠܐܘܪܫܠܡ܂ ܘܣܠܩܝܢ
ܘܨܠܝ܂ ܘܗܦܟܝ܂ ܘܗܟܢܐ ܒܐܓܘܢܐ ܕܪܕܘܦܝܐ ܛܘܒܢܝܬܐ[4] ܗܠܝܢ ܢܫܐ ܚܡܫ
ܫܢܝܢ ܐܬܟܬܫܝ܂ ܘܟܕ ܐܬܒܪܟܝ ܡܢ ܚܕܕܐ܃ ܒܬܪܟܢ[5] ܟܕ ܣܒܪܢ ܗܘܝ ܕܫܠܝܬ ܚܡܬܐ

1. A bis. — 2. E ܘܡܕܝܢܬܐ ܟܠܗ. — 3. E pl. — 4. E sing. — 5. E ins. ܕܝܢ.

deserved these words had heard them, they were seized with furious, vehement, passionate indignation, and they ordered the blessed woman to be confined in the lowest dungeon of the prison as a punishment for 'this audacity'. And so she was confined for thirty days in the dungeon, while the whole city entreated that she might be released; and they bound themselves under a curse that she should not come up thence till she received the oblation there. And, when she heard it, she would mock at them, and say: « Would that I might undergo sufferings in return for the suffering of him who suffered for my sake on the cross. I am glad to die here rather than to die in denial of my Lord and my God ». And, when they saw that it was impossible, and the whole city was grieved on her account, they released her and expelled her from the whole city; which also Satan had been contriving to bring about. And then all the poor of the city were oppressed with sorrow and great affliction, ⌜insomuch that⌝[1] all the people of high position were distressed. But they left, and went to her blessed sister Mary, and it was their wish to go up to Jerusalem; and they went up and prayed, and returned. And so these blessed women were buffeted by the trials (ἀγών) of persecution for five years; and, having received one another's blessing, afterwards, thinking that the fury against

1. Or 'as also'.

ܗܘܬ ܚܡܬܐ ܕܥܠܝܗܘܢ. ܗܦܟܘ ܠܐܡܕ ܘܥܠܘ ܒܛܘܫܝܐ. ܘܥܡܪܘ. ܗܘܘ ܠܘܬ
* E 80 r°. ܐܢܫ ܒܪ ܚܐܪܐ. * ܘܟܕ ܫܪܝܬ ܡܬܝܕܥܐ: ܘܫܪܝܘ ܕܢܡܠܠܘܢ ܡܬܚܪܝܢܐ ܥܠܝܗܘܢ ܗܠܝܢ
ܕܡܬܬܥܠܐ. ܐܬܬܙܝܥܘ[1] ܗܠܝܢ ܕܒܒܝܬܗܘܢ ܗܘܘ ܥܡܝܪܝܢ. ܘܐܦܝܣܘ ܐܢܝܢ ܕܢܦܩܢ
ܠܗܘܢ. ܕܕܠܡܐ ܐܡܪܝܢ ܢܬܒܙܙ ܒܝܬܗܘܢ[1]. ܗܝ ܕܝܢ[2] ܛܘܒܢܝܬܐ ܐܬܥܝܩܬ. ܘܩܥܬ
* A 44 v° b. ܠܘܬ ܐܠܗܐ ܘܐܡܪܐ[3]. * ܡܪܝ ܚܢܢܟ ܝܕܥ ܕܐܬܡܚܠܬ ܠܝ. ܘܠܝܬ ܒܝ ܚܝܠܐ
ܬܘܒ. ܣܦܩ ܠܝ. ܘܒܗ ܒܠܠܝܐ ܐܦܩܕ ܠܛܘܒܢܝܬܐ ܦܘܩܕܢܐ ܐܝܟ ܫܐܠܬܐ[4]
ܕܨܠܘܬܗ. ܘܢܦܠܬ ܒܟܘܪܗܢܐ. ܘܟܕ ܗܠܝܢ ܐܠܝܨܝܢ ܗܘܘ ܡܛܠܬܗ ܘܕܚܝܠܝܢ.
ܩܪܬ ܐܢܘܢ ܘܐܡܪܐ ܠܗܘܢ. ܠܐ ܬܬܕܠܚܘܢ ܒܢܝ. ܕܢܦܩܐ ܐܢܐ ܠܝ ܡܢ ܒܝܢܬܟܘܢ[5]
ܒܗܕܐ ܫܒܬܐ ܐܫܬܪܝܪܐܝܬ. ܗܢܘܢ ܕܝܢ. ܠܐ ܐܣܬܟܠܘ ܡܠܠܝܗ. ܕܠܐܝܢܐ ܡܦܩܢܐ
ܐܡܪܐ. ܘܩܪܬ ܠܒܪܬܗ ܐܝܕܐ[6] ܕܡܬܩܪܝܐ ܗܘܬ ܡܪܝܐ[3] ܠܗ. ܒܪܬܝ ܐܬܒܝܐܝ
ܒܡܫܝܚܐ. ܘܛܪܝ ܢܦܫܟܝ ܒܕܟܝܘܬܐ ܠܡܪܝܐ ܡܪܟܝ ܗܘ ܕܐܬܡܟܪܬܝ ܠܗ. ܘܠܐ
ܬܬܥܝܩܝܢ. ܕܠܐ ܫܒܩܐ ܐܢܐ ܠܟܝ. ܚܣ ܠܝ ܚܒܝܒܬܝ. ܐܠܐ ܡܓܥܠܐ[7] ܐܢܐ ܠܟܝ.

1. E ins. ܗܘܘ ܕܝܢ. — 2. E ܡܬܚܠܦܝܢ ܗܘܘ. — 3. E ܘܐܡܪܬ. — 4. A ܫܐܠܬܗ. — 5. E ܒܝܢܬܟܘܢ. — 6. E ܘܐܝܕܐ. — 7. E ܡܓܥܠܐ.

them had perhaps abated, they returned to Amida and came in secretly, and they resided in a certain gentleman's house. And, when it began to become known, and the adversaries began to speak about them, those in whose house they were residing were alarmed, and they besought them to depart, lest (as they said) their house should be plundered. But the blessed woman was distressed; and she cried to God, and said : « My Lord, thy mercy knoweth that I have grown feeble, and there is no more strength in me. It is sufficient for me ». And the same night a summons was sent forth for the blessed woman according to the request of her prayer, and she fell into a sickness; and, while these people were troubled on her account and in fear, she called them, and says to them : « Be not dismayed, my children; for I shall go out from ⸢among you⸣ this week assuredly ». But they did not understand her words, to what departure she referred. And she called her daughter, who was called Maria, and said to her : « My daughter, be comforted in Christ, and keep yourself in purity for the Lord your Lord to whom you were betrothed; and be not distressed, for I am not deserting you (far be it from me, my beloved); but I am committing you to the Child of my

1. Or "our house".

ܠܡܪܬܗ̇ ܕܛܘܒܢܝܬܐ ܡܪܬܝ ܡܪܝܐ[1]. ܘܠܗ̇ ܠܩܕܝܫܬܐ. ܕܒܨܠܘܬܗ̇[2] ܬܬܢܛܪܝܢ.
ܘܬܗܘܝܢ ܗܝܟܠܐ ܠܡܥܡܪܐ ܕܪܘܚܐ ܩܕܝܫܐ ܕܐܠܗܐ. ܘܡܢ ܕܣܓܝ̈ܐܬܐ ܦܩܕܬܗ̇: ܘܦܣܩܬ
ܠܗ̇ ܘܐܡܪܬ: ܕܐܢܐ ܐܢܐ ܐܙܠܐ ܐܢܐ ܠܗ[3] ܠܘܬ ܡܫܝܚܐ: ܘܐܓܥܠܬܗ̇ ܠܛܝܒܘܬܐ ܐܠܗܝܬܐ.
ܥܕ ܡܡܠܠܐ[4]. ܦܫܛܬ ܐܝܕܗ̇. ܘܚܬܡܬܗ̇ ܒܫܡܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. * E 80 v°.
ܘܦܫܛܬ ܢܦܫܗ̇. ܘܚܪܬ ܒܫܡܝܐ. ܘܟܕ * ܥܝܢ̈ܝܗ̇ ܚܪ̈ܝܢ ܒܫܡܝܐ. ܢܦܫܗ̇ ܢܦܩܬ. * A 45 r° a.
ܟܕ ܟܠܗܘܢ ܐܢܫ ܬܗܪܐ ܐܚܝܕ[5] ܒܡܦܩܢܗ̇. ܘܦܫܬ ܒܪܬܗ̇ ܡܫܬܒܩܬܐ.
ܘܝܚܝܕܝܬܐ ܒܠܚܘܕܝܗ̇. ܘܒܝܘܡܐ ܕܬܠܬܐ ܕܡܦܩܢܗ̇ ܕܐܡܗ̇: ܟܕ ܕܘܝܐ ܘܝܬܒܐ
ܒܐܒܠܗ̇: ܘܩܪܝܒܐ ܐܦ ܗܝ ܕܬܫܢܐ ܡܢ ܚܝܐ. ܗܐ ܐܢܫ ܐܬܐ. ܘܛܥܝܢ ܐܓܪܬܐ
ܕܛܘܒܢܝܬܐ ܡܪܝܡ. ܕܩܕܡ ܥܣܪܐ ܝܘܡܝܢ. ܫܢܝܬ ܡܢ ܥܠܡܐ ܠܘܬ ܐܠܗܐ. ܘܡܢ
ܐܢܫܝܢ ܐܝܬ. ܟܠܘܗ̇ ܕܠܐ ܬܫܡܥ ܒܪܬ ܐܚܘܗ̇ ܘܬܦܪܘܚ ܢܦܫܗ̇ ܡܢ ܚܫܐ. ܡܛܠ ܕܟܠܗ̇
ܣܒܪܗ̇ ܡܟܝܠ ܗܢܐ ܐܝܬܘܗܝ ܗܘܐ. ܕܬܐܙܠ ܠܘܬ ܚܬܗ̇ ܛܘܒܢܝܬܐ ܬܐܙܠ: ܘܬܫܬܘܬܦ
ܠܕܘܒܪܗ̇. ܥܕܡܐ ܠܫܘܠܡܗ̇. ܘܡܛܠ ܗܢܐ ܟܠܘܗ̇.. ܕܠܡܐ ܬܫܡܥ ܘܬܬܚܢܩ ܡܢ
ܕܘܘܢܐ. ܡܬܒܥܝܬܐ ܗܟܝܠ ܗܠܝܢ ܗܘܝ. ܟܕ ܠܡܚܝܐ ܩܕܝܫܬܐ. ܕܛܘܒܢܝܬܐ

1. E ܡܪܬܝ ܡܪܝܡ. — 2. A ܕܒܨܠܘ̈ܬܗ̇ E ܘ for ܕ. — 3. E om. — 4. E ܘܥܕ ܡܡܠܠܐ ܗܘܬ. — 5. E ins. ܗܘܐ.

blessed Lady Maria, and to the holy one herself, that by her prayers you may be preserved, and may become a temple for the indwelling of the Holy Spirit of God ». And after laying many charges upon her, and saying positively, « I for my part am going to Christ », and committing her to the divine grace, while speaking, she stretched out her hand, and made the sign over her in the name of the Lord Jesus Christ; and she extended herself and looked toward heaven, and, while her eyes were raised toward heaven, her soul passed away, while everyone was seized with amazement at her departure; and her daughter remained alone solitary and bereaved. And on the next day but one after her mother's departure, while she was in misery and was sitting in her grief, and she also was near passing away from life, lo! a man came bearing a letter from the blessed Mary, who had passed from the world to God ten days before. And certain persons on it coming to their knowledge prevented her niece from hearing it and her soul flitting from sorrow, since her whole hope was now this, to go to her blessed aunt, and share her manner of life until her end. And for this reason they prevented it, lest she should hear the news and be overwhelmed with anguish. These saints therefore in

ܐܫܠܡܘ ܪ̈ܗܛܝܗܝܢ ܬܡܝ̈ܗܐ ܐܟܚܕܐ. ܟܕ ܟܠ ܚܕܐ ܡܢܗܝܢ܆ ܡܘܒܠܐ ܪܒܬܐ
ܕܐܬܓܘܪܬܗ ܛܥܝܢܐ. ܡܫܠܡܐ ܕܝܢ ܛܘܒܢܝܬܐ ܡܪܝܡ ܒܪܗܛܐ ܕܩܕܝܫܘܬܐ ܡܢ
ܐܬܝܠܕܘܬܗ ܘܥܕܡܐ ܠܡܦܩܢܗ܆ ܫܢ̈ܝܐ ܐܫܬܝܢ. ܟܕ ܪܕܝܐ ܒܐܘܪܚܐ ܕܓܡܝܪܘܬܐ܆
* E 81 r°. *ܘܥܡܠܐ ܠܘܬ ܐܠܗܐ. ܛܘܒܢܝܬܐ ܕܝܢ ܐܘܦܝܡܝܐ܆ ܐܦ ܗܝ ܒܗܢܐ ܪܗܛܐ ܕܓܡܝܪܘܬܐ܆
* A 45 r° b. *ܫܠܡܬ ܠܗ̇ ܫܢ̈ܝܐ ܬܠܬܝܢ ܘܚܡܫ. ܬܠܬܝܢ ܒܬܫܡܫܬܐ ܕܩܕ̈ܝܫܐ܆ ܘܚܡܫ
ܒܐܘܠܨܢܐ ܘܒܐܓܘܢܐ[1] ܕܪܕܘܦܝܐ. ܗܢܘ ܕܝܢ ܕܣܗܕܘܬܐ ܕܡܛܠ ܡܫܝܚܐ. ܘܦܫܬ
ܛܘܒܢܝܬܐ ܗܝ ܒܪܬܗ܆ ܟܕ ܡܚܝܠܐ ܒܚܝܠܐ ܕܒܘܪܟܬܗ ܘܕܨܠܘܬܗ. ܟܕ ܐܦ ܗܝ
ܩܪܝܒ ܒܥܩ̈ܒܬܐ ܕܩܕ̈ܝܫܐ ܗܠܝܢ ܠܟܠܗ. ܘܫܪܝܬ ܒܬܪܗܘܢ܆ ܕܬܪܗܛ ܪܗܛܐ ܚܣܝܢܐ
ܕܕܘܒܪ̈ܝܗܘܢ܀

[1] ܫܠܡܬ ܬܫܥܝܬܐ ܕܐܘܦܝܡܝܐ ܘܡܪܝܡ ܐܚ̈ܘܬܐ܀[2]

1. E pl. — 2. E om.

this way both finished their marvellous courses together within eight days, each of them carrying the great load of her merchandise. The blessed Mary completed sixty years in the course of sanctity from her birth down to her departure, walking in the road of perfection, and labouring toward God; while, as for the blessed Euphemia, she too accomplished thirty-five years in this course of perfection, thirty in ministering to the saints, and five in the afflictions and the conflict (ἀγών) of persecution[1], that is of martyrdom for Christ's sake. And her blessed daughter yet remained, strengthened by the power of her blessing and of her prayer, while she too followed closely in the footsteps of these saints, and began after them to take up the strict course of their practices.

The history of Euphemia and Mary the sisters is ended.

1. If 'ministering to the saints' is to be taken literally, the 30 years must be dated from the persecution, and, if that of 537 is meant (p. 181, n.), her death would fall later than the composition of the book, so that we have probably only another instance of careless writing.

ܬܘܒ[1] ܬܫܥܝܬܐ ܕܬܠܬܥܣܪܐ. ܕܐܢܫܐ ܩܕ̈ܝܫܐ ܘܦ̈ܠܚܝܐ
ܕܐܠܗܐ. ܬܐܘܡܐ ܘܐܣܛܦܢܘܣ[2] ܘܙܘܛ ܢܘܛܪ̈ܐ
ܘܣܘ̈ܢܩܠܐ. ܕܩܕܝܫܐ ܡܪ̇ܐ ܡܝܛܪܦܘܠܝܛܐ ܕܐܡܝ̈ܕ
ܡܕܝܢܬܐ܀

ܡܢ ܒܬܪ ܫܘܢܝܗ ܕܗܘ ܕܒܝܬ ܩܕ̈ܝܫܐ ܡܠܟܐ ܡܗܝܡܢܐ ܐܢܣܛܣ: ܟܕ
ܝܘܣܛܝܢܘܣ[3] ܥܠ ܡܠܟܘܬܐ ܩܡ. ܫܘܪܝܐ ܠܦܠܓ̈ܘܬܐ ܘܚܪ̈ܝܢܐ ܒܥܕܬܗ ܕܐܠܗܐ.
ܟܕ ܡܥܠܠܐ ܕܣܘܢܗܕܘܣ ܢܡܣܬܐ ܕܟܠܩܝܕܘܢܐ ܥܒܕ[4] ܗܘܐ. ܘܡܢ ܗܝܕܝܢ ܡܛܠ
ܟܕ ܦܘܩܕܢܗ ܕܗܘ ܕܡܠܟܐ ܦܠܘܓܐ: ܟܠ ܡܢ ܕܠܡܩܒܠܢܘܬܐ ܘܡܥܠܢܘܬܐ
ܕܣܘܢܗܕܘܣ[5] ܠܐ ܡܫܠܡ ܗܘܐ. ܪܕܝܦܐ ܘܡܛܪܕܐ ܗܘܐ ܗܘܐ. ܘܐܩܠܝܪ̈ܝܩܐ ܡܛܠܗܕܐ[6]
ܒܐܟܣܘܪ̈ܝܣ ܐܝܟ ܕܬܚܝ̈ ܕܘܟܝܬܐ ܡܫܬܕܪܝܢ ܗܘܘ[7]. ܫܘܪܝܐ ܕܝܢ ܕܗܠܝܢ ܗܘܐ.
ܒܫܢܬ ܬܡܢܡܐܐ ܘܬܠܬܝܢ ܕܐܠܟܣܢܕܪܘܣ. ܘܡܢ ܗܝܕܝܢ ܡܛܠ. ܟܠ ܐܢܫ
ܪܚܡܬܐ ܕܒܗ ܘܫܬܐܣܬܐ ܕܠܒܗ ܘܫܪܪܐ ܕܗܝܡܢܘܬܗ. ܓܠܝܐܝܬ ܡܬܚܙܝܢ ܗܘܘ.

1. This ch. and the next two are in B, f. 167 r° b. The heading is : ܬܘܒ ܕܝܠܗ ܬܫܥܝܬܐ ܕܩܕ̈ܝܫܐ ܘܦܠܚ̈ܐ ܕܐܠܗܐ ܬܐܘܡܐ ܘܐܣܛܦܢܘܣ ܘܙܘܛ ܢܘܛܪ̈ܐ ܘܣܘܢܩܠܘ̈ܣ ܕܩܕܝܫܐ ܡܪܐ ܡܝܛܪܦܘܠܝܛܐ ܕܐܡܝܕ. — 2. A ܐܣܛܦܢܘܣ. — 3. Mss. ܝܘܣܛܝܢܝܢܘܣ. — 4. B ܢܡܘܣܐ ܕܣܘܢܗܕܘܣ ܕܟܠܩܝܕܘܢܐ. — 5. B ܢܡܘܣܐ ܕܣܘܢܗܕܘܣ. — 6. B om — 7. B ܡܫܬܕܪܝܢ ܗܘܘ ܐܝܟ ܕܬܚܝ̈ ܕܘܟܝܬܐ.

XIII. — Next the thirteenth history, of certain saints and servants of God, Thomas and Stephen and Zwṭ' the notaries (νοτάριος) and *syncelli* of the holy Mare[1] metropolitan of the city of Amida.

After the decease of the believing king Anastasius who is among the saints, when Justin[2] was set over the kingdom, he was making a beginning of divisions and contentions in the church of God by introducing the impious synod of Chalcedon; and from that time forward by order of the same schismatic king everyone who did not assent to the reception and introduction of the synod lived under persecution and expulsion, and certain members of the church were accordingly banished to various places of exile (ἐξορίας). The beginning of these things occurred in the year eight hundred and thirty of Alexander[3]; and from this time forward were clearly seen in every man's case the love that was in him and the foundation of his heart and the

1. This name is frequently thus pointed in mss., and I therefore write it so rather than 'Mara'. — 2. Mss. 'Justinian'. — 3. 519.

ܐܝܠܝܢ ܕܪܚܡܬܐ ܕܐܠܗܐ. ܘܐܝܠܝܢ ܕܪܚܡܬܐ ܗܘܬ[1] ܕܥܠܡܐ ܘܪܓܝܓܘܬܐ[2]
ܕܫܘܠܛܢܐ ܘܡܨܛܠܝܢܘܬܐ ܕܠܘܬ ܚܢܦܐ[3]. ܩܠܝܠ ܗܟܝܠ ܗܠܝܢ ܡܛܠܠܬܗ. ܠܒܝܬ
ܢܗܪ̈ܝܢ. ܩ̈ܕܡܢ ܗܘ̈ܝ. ܘܐܕܪ̈ܟܝܢ[4] ܠܩܕܝܫܐ ܡܪܐ[5] ܐܦܝܣܩܘܦܐ ܕܐܡܕ. ܘܩܒܠ ܥܠܘܗܝ
ܕܪ̈ܕܘܦܝܐ ܘܛܘܪܕܐ ܥܡ ܡܫܝܚܐ ܢܗܘܐ. ܘܠܐ ܕܢܦܩ ܡܢ[6] ܡܫܝܚܐ. ܠܗܝܟܠܐ
ܕܢܐܚܘܕ ܘܟܘܪܣܝܐ ܕܐܝܩܪܐ ܕܙܒܢܐ ܢܗܘܐ. ܗܘ ܗܟܝܠ[7] ܩܕܝܫܐ ܗܢܐ. ܥܡ ܣܪܓܝܣ
ܘܐܣܛܦܢܐ ܘܬܐܘܡܐ[8] ܢܘܛܪ̈ܐ ܘܣܘܢܩܠܠܐ ܕܝܠܗ. ܠܐܟܣܘܪܝܐ ܩܫܝܬܐ ܘܪܚܝܩܬܐ
ܕܦܛܪܐ[9] ܡܫܬܕܪܝܢ[10] ܗܘܘ. ܘܩܒܠܘ ܘܢܦܩܘ ܘܐܙܠܘ. ܘܗܘܘ ܬܡܢ ܒܐܘܠܨܢܐ ܪܒܐ ܕܝܬܝܪ
*B 167 v° b. ܡܢ ܚܝܠܗܘܢ. ܥܕܡܐ ܕܩܪ̈ܝܒܢ ܗܘܘ ܠܡܫܬܘܦܘ *ܢܦ̈ܫܬܗܘܢ. ܒܝܕ ܗܟܝܠ
ܕܓܠܐ ܕܐܠܛܪ̈ܝܢ ܗܘܐ[11]. ܐܠܛܪܝܣ ܗܘܐ ܩܕܝܫܐ ܡܪܐ ܕܢܫܕܪ ܠܡܝܬܪܐ ܡܛܢܢܐ.
ܠܐܣܛܦܢܐ ܫܡܫܗ ܘܢܘܛܪܝܗ ܕܝܠܗ. ܠܡܕܝܢܬܐ ܡܠܟܬܐ[12] ܕܠܡ ܢܫܟܚ ܒܝܕ
*A 45 v° b. ܦܝܣܐ ܕܡܢ ܕܡܫܬܟܚܝܢ ܠܗ[13] ܠܘܬܗ. *ܕܢܬܦܢܐ ܠܘܬܗܘܢ ܕܐܚܐ ܗܢܘܢ. ܗܘ

1. B om. — 2. B ܘܪܓܝܓܘܬܐ. — 3. B ܚܢܦܐ ܕܐܬܛܠܩܘ. — 4. ܝ erased in A. — 5. B ܡܪܐ. — 6. B ܡܢ ܢܦܩ. — 7. B ܕܝܢ. — 8. B ܘܬܘܡܐ. — 9. A ܕܦܛܪܐ. — 10. B ܡܫܬ̈ܕܪܝܢ. — 11. B ܕܓܠܐ ܗܟܝܠ ܕܗܘܐ ܐܠܛܪ̈ܝܢ. — 12. B ܕܡܠܟܐ. — 13. B ܡܢ ܕܡܫܬܟܚ.

firmness of his will, those who had[1] the love of God, and those again who had[1] the love of the world and desire for positions of power and inclination toward the renegades. These things therefore quickly reached Mesopotamia, and overtook the holy Mare bishop of Amida; and he took upon himself to suffer persecution and expulsion with Christ, rather than to depart from Christ and occupy the temple and the throne of temporal honour[2]. This saint therefore, with Sergius and Stephen and Thomas his notaries (νοτάριος) and *syncelli,* were[3] sent to a hard and distant place of exile (ἐξορία) at Petra; and they accepted it and departed and went; and they were there in great distress exceeding their power of endurance, until their lives were near disappearing. By reason of this distress therefore the holy Mare was constrained to send the virtuous zealous Stephen his deacon and notary (νοτάριος) to the royal city, in the hope that he might perhaps by the intercession of anyone whom

1. The verb is not in the syr., and the sentence is ungrammatical. — 2. In 519 Thomas was bp. of Amida, but died after the order for his expulsion, and his successor, Nonnus, lived only 3 months, after which Mare was appointed ('Zach. Rh.', VIII, 5; Assem., *B. O.*, II, 349). His expulsion was probably in 521. — 3. Sic. syr. From the sequel it is clear that M. only was banished, and the others accompanied him voluntarily. Sergius is not again mentioned, and from the return to Amida we find Zwq' in his place.

ܕܝܢ ܟܕ ܣܠܩ. ܐܠܗܐ ܛܒܐ: ܗܘ ܕܡܗܝܡܢܐ[1] ܕܐܦ ܫܠܝܚܐ ܐܠܗܝܐ ܐܡܪ[2]:
ܘܡܗܝܡܢܐ ܗܘ ܠܟܘܢ ܘܟܐܢ[3]: ܕܠܐ ܢܫܒܘܩ ܕܬܬܢܣܘܢ ܝܬܝܪ ܡܢ ܡܕܡ[4] ܕܡܨܝܢ
ܐܢܬܘܢ ܠܡܬܢܣܝܘ. ܬܪܨܗ ܠܗ ܠܡܫܡܠܝܐ ܐܣܛܦܢܐ. ܠܘܬ ܬܐܘܕܘܪܐ[5] ܗܝ ܕܡܢ
ܦܘܪܢܝܘܢ. ܗܝ ܕܐܝܬܝܗ ܗܘܬ ܒܗܘ ܙܒܢܐ ܦܛܪܝܩܝܐ. ܒܚܪܬܐ ܕܝܢ. ܐܦ ܡܠܟܬܐ
ܥܡ ܝܘܣܛܝܢܝܢܐ ܡܠܟܐ ܗܘܬ. ܗܕܐ ܗܟܝܠ ܟܕ ܫܡܥܬ ܐܘܠܨܢܐ ܗܘ ܕܝܠܗ. ܐܝܟ
ܕܡܢ ܡܬܥܝܪܢܘܬܐ ܐܠܗܝܬܐ ܕܚܙܬ ܐܘܠܨܢܗ ܕܩܕܝܫܐ ܗܘ. ܓܠܝܬ ܪ̈ܚܡܝܗ̇. ܘܐܦܝܣܬ[6]
ܠܝܘܣܛܝܢܝܢܐ ܒܥܠܗ̇. ܕܐܝܬܘܗܝ ܗܘܐ ܐܣܛܪܛܠܛܝܣ ܘܐܦ ܦܛܪܝܩܝܘܣ[7]
ܘܒܪ ܚܬܗ ܕܡܠܟܐ. ܕܢܘܕܥ ܠܚܠܗ. ܘܢܦܩܘܕ ܢܬܠܐ ܠܗܠܝܢ ܐܠܝܨܐ. ܟܕ ܐܦ
ܒܕܡܥܐ ܗܕܐ ܗܘܬ ܡܦܝܣܐ ܗܘܬ[8]. ܘܒܝܕ ܛܝܒܘܬܐ[9] ܗܝ ܕܒܛܝܠܐ ܠܗ̇ ܥܠ ܚܝܐ
ܕܟܠ: ܗܘܬ ܘܢܦܩ ܠܗܘܢ ܦܘܩܕܢܐ ܕܢܐܬܘܢ ܠܐܠܟܣܢܕܪܝܐ. ܘܢܣܒܗ ܐܣܛܦܢܐ
ܡܫܡܫܢܐ[10] ܦܘܩܕܢܐ ܗܢܐ ܘܐܚܬܗ. ܠܘܬܗܘܢ ܘܠܘܬ ܩܕܝܫܐ ܐܝܣܝܕܘܪܘܣ ܐܦܝܣܩܘܦܐ[11] ܐܚܪܢܐ
ܕܩܢܫܪܝܢ. ܕܐܦ ܗܘ ܐܬܬܓܪܫ* ܥܡܗܘܢ ܬܡܢ ܗܘܐ. ܘܐܝܟ ܗܕܐ ܢܛܠܐ ܪܒܐ * B 168 r°a.

1. B ܐܡܝܢܐ ܛܒ. — 2. B ܐܡܪ. — 3. B ins. ܠܐܠܗܐ. — 4. B ܠܒܪ ܡܢ ܡܐ. — 5. B ܬܐܕܘܪܐ. — 6. B ܘܐܦܝܣܬܗ. — 7. B ܐܣܛܪܛܠܛܝܣ ܘܦܛܪܝܩܝܘܣ. — 8. B ins. ܠܗܘܢ. — 9. B ins. ܐܠܗܝܬܐ. — 10. B ܡܫܡܫܢܐ. — 11. B ܠܗܘܢ. ܘܠܩܕܝܫܐ ܐܝܣܝܕܘܪܐ ܐܦܝܣܩܘܦܐ

God might put in his way be able to have that place altered for them. But, when he went up, the good God, who, as the divine apostle also says, 'is faithful and just, who will not permit you to be tried more than ye are able to be tried'[1] directed the virtuous Stephen to Theodora who came from the brothel (πορνεῖον), who was at that time a patrician, but eventually became queen also with King Justinian[2]. She therefore, when she learned of that distress, as if by divine instigation, because she saw that saint's distress, made her mercy manifest, and made entreaty to Justinian her husband, who was master of the soldiers (στρατηλάτης) and also a patrician and the king's nephew[3], that he would inform his uncle, and he might order relief to be given to these distressed men, making this entreaty even with tears. And, through the grace which cares for every man's life, it was done and an order went out to them to come to Alexandria. And Stephen the deacon took this order, and brought it down, both to them and to the holy Isidore another bishop, of Kenneshrin[4], who also was exiled there with them; and according-

1. I Cor., x, 13. — 2. See Proc., *Hist. Arc.*, IX. Justinian's marriage followed upon *Cod. Just.*, V, IV, 23, which, being addressed 'Demostheni pp.', must be dated 520-524. — 3. Syr. 'sister's son'. — 4. Chalcis. For I. see Severus, *Select Letters*, p. 58, 66, 153, 166, 369.

*A 46 r° a. ܘܦܘܪܩܢܐ ܗܘܐ ܠܗܘܢ ܠܗܠܝܢ ܛܘ̈ܒܢܐ[1]. ܡܛܠ * ܕܡܕܝܢܬܐ ܗܕܐ ܒܗܘ ܙܒܢܐ.
ܕܝܪܐ ܗܘܬ ܠܗܘ̇ ܕܪ̈ܕܝܦܐ ܕܡܢ ܟܠ ܦܢܝܢ. ܘܡܩܒܠܢܝܬܐ ܕܛܪ̈ܝܕܐ ܕܡܢ ܟܠ ܕܘܟ.
ܘܡܢ ܗܝܕܝܢ ܗܢܘܢ ܛܘ̈ܒܢܐ. ܒܫܠܝܐ ܒܗ̇[2] ܒܡܕܝܢܬܐ ܝܬܒܝܢ ܗܘܘ. ܒܬܪ ܕܝܢ
ܙܒܢܐ ܩܠܝܠ. ܥܠܬܐ ܩܪܬ ܠܗܘܢ ܕܢܣܢܩܘܢ ܠܟܠ ܐܣܩܘܪܝܢ. ܡܢ ܗܠܝܢ
ܕܥܒܕܝܢ ܡܢ ܛܪ̈ܦܐ ܕܕܩܠܐ. ܐܝܟ ܕܠܬܫܡܫܬܐ. ܘܐܝܟ ܕܒܡܕܒܪܢܘܬܐ ܕܐܠܗܐ.
ܐܫܬܟܚ ܣܒܐ ܚܕ[3] ܕܡܙܒܢ[4]. ܐܝܠܝܢ ܕܥܡܪ[5] ܗܘܐ ܒܡܕܒܪܐ ܚܕ. ܒܐܬܪܐ ܕܠܘܒܝܐ.
ܕܩܪܝܬܐ ܕܡܬܩܪܝܐ ܡܢܕܝܣ[6]. ܐܝܕܐ ܕܣܝܡܐ ܠܥܠ[7] ܡܢ ܐܠܟܣܢܕܪܝܐ. ܥܣܪܝܢ
ܒܡܝ̈ܠܝܢ. ܘܐܪܒܥܐ. ܐܝܠܐ ܕܐܦ ܗܘ ܣܒܐ ܗܘܐ. ܒܪܕܘܦܝܐ ܡܢ ܦܠܣܛܝܢܐ[8] ܠܗܘ
ܠܡܕܒܪܐ ܗܢܐ ܐܬܐ ܗܘܐ. ܥܡ ܛܘ̈ܒܢܐ ܐܚܪ̈ܢܐ[9] ܘܐܦ ܛܘ̈ܒܢܝܬܐ ܢܫ̈ܐ ܡܝܬܪ̈ܬܐ
ܕܒܗ ܒܕܘܟܬܐ ܗܝ ܒܫܠܝܐ ܥܡܪܝܢ ܗܘܘ. ܒܡܓܕܠܐ ܚܕ ܕܩܝܡ[10] ܠܢܛܘܪܬܐ
ܕܒܪ̈ܒܪܝܐ. ܟܕ ܗܟܝܠ ܗܘ ܗܢܐ ܡܢ ܟܘܪܐ ܐܡܝܕܝܐ ܗܘܐ ܕܐܬܐ: ܘܚܙܐܘܗܝ[11] ܛܘ̈ܒܢܐ
ܕܥܡ ܩܕܝܫܐ ܡܪܐ ܐܦܝܣܩܘܦܐ: ܕܝܕܥ ܗܘ ܣܦܪܐ ܠܫܢܗܘܢ ܐܝܬܘܗܝ[10]. ܕܒܢܝܘܗܝ

1. B ܗܠܝܢ ܛܘ̈ܒܢܐ. — 2. B ܒܗ. — 3. B ܚܕ ܣܒܐ ... ܘܐܝܟ ܕܒܡܕܒܪܢܘܬܐ ... — 4. A ܡܙܒܢ. — 5. B ܥܡܪ ... — 6. B ܣܝܡܐ ܘܡܬܩܪܝܐ ܡܢܕܝܣ. — 7. B om. — 8. B ܦܠܣܛܝܢܐ. — 9. B bis. — 10. B ins. ܗܘܐ. — 11. B ins. ܗܘܘ.

ly a great relief and deliverance was effected for these blessed men, because at that time this city became a habitation of men driven by persecution from all quarters, and a place of reception for men expelled from every place; and from that time the blessed men were quietly settled in the same city. But, after a short time, some cause called them to be in need of a utensil (σκευάριον) such as they make out of the leaves of the date-palm for household use; and, as it were by the dispensation of God, an old man was found selling them who lived in a certain desert in the region of Libya belonging to a village called Mendis[1], which lies twenty-four miles above Alexandria, and this old man had also come into this desert from Palestine under persecution, with other blessed men as well as virtuous blessed women also who were living in quietude in that place, in a certain tower which had been set up for defence against barbarians[2]. Since therefore this man came from the territory (χώρα) of Amida, and the blessed men who accompanied the holy bishop Mare saw that he was an educated man and spoke their language,

[1] W. of the Nile, now Mendishe (Yakut, *Geogr. Wörterb.*, ed. Wüstenfeld, IV, p. 661). — 2. Cf. ch. ...

ܘܢܣܒܘ ܡܢܗ ܡܙܝܩܢ¹ ܕܝܠܗ. ܘܡܡܠܠܝܢ ܥܡܗ. ܘܫܐܠܘ ܐܦ² ܕܐܝܟܐ ܥܡܪ.
ܘܟܕ ܐܘܕܥ ܐܢܘܢ³ ܟܠܗ ܫܘܥܪܢܘܗܝ. ܐܬܪܓܪܓܘ ܛܘ̈ܒܢܐ ܐܣܛܦܢܐ ܘܬܐܘܡܐ
ܡܫܡܫܢܐ⁴ ܕܢܦܩܘܢ ܠܬܡܢ. ܘܕܒܪ ܐܢܘܢ. ܘܢܦܩܘ⁵ ܥܡܗ. ܘܚܙܘ ܠܗܠܝܢ
ܛܘ̈ܒܢܐ ܪ̈ܕܝܦܐ ܕܥܡܗ⁶ ܘܠܗܠܝܢ ܛܘ̈ܒܢܝܬܐ. ܘܐܬܪܓܪܓܘ ܐܦ ܠܫܠܝܘܬܗ ܕܕܘܟܬܐ⁷.
ܘܐܡܪܘ ܗܘܘ ܠܗܘܢ ܕܝܢ. ܐܦ⁸ ܡܛܠ ܓܘܒܐ ܚܕ ܪܒܐ ܕܠܘܩܒܠܗ̇ ܕܕܘܟܬܐ
ܒܡܕܒܪܐ⁹ ܟܠܐ ܬܪܝܢ ܡ̈ܝܠܝܢ ܐܝܬ ܗܘܐ. ܕܥܡܪ ܗܘܐ ܒܗ¹⁰ ܐܢܫ ܒܗ ܒܙܒܢ.
ܘܐܙܠܘ¹¹ ܘܚܙܐܘܗܝ. ܘܡܢ ܗܝܕܝܢ¹² ܛܘܒܢܐ ܗܘ ܬܐܘܡܐ: ܕܪܝܫܐ ܕܬܫܥܝܬܐ¹³
ܘܡܪܕܝܬܐ ܕܡܫܬܥܝܢܘܬܐ ܥܡܗ ܗܘ¹⁴. ܚܫܒ ܒܪܥܝܢܗ ܕܢܚܘܬ ܢܥܡܪ ܒܗ ܒܗܘ ܓܘܒܐ.
ܓܒܪܐ ܦܢܝܩܐ ܘܡܦܢܩܐ. ܕܡܢ ܛܠܝܘܬܗ ܐܝܟ ܒܪ ܡ̈ܠܟܐ ܡܬܪܒܐ ܗܘܐ. ܐܢܫ ܕܐܦ
ܓܢܣܐ ܐܝܬܘܗܝ ܗܘܐ ܕܐܝܫܚܩܘܢܝ ܒܪ ܒܪܥܝ. ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܦܛܪܝܩܝܘܣ.
ܗܘ ܕܐܚܝܕ ܗܘܐ ܪܒ ܘܡܝܬܪ. ܡܢ ܟܠ ܕܗܘܘ ܒܡܕܢܚܐ. ܘܐܦ ܐܘܣܝܐ ܗܘܬ ܠܗ
ܘܥܒ̈ܕܐ ܘܐܡ̈ܗܬܐ. ܘܥܘܬܪܐ ܣܓܝܐܐ ܗܘ ܛܘܒܢܐ ܬܐܘܡܐ ܩܢܐ ܗܘܐ. ܘܗܟܢܐ ܦܢܝܩܐ ܗܘܐ

1. B ܘܡܙܝܩܢܗ. — 2. B ܘܐܦ. — 3. B ܐܢܘܢ. — 4. B ܗܢܘܢ ܛܘ̈ܒܢܐ ܬܐܘܡܐ ܘܐܣܛܦܢܐ. — 5. B ܘܢܦܩܘ. — 6. B ins. ܪ̈ܕܝܦܐ. — 7. B ins. ܗܝ. — 8. B ܠܗܘܢ. — 9. B ܕܕܘܟܬܐ (sic) ܠܒܪܐ. — 10. B ܐܝܟ ܗܘܐ ܕܥܡܪ ܗܘܐ. ܒܗ ܒܙܒܢܐ. — 11. B ܐܙܠܘ ܘܚܙܘ. — 12. B ins. ܗܘ. — 13. B ins. ܗܘܬ. — 14. A ܗܘ B ܐܝܬܘܗܝ.

they brought him, and received his mzyqn[1] from him, and conversed with him; and they inquired also further where he lived. And, when he had told them all his affairs, the blessed Stephen and Thomas the deacons conceived the desire of going out to that place; and he conducted them, and they went out with him; and they saw the blessed men driven out by persecution who were with him and the blessed women, and the quietude of the place also attracted them. And they also told them about a certain large pit that lay near the place in the desert at a distance of two miles, in which someone had once lived[2]; and they went and saw it. And from that time the blessed Thomas, with whom the chief part of the story and the course of the narrative are concerned, formed the plan of going down and living in that pit; a luxurious and dainty man, who from his childhood had been brought up like a king's son, who was also a descendant (γένος) of Ishakuni Bar Br'y[3], who was a patrician; who was mighty and great and eminent above all who were in the East; and the blessed Thomas moreover possessed an estate (οὐσία) and male and female slaves, and great riches; and he was so luxurious

1. This must be the name of the utensil which they required. It probably represents some Greek word. — 2. The same is stated in Susan's case (ch. 27), and it is perh. the same cave, though one would have expected Susan to be mentioned as the last occupant. — 3. Cf. 'Zach. Rh.', VII, 4. Noldeke's conjecture 'Arsacids' (Arshakuni), hesitatingly adopted by v. D. and L., is quite out of place.

ܘܦܢܝܩܐ܂ ܐܝܟܢܐ ܕܠܗ ܒܡܝ̈ܐ ܙܒܢ̈ܝܢ ܥܣܪܐ ܒܝܘܡܐ ܠܐܦܘ̈ܗܝ ܐܘ[1] ܐܝ̈ܕܘܗܝ ܦܪܫ
ܗܘܐ ܒܩܛܝܢܐ܂ ܗܘ ܗܟܝܠ ܗܢܐ ܩܕܝܫܐ ܕܒܗܠܝܢ *ܡܬܕܒܪ ܗܘܐ܂ ܘܠܘܩܒܠ *A 46 v° a.
ܡܩܒܠ ܗܠܝܢ܂ ܒܬܪܥܝܬܐ ܣܡ ܕܢܩܢܐ ܙܢܝܐ ܗܘܐ܂ ܟܕ ܕܝܢ ܐܬܝܕܥ ܗܘܐ ܠܗܘ
ܢܝܫܗ[2] ܕܗܠܝܢ ܨܒܐ ܠܡܥܒܕ܂ ܟܠ ܕܫܡܥ ܗܘܐ[3] * ܐܝܟ ܓܚܟ ܗܘܐ ܒܨܒܝܢܗ: *B 168 v° a.
ܘܐܡܪ ܗܘܐ ܟܠܗ̇ ܦܢܝܩܘܬܐ ܘܒܣܝܡܘܬܐ[4] ܨܒܝܐ ܕܒܡܕܒܪܐ ܚܪܒܐ ܘܠܐ ܡܥܡܪܐ ܬܥܡܪ܂ ܘܟܕ ܐܦ
ܠܛܘܒܢܐ ܐܣܛܦܢܐ ܗܘ ܠܬܫܡܫܬܐ ܕܪܘܚܢܝܘܬܐ ܨܒܝܢܐ ܐܝܬ ܠܗ ܗܘܐ[5]: ܡܛܠ ܕܡܚܝܠ
ܗܘܐ ܘܟܪܝܗ ܒܦܓܪܗ: ܒܗܠܝܢ ܡܬܟܠܐ ܗܘܐ ܟܕ ܐܡܪ܂ ܕܠܢ ܕܝܠܢ܂ ܗܕܐ ܪܒܐ ܗܝ
ܕܒܡܕܒܪܐ ܢܥܡܪ ܡܛܠ ܡܚܝܠܘܬܢ ܢܥܒܕ[6]܂ ܐܠܐ ܐܚܝ ܢܛܪ ܢܦܫܢ܂ ܘܢܩܢܐ ܡܕܒܪܐ
ܒܕܘܒܪܢ ܘܒܠܒܢ܂ ܘܢܒܥܐ[7] ܠܡܪܝܐ ܒܟܠ ܥܕܢ܂ ܕܢܕܢܚ ܥܠܝܢ ܛܝܒܘܬܗ܂ ܟܕ
ܕܝܢ ܗܦܟܘ[8] ܠܡܕܝܢܬܐ܂ ܛܘܒܢܐ ܬܐܘܡܐ ܦܪܢܣ ܣܘܥܪ̈ܢܐ ܕܩܠܝܬܗ ܘܟܠܗ ܟܕ ܡܛܫ
ܒܟܣܝܘܬܐ܂ ܘܝܗܒ ܩܠܝܕܗ ܠܩܠܠܪܝܛܐ ܕܐܦܝܣܩܘܦܐ[9] ܘܐܝܟ ܥܠܬܐ ܡܢܗ ܕܩܕܝܫܐ
ܡܬܒܪܟܐ܂ ܟܕ ܠܐ ܝܕܥ܂ ܘܢܦܩ ܘܗܦܟ ܠܗ ܠܕܘܟܬܐ܂ ܘܐܙܠ ܬܪܝܨܐ ܗܘ܂ ܟܕ ܡܩܒܠ[10]

1. B ܒܗ. — 2. B ܢܝܫܐ. — 3. B ins. ܕܫܡܥܘܗܝ. — 4. B ܘܒܣܝܡܘܬܐ ܗܕܐ ܦܢܝܩܘܬܐ. — 5. B ins. ܠܗ. — 6. B ܢܥܡܪ ܡܛܠ ܡܚܝܠܘܬܢ. — 7. B ܘܢܬܟܫܦܝܘܗܝ. — 8. B ܗܦܟܘ ܠܗܘܢ. — 9. B ܕܐܦܝܣܩܘܦܐ. — 10. B om.

and dainty that he used to clean his face and his hands with water more than ten times a day. This saint then, who lived under these conditions, now in opposition to these things formed the resolution of acquiring ascetic habits. But, when his object became known, that he wished to do these things, then everyone who heard it would as it were laugh at his purpose, saying, « All that delicacy and luxury wants to dwell in the waste uninhabited desert ». And, though the blessed Stephen had the intention of doing spiritual service, yet, because he was feeble and sickly of body, he refrained from doing these things, saying, « For ourselves this is too great a thing to live in the desert on account of our feeblęness; but, my brother, let us look after our soul, and gain a desert by our manner of life and our heart, and always entreat the Lord to cause his grace to shine upon us ». When they had returned to the city, the blessed Thomas provided for the concerns of his cell, doing everything in secret, and he gave his key (κλεῖδα) to the bishop's cellarer (κελλαρίτης), and for some reason was blessed by the saint without his knowing of it[1]; and he departed and returned to the place, and went straight

1. I. e. without Mare knowing his purpose (?).

ܟܠ ܒܨܘܡܐ ܘܫܗܪܐ ܘܠܡܫܡܫܢܘܬܐ ܢܓܝܪܬܐ ܡܬܚܦܛ ܗܘܐ. ܢܚܬ ܗܘܐ ܠܗ ܕܝܢ
ܠܓܘܒܐ ܗܘ ܘܣܠܩ ܗܘܐ. ܡܛܠ ܕܠܐ ܢܐܠܘܨ ܦܓܪܗ ܡܢ ܚܕܐ[1] ܘܢܬܡܚܠ[2] ܠܗ
ܘܢܙܕܟܐ. ܟܕ ܚܘܫܚܐ ܕܣܢܝܩܘܬܗ[3] ܡܫܡܠܝܢ ܗܘܘ ܛܘܒܢܐ ܗܠܝܢ ܕܗܘܘ ܠܗ ܥܠܬܐ
ܕܡܦܩܗ ܠܬܡܢ. * ܘܗܟܢܐ ܒܓܘܒܐ ܗܘ ܥܡܠܐ ܥܩܠܐ ܘܪܘܪܒܐ ܥܠ ܢܦܫܗ ܣܡ * A 46 v° b.
ܗܘܐ[4]. ܘܒܒܟܝܐ ܘܒܚܫܐ ܘܒܐܒܠܐ[5] ܕܥܠ ܚܛܗܘܗܝ. * ܘܠܐ ܫܠܝܐ ܐܡܝܢ ܗܘܐ. *B 168 v° b.
ܟܕ[6] ܡܫܬܥܝܢ ܗܘܘ ܠܝ ܛܘܒܢܐ ܗܠܝܢ: ܕܐܦ ܗܠܝܢ ܛܒ ܓܡܝܪܝܢ ܗܘܘ
ܒܕܘܒܪܝܗܘܢ: ܕܟܠ ܐܡܬܝ ܕܚܙܝܢܢ ܠܗ[7] ܠܛܘܒܢܐ ܬܐܘܡܐ. ܟܕ ܛܪܦ ܥܠ
ܐܦܘܗܝ ܡܫܟܚܝܢ ܚܢܢ ܠܗ. ܘܐܡܪ. ܘܝ ܠܝ ܐܚܝ ܕܝܘܡܬܝ ܫܠܡܘ[8] ܒܣܪܝܩܘܬܐ.
ܘܝ ܠܝ ܕܫܥܝ ܐܬܡܣܝ ܒܥܒܕܐ ܒܝܫܐ[9]. ܘܝ ܠܝ ܕܐܬܒܕܪܘ ܚܝܝ ܒܥܒܕܐ ܕܚܫܘܟܐ.
ܐܛܥܝܢܝ ܥܠܡܐ[10]. ܐܬܒܙܚܘ ܒܝ ܫܐܕܐ[11]. ܐܒܝܕ ܗܘܐ ܗܘܢܝ ܒܣܪܝܩܘܬܐ ܕܨܒܘܬܗ
ܕܥܠܡܐ ܗܢܐ ܕܓܠܐ. ܨܠܘ ܥܠܝ ܐܚܝ ܕܢܩܒܠܢܝ ܐܠܗܐ ܡܪܚܡܢܐ ܒܬܝܒܘܬܐ.
ܘܠܐ ܢܗܦܘܟ ܐܦܘܗܝ ܡܢ ܣܢܝܘܬܝ. ܨܠܘ ܥܠܝ ܕܢܬܦܬܚ ܠܝ ܬܪܥܐ ܕܪܚܡܐ

1. Mss. ܕܚܕܐ. — 2. B ܘܢܬܡܚܠ. — 3. B ܕܦܘܪܢܣܗ ܘܣܘܢܩܢܗ. — 4. B ܣܡ ܗܘܐ ܥܠ ܢܦܫܗ. — 5. B ܘܐܒܠܐ. — 6. B ܘܟܕ. — 7. B om. — 8. B ins. ܟܠܗܘܢ. — 9. B ܒܥܘܠܬܐ. — 10. B ins. ܟܡܐ ܘܡܚܢܝ. — 11. B ins. ܒܨܒܘܬܗܘܢ.

to that pit, bravely applying himself thenceforward to asceticism and vigil and protracted recitation of services. But he used to go down into that pit and come up again, that he might not put force upon his body all at once and faint and be overcome, while the blessed men who were the occasion of his going out to that place supplied his necessary requirements. And so in that pit he laid great and grievious labours upon himself, and was without ceasing continuously occupied in weeping and sorrow and mourning for his sins, and these blessed men (since these also were very perfect in their manner of life) used to relate to me[1], « Whenever we see the blessed Thomas, we find him beating his face, and saying, 'Woe to me, my brethren, since I have consumed my days in vanity. Woe to me, since my moments have melted away in evil deeds. Woe to me since my life has been squandered in works of darkness. The world has deceived me. The demons have mocked me. My mind has been lost in the vanity of the affairs of this lying world. Pray for me, my brethren, that the merciful God may receive me in repentance, and not turn his face away from my hatefulness. Pray for me that the door of mercy at which I am knocking may be opened to me, and I

1. This must have been in 534 (p. 209); but the words though given in the present, appear as spoken at the beginning of his ascetic life.

[illegible]

[illegible] * A 47 r° a.

[illegible] * B 169 r° a.

[illegible]

1. B [illegible]. — 2. B [illegible]. — 3. B om. — 4. B [illegible]. — 5. B [illegible]. — 6. B ins. [illegible]. — 7. B [illegible].

may find the life of my wretched soul which was lost. All the carefulness of life I for my part expended on these corruptible concerns of this body of dust; and life has passed away and death has come near, and corruption is at hand, and judgment has overtaken me. And what shall I do, my brethren? Woe to me woe to me, the erring one. Where, pray, was my darkened mind, that it did not think of these things till to-day?'. As often as he saw us » (these blessed men used to say to me), « by reason of the sound of his sobs and his weeping and mourning for his soul he would make us also weep ». When he had been in that pit six years, because attacks of bodily infirmity and the influence of damp (νοτία) had greatly affected him, and he had become infirm by reason of the severity of the labours which he had laid upon himself, they with great force lifted him out of it. After a space of eight years the holy bishop Mare departed from the body in Alexandria[1], while his two sisters[2] also who were deaconesses were there in Alexandria, women who are themselves also in truth among the saints by reason of the greatness of their mode of life. And, after the decease of the blessed bishop Mare[3],

1. If 8 years after his deprivation is meant, the date is probably 529. In this case, as Th. was in the pit 6 years, the removal to Egypt was not later than 523. — 2. Cf. 'Zach. Rh.', VIII, 5. — 3. In B the name has the vowel points; see p. 187, n. 1.

ܐܦܝܣܩܘܦܐ ܡܪܢ. ܐܠܦܬܢܝ̈ܢ¹ ܐܚܘ̈ܬܗ ܥܡ ܫܪܟܐ ܕܣܘܢܘܕܝܐ ܕܥܡܗܘܢ ܛܝ̈ܒܘ²
ܓܪ̈ܡܘܗܝ ܠܐܬܪܗ. ܘܫܕܪܘ ܠܛܘܒܢܐ ܐܣܛܦܢܘܣ ܡܫܡܫܢܐ ܠܘܬ ܬܐܘܕܘܪܐ. ܗܝ ܕܡܢ
ܩܕܡ³ ܕܒܛܝܠܐ ܗܘܬ¹ ܒܫܘܒܩܢܐ ܕܟܠ ܡܫܒܩܬܗܘܢ ܕܡܢ ܐܟܣܘܪܝܐ. ܐܝܢܐ⁴ ܕܐܦ
ܡܠܟܬܐ ܗܘܬ ܠܗ ܒܗ ܒܙܒܢܐ. ܘܡܚܕܐ ܗܝ ܦܩܕܬ ܦܘܩܕܢܐ. ܕܢܚܘܬ ܗܘܐ
ܛܘܒܢܐ⁵. ܘܟܕ ܐܬܐ ܦܘܩܕܢܐ. ܡܚܕܐ ܥܒܝܢ ܗܘܘ ܠܗ ܠܛܘܒܢܐ ܗܢܐ ܕܪܚܡ⁶
ܡܕܒܪܐ. ܕܢܦܪܘܥ ܛܝܒܘܬܗ ܕܩܕܝܫܐ ܐܦܝܣܩܘܦܗ⁷. ܘܢܨܒܐ ܢܚܘܬ ܥܡܗ⁸
ܥܡܗܘܢ ܥܡ ܓܪ̈ܡܘܗܝ ܠܐܬܪܗ. ܗܘ ܕܝܢ ܛܘܒܢܐ⁹ ܡܢ ܗܕܐ ܠܓܡܪ⁴ ܡܣܬܪܒ
ܗܘܐ¹⁰. * ܕܠܐ ܡܫܟܚܐ ܕܬܗܘܐ. ܘܟܕ¹¹ ܐܣܓܝܘ ܠܟܠܗܘܢ ܢܩܫ̈ܬܐ ܕܦܝܣܐ¹² ܕܢܛܐܒ¹³ *A f. 1 b.
ܢܚܘܬ ܘܐܠܘ ܨܒܐ¹⁴ ܢܗܦܘܟ. ܟܕ ܐܡܪܝܢ ܠܗ. ܕܐܢ ܗܕܐ ܨܒܐ ܐܢܬ⁴. ܠܐ
ܗܘܐ⁴ ܫܦܝܪ¹⁵ ܠܟ ܕܬܫܒܘܩ ܐܘܣܝܐ ܘܨܒܘ̈ܬܟ ܥܠ ܓܕܐ. ܐܠܐ ܕܬܚܘܬ¹⁶
ܘܬܦܪܘܫ ܐܝܟ ܕܨܒܐ ܐܢܬ ܒܝܢܝܟ ܠܒܝܬ ܚܬܟ. ܘܬܗܦܘܟ. * ܘܟܕ ܐܠܨܘܗܝ. ܗܝ ܗܕܐ ܐܬܚܙܝܬ ܠܗ¹⁷. ܗܝ *B f. 1 b.
ܗܘܐ ܐܬܚܙܝܬ ܠܗ ܕܬܪܝܨܐ ܗܝ ܕܐܬܚܫܒ. ܡܢ ܐܠܗܝܢ ܕܝܢ ܗܘܐ⁴. ܕܠܐ ܒܬܪܝܨܘܬܐ
ܗܝ ܕܢܗܘܘܢ ܡܣܬܪ̈ܚܝܢ ܕܠܐ ܦܘܪܢܣܐ. ܘܦܩܕ ܘܢܚܬ¹⁸ ܥܡܗܘܢ. ܡܢ ܚܕܐ.

1. B ܐܠܦܬܢܝ̈ܢ ܡܪܢ. — 2. B ܘܐܚ̈ܘܗܝ ܘܕܥܡܗܘܢ. ܘܬܫܡܫܘ. — 3. B ܠܐܬܪܐ ܡܟܕܡܐ. ܗܝ ܕ — 4. B om. — 5. B ܠܐܬܪܗ ܛܘܒܢܐ. — 6. B ܗܘܐ ܕܪܚܡ ܕܒܥܠܬܐ. — 7. B ܘܕܪܗ. — 8. B ܠܐܬܪܗ. — 9. B ܛܘܒܢܐ. — 10. B ins. ܡܢ ܐܡܪ. — 11. B ܘ. ܗܘܐ. — 12. B ܕܦܝܣܐ ܢܩܫܬܐ. — 13. A ܕܢܬܛܐܒ. — 14. B ܘܐܠܘ. ܘܠܐ ܨܒܐ ܕܢܗܦܘܟ ܠܐܬܪܗ. — 15. B ܫܦܝܪ. — 16. B ܠܐ. — 17. B ܘ. ܘܗܠܝܢ ܠܘܬܗ ܕܪܚܡ. — 18. B ܢܚܬ.

his sisters with the rest of the company (συνοδία) that was with them prepared to carry his bones down to his own country; and they sent the blessed Stephen the deacon to Theodora, who had before interested herself in procuring their release from exile (ἐξορία), who also at the time had become queen¹; and she thereupon issued an order that the blessed man should be carried down. And, when the order came, they thereupon continued constraining this blessed man who loved the wilderness to show his gratitude to his holy bishop, and consent to go down with them with his bones to his country. But the blessed man utterly refused to do this, saying, « It cannot be ». And, when they had made many attempts to induce him to consent to go down, and if he wished, return, saying to him, « If you wish this, it would not be right for you to leave your estate (οὐσία) and your affairs to chance, but you ought to go down and arrange matters as you wish between yourself and your sister, and come back », and, when they had urged him, he considered this to be the right course, since he came to this conclusion, that it was not in accordance with right that his affairs should remain

1. 1 Apr., 527.

ܘܟܣܝܘܬ ܪܫܗ. ܘܕܡܥܬܗ. ܪܕܝܐ ܗܘܬ ܐܡܝܢܐܝܬ. ܘܟܕ ܚܙܝܢ ܗܘܘ[1] ܠܗ ܕܐܡܝܢ
ܒܟܐ[2] ܠܠܝܐ ܘܐܝܡܡܐ: ܘܐܦ ܩܕܝܫܢ[3] ܗܠܝܢ ܢܫܐ ܡܗܝܡܢܝܬܐ ܕܚܙܝܢ ܗܘܝ
ܕܒܡܐܟܘܠܬܗ ܕܡܥܘܗܝ ܪܕܝܢ: ܘܐܦ[4] ܒܐܘܪܚܐ ܟܕ ܪܕܐ ܗܘܐ[5] ܗܘ ܟܕ ܗܘ[6]: ܘܗܟܘܬ
ܒܡܫܪܝܗ ܬܘܒ ܗܟܢܐ. ܟܕ ܛܒ ܬܗܝܪܢ ܗܘܝ ܒܥܩܬܗ ܐܡܪܢ ܗܘܝ ܠܗ. ܕܡܢܐ[7] ܠܟ
ܐܒܐ[8] ܕܗܟܢܐ ܐܡܝܢܐܝܬ ܒܟܐ ܐܢܬ[9]. ܗܘ ܕܝܢ ܢܟܦܐ ܘܚܣܝܐ[10] ܡܪܝܡܐ. ܠܗܝܢ
ܐܡܪ ܗܘܐ. ܕܡܛܠ ܕܡܪܥ ܐܢܐ ܒܟܐ ܐܢܐ. ܐܠܐ ܨܠܝܢ ܥܠܝ. ܗܢܝܢ ܕܝܢ ܐܝܟ
ܕܫܥܝܢ ܗܘܝ. ܐܝܟ ܠܡܐ ܕܢܓܚܟ[11] ܥܡܗ ܩܠܝܠ. ܐܡܪܢ[12] ܠܗ. * ܘܡܢܐ[13] *A 47 v° a.
ܗܘ. ܟܝ[14] ܕܡܪܥ ܗܘܐ ܐܢܫ ܐܡܝܢ ܒܟܐ. ܗܘ ܕܝܢ ܠܢ.[15] ܐܡܪ ܠܢ. ܕܗܘ
ܡܢ ܕܒܟܪܝܗܘܬܐ ܪܒܐ: ܐܢ ܗܘ ܕܡܪܓܫ ܕܟܐܒܝܢ ܠܗ ܟܐܒܘܗܝ. ܐܦ[16] ܠܐ ܨܒܐ.
ܒܟܐ. ܘܗܟܢܐ ܡܫܒܚܢ ܗܘܝܢ[17] ܠܐܠܗܐ. ܕܐܫܘܝܗ ܠܟܪܝܐ ܘܒܟܝܐ ܘܡܟܝܟܘܬܐ ܕܐܝܟ
ܗܢܐ. ܘܝܗܒ ܠܗ ܬܝܒܘܬܐ ܕܢܕܥ ܡܘܡܘܗܝ. ܟܕ ܕܝܢ ܢܚܬܘ ܘܡܛܘ ܠܗ
ܠܡܕܝܢܬܐ[18]: ܘܢܦܩܘ ܠܐܘܪܥܗܘܢ ܐܝܠܝܢ ܪܘܪܒܢܐ ܘܐܚܝܢܝܗܘܢ[19] ܘܡܕܝܢܬܐ ܟܠܗ:

1. A ܗܘܘ. — 2. B ܒܟܐ. — 3. Mss. ܗܠܝܢ. — 4. B ܘ. ܗܘܘ. — 5. B om. — 6. A ܗܘ. — 7. B ܘܡܢܐ. — 8. B ܐܒܘܢ. — 9. B ܒܟܐ ܐܢܬ. — 10. B ܘ. — 11. B ܘܢܓܚܟܝܢ. — 12. B ܐܡܪܝܢ. — 13. B ܡܢܐ. — 14. B ܟܠ. — 15. A corr. from ܠܗܘܢ ܕܝܢ B ܕܝܢ. — 16. B ܐܦ ܟܕ. — 17. B ܗܘܘ. — 18. B ܐܬܘ ܘܡܛܘ ܠܡܕܝܢܬܗܘܢ. — 19. B ܘܐܚܝܢܝܗܘܢ.

without provision; and he accepted and went down with them in silence, and with his head covered, and his tears always flowing. And, when they saw that he was constantly weeping night and day, then these holy women also who saw that his tears ran down upon his food, and on the road also while he was travelling again the same, and similarly also at his lodging-place, being much astonished at his sorrow, would say to him : « What is the matter with you, father, that you thus constantly weep? » But the devout and holy man would say to them : « I weep because I am sick; but pray for me ». But they, as they used to relate, « as if to jest a little with him said to him : 'And what of it? Does a man who is sick thus constantly weep?' But he said to us : « A man who is seriously ill, if he feels that his complaints are giving him pain, weeps even if he does not wish it' ». And so we would praise God, who had thought him worthy of such sorrow and weeping and humility, and had given him repentance that he might know his blemishes. But, when they had gone down and reached the city, and the magnates and their kinsmen and the whole city had come out to receive them, and the bones of the blessed bishop had

ܘܐܬܬܣܝܡܘ ܓܪܡܘܗܝ ܕܛܘܒܢܐ ܐܦܝܣܩܘܦܐ ܒܒܝܬ[1] ܣܗܕܐ ܕܝܠܗ ܕܒܢܐ ܗܘܐ
ܠܗ ܘܡܬܩܪܐ ܕܒܝܬ ܫܘܪܠܐ.[2] *ܐܙܠܘ ܕܢܥܠܘܢ ܠܡܕܝܢܬܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ[3] *B 169 v° a.
ܐܬܦܢܝ. ܠܘܬ ܥܘܡܪܐ ܕܝܪܝܐ[4] ܕܡܢ ܓܪܒܝܐ[5] ܠܡܕܝܢܬܐ. ܕܡܬܩܪܐ ܕܒܝܬ
ܡܪܝ ܝܘܚܢܢ. ܐܝܢܐ ܕܐܦ ܐܢܐ ܡܢ ܒܢܝ̈ܐ ܕܥܘܡܪܗ ܕܩܕܡ ܐܝܟ ܬܫܥܣܪܐ.
ܐܝܟ ܫܢܝ̈ܐ ܠܡܫܡܫܘܬܐ. ܡܢ ܐܝܠܝܢ ܗܘܝܢ. ܒܪܕܘܦܝܐ ܘܒܫܝܢܐ. ܠܗܢܐ ܗܟܝܠ ܥܘܡܪܐ
ܩܕܝܫܐ ܗܢܐ ܐܬܐ. ܘܥܠ[6] ܘܨܠܝ. ܘܫܐܠ ܒܝܬ ܡܫܪܝܐ. ܘܐܬܝܗܒ ܠܗ. ܘܟܕ ܗܝ
ܕܐܦ ܗܝ ܡܫܡܠܝܬܐ ܒܕܘܒܪ̈ܘܗܝ ܚܠܝ̈ܘ ܕܫܡܗ[7] ܗܘܐ ܩܘܙܡܐ: ܘܫܪܟܐ ܕܒܢ̈ܝ ܚܐܪ̈ܐ
ܐܠܨܝܢ ܗܘܘ ܠܗ: ܕܢܥܘܠ ܠܒܝܬܗ ܘܠܒܝܬ ܐܢܫܘܗܝ. ܗܘ ܠܐ ܐܬܛܦܝܣ[8] ܗܘܐ
ܠܗܘܢ. ܟܕ ܐܡܪ ܗܘܐ. ܕܝܠܦܘ[9] ܐܚܝ̈ ܡܢ ܡܙܡܪܢܐ *ܐܠܗܝܐ ܕܐܡܪ: ܕܛܒ ܗܘ *A 47 v° b.
ܝܘܡܐ ܚܕ ܒܕܝܪܟ ܡܢ ܐܠܦ. ܘܟܕ ܚܙܐ ܛܘܒܢܐ ܣܛܦܢܘܣ[10] ܡܫܡܫܢܐ[3] ܕܠܒܪ ܫܪܐ:
ܡܛܠ ܕܗܘ[3] ܕܪܚܡܝܢ ܗܘܘ ܠܚܕ̈ܕܐ: ܘܐܦ ܒܕܘܒܪ̈ܐ ܕܡܝܬܪ̈ܬܐ ܡܬܕܡܝܢ ܗܘܘ

1. B ܒܝܬ ܣܗܕܐ. — 2. B ins. ܗܘܘܢ. — 3. B om. — 4. B ܕܝܪܝܐ. — 5. B ins. ܗܘ. — 6. B ܐܬܐ ܩܕܝܫܐ ܗܢܐ. ܘܥܠ ܘ — 7. B (sic) ܘܐܦ ܗܝ ܕܒܪܬ ܐܚܘܗ ܡܫܡܠܝܬܐ ܚܠܝܘ. ܕܫܡܗ. — 8. B ܗܘ ܠܐ ܐܬܛܦܝܣ. — 9. B ܝܠܦܘ. — 10. B ܐܣܛܦܢܐ.

been laid in his martyrs' chapel which he had built, called that of Beth Shurla[1], they proceeded to enter the city; but the blessed Thomas directed his steps to a monastic convent on the north of the city which is called that of the house of Mar John, of which I also was an inmate for about 19 years from the time of the departure of the holy Maro my spiritual father[2], both when it was suffering persecution and when it was at peace[3]. To this monastery then this saint came; and he went in and prayed, and he asked for a lodging, and it was given him. And, when his sister, whose name was Cosmo, who also was a woman of virtuous habits of life, and the other persons of high position urged him to go into his house and that of his people, he did not yield to them, saying, « Learn, my brethren, from the divine psalmist who says, 'One day in thine habitation is better than a thousand'[4] ». And, when the blessed Stephen the deacon saw that he had taken up his lodging outside, because they loved one another, and also imitated one another in the matter of virtuous practices, he also

1. Sc. 'house of eye-film (?)'. L. wrongly reads 'Beth Shur'a' (house of ruin). The reading of both mss. is clear. — 2. 522-540 (?). John's figures are not always quite accurate; see Introd.. — 3. As the monks were in exile till the end of 530 (see Introd.), the arrival in Amida cannot be earlier than that time. — 4. s. LXXXIV. 11. The word for 'habitation' is the same as that for 'monastery'.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
*B 169 v° b. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
*A 78 r° a [illegible]
[illegible]

1. B [illegible] — 2. B [illegible] — 3. B [illegible] — 4. B [illegible] — 5. B [illegible] — 6. B ins. [illegible] — 7. B [illegible]

asked to lodge outside in the monastery. And thus they did, while both of them were detained, because they intended to return to the desert together. And they were delayed for two years; though, if their thoughts had not been completely set upon God, it would have been decided that they should remain for good. The blessed men thenceforward together with Zwṭ' the deacon, who also was a clergyman (κληρικός) of the church under the same holy Mare[1], himself also devoted himself to death or life with the blessed men, who himself also astonished those who knew him by the manner of life which he finally adopted, while it would never have entered any one's mind that that man would ever place upon his neck the great yoke of monasticism. And the three of them thenceforth lived with one virtuous purpose, while to see to what humiliation the blessed Thomas had come from what splendour and greatness astonished and saddened everyone; and so many used to spurn and despise everything in him.

This space of two years then he occupied in making an equal division between himself and his sister, saying, « She is in the world, and needs her

1. The sentence is finished in a different way.

ܘܕܝܠܗ. ܟܕ ܐܡܪ. ܕܗܘܐ ܒܡܠܟܐ ܐܠܗܝܐ. ܘܕܝܠܗ ܡܫܬܒܩܐ ܠܗ. ܠܐ ܡܬܒܥܐ
ܐܢܐ ܐܠܐ ܠܝ[1] ܕܝܠܝ ܠܡܦܪܢܣܘ. ܘܟܕ ܟܠ ܡܕܡ ܫܠܡܘ[2]: ܘܡܟܝܠ ܠܡܗܦܟ
ܣܢܝܩ ܗܘܐ ܠܡܕܒܪܐ: ܟܕ ܒܟܠ ܝܘܡ ܥܩܬ ܗܘܐ ܘܡܟܝܦ[3]: ܘܐܠܝܨ ܒܥܘܟܪܗ
ܕܡܢ[4] ܐܬܪܐ ܗܘ: ܐܢܐ ܐܝܟ ܩܪܝܒ ܕܗܘܝܬ ܠܗ ܡܪܕܘܬܐ ܘܗܘܝܬ[5] ܒܚܝܘܗܝ ܐܡܝܢܐܝܬ:
ܒܡܢ ܕܚܙܝܬ ܕܘܒܪܘܗܝ: ܘܐܦ ܦܪܗܣܝܐ[6] ܠܘܬܗ ܩܢܝܬ. ܐܡܪ ܗܘܝܬ ܠܗ ܐܝܟ
ܡܓܚܟ ܐܢܐ[1] ܥܡܗ. ܕܡܢܐ ܟܝ ܥܩܬ ܠܟ ܐܒܐ. ܠܡܢܐ[7] ܠܐ ܗܐ ܒܕܝܪܐ ܐܝܬܝܟ.
ܠܡܢܐ ܓܝܪ ܒܥܠܡܐ ܐܝܬܝܟ. ܗܐ ܩܕܡܝܟ ܕܬܨܘܡ ܐܘ ܕܬܨܠܐ. ܘܬܬܚܣܢ ܟܠ
ܟܡܐ* ܕܨܒܐ ܐܢܬ. ܡܛܠ ܡܢܐ ܥܩܝܢ ܐܢܬ. ܩܠܝܬܐ ܐܝܬ ܗܘܐ ܠܟ ܒܡܕܒܪܐ. *B 170 r° a.
ܘܗܐ ܐܦ ܗܪܟܐ ܩܠܝܬܐ. ܥܒܕ ܒܗ ܐܝܟ ܕܨܒܐ ܐܢܬ. ܗܘ ܕܝܢ ܛܘܒܢܐ: ܟܕ ܐܢܐ
ܠܘܬܗ ܐܡܪ ܗܘܝܬ ܗܠܝܢ. ܐܝܕܗ ܥܠ ܦܟܗ ܣܡܝܟܐ ܗܘܬ ܠܗ.. ܘܚܐܪ ܗܘܐ ܒܝ.
ܒܬܗܪܐ. ܘܒܚܪܬܐ ܐܬܬܢܚ. ܘܐܡܪ ܠܝ. ܕܐܪܐ[8] ܡܫܟܚ ܥܒܕܐ ܠܬܪܝܢ ܡܪ̈ܘܢ
ܠܡܫܡܫܘ[9]: ܐܘ ܬܘܒ ܡܫܟܚ ܒܪܢܫܐ ܕܒܡܫܝܢܐ ܕܐܠܗܐ ܢܗܘܐ ܘܕܥܠܡܝܐ.* *A 48 r° b.

1. B om. — 2. B ܫܠܡ ܟܠܡܕܡ. — 3. B ܘܡܟܝܦ ܗܘܐ. — 4. B ܘܡܢ ܗܘ. — 5. B ܠܘܬܗ. ܘܗܘܝܬ ܒܗ. — 6. B ܦܪܗܣܝܐ. — 7. B ܘܠܡܢܐ. — 8. B ܐܪܐ. — 9. B ܠܡܫܡܫܘ ܠܐ ܬܪܝܢ ܡܪ̈ܘܢ.

share. I am not required to dispose of anything except my own ». When they had completed everything, and he was thenceforth desirous of returning to the desert, being every day vexed and annoyed and distressed at his detention from that country, I, inasmuch as I was close at hand and had been in constant intercourse with him because I had seen his manner of life, and had also gained freedom of speech (παῤῥησία) before him, would say to him as if jesting with him, « Why, pray, are you vexed, father? Lo! are you not in a monastery? (for are you in the world?), lo! it lies before you to fast and to pray, and practise asceticism as much as you wish. Wherefore are you distressed? You had a cell in the desert, and lo! here too is a cell. Do in it as you wish ». But the blessed man, while I on my part was saying these things to him, kept his hand resting upon his cheek, and looked at me in astonishment; and at last he sighed and said to me : « Can a slave then (ἄρα) serve two masters[1]? or again can a man be in intercourse with God and

1. Luke, XVI, 13.

ܘܡܫܟܚ[1] ܐܢܫ ܕܚܙܐ ܐܢܫ ܡܢ ܩܪܝܒܘܗܝ ܘܓܢܣܐ[2] ܦܓܪܢܝܐ ܘܠܡܬܩܪܒ[3]
ܠܪܘܚܢܝܬܐ. ܩܒܠܝܗ ܡܪܝ ܕܠܝ ܛܒ ܦܩܚܐ ܠܝ ܐܟܣܢܝܘܬܐ. ܘܡܢ ܣܓܝܐܐ
ܥܘܟܠܐ ܢܛܪܐ ܠܝ. ܐܘ ܠܐ ܝܕܥ ܐܢܬ ܕܫܥܬܐ ܡܢ ܫܥܬܐ ܘܙܒܢܐ ܡܢ ܙܒܢܐ.
ܡܢ ܚܝܝܢ ܓܢܒܝܢ ܘܚܛܦܝܢ[4] ܒܛܘܫܝܐ ܐܝܟ ܕܐܒ̈ܐ ܘܥܪܩܝܢ ܡܢܢ. ܐܝܟܢܐ
ܕܟܕ ܟܠܗ ܙܒܢܐ ܕܚܝܝܢ. ܐܢ ܪܗܛܝܢ ܒܬܪ ܚܕ ܙܒܢܐ ܡܢ ܚܝܝܢ ܠܐ ܡܕܪܟܝܢܢܗ.
ܐܝܟܢܐ ܠܟܘܢ ܐܒܐ[5] ܠܐ ܢܒܟܐ ܘܢܐܠܐ ܥܠ ܝܘܡܐ ܚܕ ܒܠܚܘܕ[6] ܕܥܒܪ ܡܢܢ
ܒܛܝܠܐ. ܟܕ ܠܐ ܛܥܝܢ ܦܐܖ̈ܐ ܕܬܫܒܚܬܢ ܘܡܩܪܒܝܢ ܠܐܠܗܐ. ܘܬܘܒ.[6] ܘܕܢܗܘܐ ܪܫܝܡܝܢ
ܒܗ ܒܥܘ̈ܬܢ ܘܨܠܘ̈ܬܢ ܘܬܟܫܦ̈ܬܢ[7] ܘܡܬܚܙܝܢ ܩܕܡ ܐܠܗܐ. ܠܐ ܝܕܥ ܐܢܬ
ܕܝܘ̈ܡܘܗܝ ܕܒܪܢܫܐ ܘܫܢ̈ܘܗܝ: ܗܢܘܢ ܐܝܟ ܦܢܩܝܬܐ[8] ܕܟܬܒܐ ܕܡܠܝܢ
* B 170 r° b. ܕܐܬܘ̈ܬܐ[9]. ܘܟܠ ܝܘܡܐ ܘܫܥܬܐ[10] ܕܥܒܕ ܒܗ ܐܢܫ ܛܒܬܐ ܐܘ ܒܝܫܬܐ: ܐܘ
ܬܫܒܘܚܬܐ ܐܘ ܨܠܘܬܐ: ܗܝ[11] ܫܥܬܐ ܗܝ ܪܫܡܐ ܠܗܘܢ ܒܗ ܐܘ ܝܘܡܐ: ܘܡܩܪܒܐ[12]
ܩܕܡ ܐܠܗܐ. ܘܟܕ ܐܠܗܐ ܝܕܥ ܟܠ ܐܝܬܘܗܝ: ܡܛܠ ܕܗܘ ܒܪܢܫܐ ܢܬܕܝܢ[13] ܐܘ
* A 48 v° a. ܢܫܬܒܚ ܡܢ ܕܘܒܪ̈ܘܗܝ: ܘܕܟܠܗ ܢܬܚܙܐ ܥܠ ܡܕܡ ܕܥܒܝܕ ܠܗ. ܡܛܠ

1. B ܗܘ ܡܫܟܚ. — 2. B ܕܓܢܣܐ ܐܘ. — 3. B ins. ܠܗ. — 4. B ins. ܠܢ. — 5. B ܐܒܘܢ ܐܘ. — 6. B om. — 7. A ܘܬܟܫܦܬܢ. — 8. B ܦܢܩܝ̈ܬܐ. — 9. B ins. ܠܢ ܐܝܟ ܗܠܝܢ. — 10. B ܫܥܬܐ ܐܘ. — 11. B ins. ܕܝܢ. — 12. B ins. ܠܗ. — 13. B ܢܬܕܝܢ.

with men? and can one see any of one's relatives and bodily kin (γένος) and approach spiritual things? accept my statement, sir, that for me a foreign land is much better, and it preserves me from many impediments. Or know you not that hour after hour and moment after moment privily steal and snatch away part of our life like wolves and flee from us, so that, since, if all our lifetime we run after one moment of our life, we shall not overtake it, how, father, shall we not weep and lament for one day only that passes idly from us, without bearing the fruits of our praises and presenting them to God, and again ⌜that also our petitions and prayers and requests may on it be[1] depicted and made visible before God? Know you not that man's days and his years are themselves like volumes full of letters, and every day and hour on which a man does good or evil, or performs praise or prayer, that hour or day records them upon itself, and presents them before God, and, since God is omniscient, in order that the man may be judged or applauded according to his conduct in life, and that everything that has been done by him

1 Sic syr. Perh. ins. a negative, and render 'on which our ..... requests are not'.

ܗܢܘܢ[1] ܙܒܢ̈ܘܗܝ ܒܛܟܣܐ ܡܬܩܪ̈ܒܝܢ ܘܥܒܪܝܢ ܩܕܡ ܐܠܗܐ. ܟܕ ܛܥܝܢ ܟܠ ܚܕ
ܚܕ ܡܢܗܘܢ. ܗܘ ܡܕܡ ܕܥܒܕ[2] ܒܗ ܗܘ ܒܪܢܫܐ. ܐܢ ܕܛܒ ܘܐܢ ܕܒܝܫ.
ܘܡܚܘܐ ܠܐܠܗܐ. ܘܐܢ ܬܘܒ ܕܥܒܝܪܐ ܕܡܢ ܚܝ̈ܝܢ ܝܘܡܐ ܒܛܝܠܘܬܐ ܐܝܬܘܗܝ ܡܢ
ܛܒ̈ܬܐ ܘܡܢ ܒܝ̈ܫܬܐ. ܗܟܢܐ ܗܟܘܬ ܐܬܪܐ ܕܒܚܝ̈ܐ ܕܒܪܢܫܐ ܕܡܢ ܕܗܘ ܗܘ
ܕܗܘ ܒܗ. ܣܦܝܩܐ ܘܡܬܡܛܪܢܐ ܠܗ. ܟܕ ܛܥܝܢ ܩܐܡ ܗܘ ܦܐܪ̈ܝܗܘܢ ܕܩܕܝ̈ܫܐ.
ܘܬܘܕܝܬܐ ܕܡܘܕܝ̈ܢܐ. ܘܬܫܒܘܚܬܐ ܕܡܫܒܚ̈ܢܐ. ܘܨܠ̈ܘܬܐ ܕܡܨܠܝ̈ܢܐ. ܘܙܕܩ̈ܬܐ ܕܝܗ̈ܘܒܐ.
ܘܫܘܒܩܢܐ ܕܫܒ̈ܘܩܐ. ܘܡܚܘܐ ܠܐܠܗܐ. ܟܕ ܨܝܪ̈ܝܢ ܒܗ ܕܟܠ ܐܢܫ ܥܒܕ̈ܘܗܝ ܐܝܠܝܢ
ܕܥܒܕ ܒܗ. ܘܗܫܐ ܐܘ ܐܒܐ. ܐܝܟܢܐ ܟܕ ܗܠܝܢ[3] ܗܟܢܐ ܐܝܬܝܗܝܢ. ܢܒܣܐ ܫܥܬܐ
ܚܕܐ ܘܠܐ ܢܙܘܥ ܕܢܥܒܪܝܗ̇ ܡܢܢ ܣܦܝܩܬܐ[4]. ܟܕ ܠܐ ܛܥܝܢܐ ܦܐܪ̈ܐ ܕܬܝܒܘܬܢ:
ܘܡܬܟܬܒܝܢ ܒܗ̇ ܩ̈ܠܐ ܕܬܫܒ̈ܚܬܢ. ܐܝܟܢܐ ܐܚܘܢ ܢܬܐܚܕ ܒܛܥܝܘܬܗ ܕܥܠܡܐ
ܗܢܐ ܕܓܠܐ. ܘܠܐ ܢܣܬܟܠ * ܘܢܬܒܝܢ. ܕܡܢ ܗܕܐ ܫܥܬܐ ܕܩܝܡܝܢܢ ܒܗ̇ ܗܫܐ[3]. *B 170 v° a.
ܗܟܢܐ ܫܘܝܢ ܗܘܝܢ ܪ̈ܚܝܩܝܢ. ܡܢ ܟܕ ܐܬܝܠܕܢ. ܘܥܕܡܐ ܠܝܘܡܐ. ܗܘܐ ܡܢ ܟܕ
ܫܪܝܢ ܕܢܡܠܠ. ܒܥܓܠ ܗܘܐ ܥܪܩܐ * ܡܢܢ ܘܐܙܠܐ. ܘܐܢ ܕܪ̈ܗܛܝܢ ܒܬܪܗ̇ ܐܠܦ ܫ̈ܢܝܢ[5] *A 48 v° b.

1. A ܗܘܢ. — 2. A ܕܥܒܕ. — 3. B om. — 4. B ܘܢܥܒܪܝܗ̇ ܡܢܢ ܣܦܝܩܬܐ. — 5. B ܘܕܪ̈ܗܛܝܢ ܠܗ̇ ܒܬܪܗ̇ ܐܠܦ ܫ̈ܢܝܢ.

may be known to him, therefore his own moments approach in order and pass before God, each one of them carrying that which that man did in it, whether it be what is good or what is evil, and showing it to God. And, if again a day which has passed of our life is one of abstention from good deeds and from evil, the place in the life of the man whoever he be is in it similarly void and torpid and useless, and it stands up and accuses him, since that day carries the fruits of the saints, and the confession of the confessors, and the praises of those who give praise, and the prayers of those who pray, and the alms of the givers, and the forgiveness of those who forgive, and shows them to God, every man's own actions which he performed in it being depicted on it. And now, O father, when these things are so, how shall we neglect one hour and not tremble to let it pass from us void without carrying the fruits of our repentance, and without the words of our praises being written upon it? How, our brother, shall we be caught by the deceit of this lying world, and not understand and consider that from this hour in which we now stand we were equally distant from the time of our birth down to the present day, and, since we began to speak, it has been quickly fleeing from us and departing, and, if we run after it for a thousand years,

ܠܗ ܬܘܒ ܠܡܕܪܟܗ: ܐܘ ܕܢܚܙܝܘܗܝ ܠܥܠܡ ܥܠܡܝܢ. ܠܐ ̈ܡܫܟܚܝܢ ܗܘܝܢ[1]. ܘܡܛܠ ܗܠܝܢ
ܗܘܐ. ܗܟܝܠ ܦܩܚܐ ܠܝ ܕܒܓܘܢܝܐ ܚܕܐ ܐܙܠ ܐܬܒ. ܘܐܒܟܐ ܥܠ ܚܝܝ[2]
ܘܥܠ ̈ܙܒܢܝ ̈ܣܪܝܩܐ ܘܥܠ[3] ̈ܫܢܝ ܕܠܐ ܝܘܬܪܢ. ܘܥܠ ̈ܫܥܝ. ܕܐܬܦܫܪܘ ܘܥܒܪܘ[4]
ܡܢܝ ̈ܣܪܝܩܐ ܘܦܚܝܚܐ. ܐܝܟܐ ܕܠܐ ̈ܝܕܘܥܐ ܘܠܐ ̈ܩܪܝܒܐ ܡܥܠܝܢ ܠܝ. ܡܛܠ ܕܒܗܝ
ܥܕܢܐ ܕܢܦܩ ܕܝܢܐ[5] ܢܦܩ ܥܠܝ. ܠܐ ̈ܪܚܡܐ ܘܠܐ ̈ܚܒܝܒܐ. ܘܠܐ ܓܢܣܐ[6] ܘܠܐ ̈ܒܢܝ
ܒܝܬܐ ܡܒܣܡܝܢ[7] ܠܝ ܡܕܡ. ܐܢܐ ܕܝܢ ܟܕ ܫܡܥ ܗܘܝܬ ܟܠܗܝܢ ܗܠܝܢ[8] ܡܢ
ܩܕܝܫܐ ܗܢܐ. ܬܗܪܐ ܪܒܐ ܢܦܠ ܥܠܝ. ܕܗܢܐ ܟܠܗ[9] ܠܒܝܫ ̈ܡܚܫܒܬܗ ܘܟܢܝܫ
ܗܘܐ ܠܒܗ ܠܘܬ ܐܠܗܐ. ܘܠܐ ܫܒܩ ܠܗ ܕܬܐܒܕ ܡܢ ̈ܚܝܘܗܝ ܐܦܢ ܚܕܐ ܫܥܬܐ
ܒܛܝܠܬܐ ܐܘ[10] ܙܒܢܐ. ܕܠܐ ܬܫܒܘܚܬܐ ܘܨܠܘܬܐ ܘܬܝܒܘܬܐ. ܘܗܟܢܐ ܡܢ ܠܡܒܛܠܐ
ܕܫܥܬܐ ܚܕܐ[11] ܒܠܚܘܕ ܪܕܐ ܗܘܐ[11] ܘܙܐܥ ܘܕܚܠ. ܘܗܝܕܝܢ ܐܢܐ ܟܕ ܬܡܝܗ ܒܪܥܝܢܝ
ܐܢܐ ܡܬܚܫܒ[12] ܗܘܝܬ. ܕܐܝܠܝܢ ܟܝ ̈ܩܠܐ ܘܡܐܡܪ̈ܐ ܕܐܘܠܝܬܐ ܣܦܩܝܢ ܕܐܠܐ
ܐܠܐ ܠܢܦܫܝ. ܘܥܠ ܫܪܟܐ ܕܐܝܟܘܬܝ ܕܕܡܝܢ ܠܝ. ܕܡܢܗܘܢ ܕܙܒܢܝ ܦܘܫ ܕܝܢ
ܘܟܠܗܘܢ ܚܝܝ. ܒܐܣܛܪܢܝܐ ܐܘܒܕܬ ܐܢܐ. ܘܠܘ ܒܠܚܘܕ ܫܥܬܐ ܚܕܐ ܠܐ ܣܦܩܬ

1. B ܡܫܟܚܝܢ. — 2. B ins. ܗܘܐ. — 3. A om. — 4. B ܘܥܒܪܘ ܕܐܬܦܫܪܘ ܘܥܒܪܘ. — 5. B ins. ܕܝܢܐ. — 6. B ܓܢܣܐ. — 7. B ins. ܡܒܣܡܝܢ. — 8. B ܗܠܝܢ ܟܠܗܝܢ ܡܢ. — 9. B ܟܠܗ ܕܗܢܐ. ܬܗܪܐ ܪܒܐ ܢܦܠ ܥܠܝ. — 10. B ins. ܚܕ. — 11. B om. — 12. B ܡܬܚܫܒ.

we should not be able to overtake it again or to see it for ever and ever? And for this reason it is much better for me to go and sit in some corner (γωνία), and weep for my life and for my empty moments and for my profitless years, and for my hours that have melted and passed from me empty and void, where neither acquaintances nor relatives will harass me; because in the moment when the sentence goes forth upon me no friends, or loved ones, or kin (γένος), or members of the family, will give me any pleasure ». As for me, while I was listening to all these things from this saint, great marvel fell upon me that he so effectually controlled his thoughts and collected his mind, directing it toward God, and did not allow even if it were one idle hour or moment of his life to be lost without praise and prayer and repentance, and thus shunned and dreaded and feared the waste of one hour only. Then I marvelling in my mind thought, « Pray, what sounds and songs of lamentations will suffice to make lament for my own self, and for the rest of those who are like me? since I have wasted some of my moments, that is even the whole of my life, in wantonness (στρηνία); and not only has

ܚܕܐ܂ * ܐܠܐ ܐܦ ܠܐ ܫܢܬܐ[1] ܕܟܠܗ̇ ܕܝܘܡܬܐ܂ ܘܟܕ ܡܬܕܡܪܢܐ ܐܢܐ ܢܦܩܬ ܡܢ *B 170 v° b. *A 49 r° a.
ܩܕܡ ܛܘܒܢܐ܂ ܘܡܫܬܥܐ ܗܘܝܬ ܠܐܚܝ̈ ܒܪܬܝܬܐ ܟܠܗܝܢ ܗܠܝܢ܂ ܕܘܒܪܐ ܕܝܢ ܕܛܘܒܢܐ
ܟܕ ܒܕܝܪܐ ܗܘܐ܂ ܗܟܢܐ ܐܝܬܘܗܝ ܗܘܐ܂ ܨܘܡܐ ܡܢ ܪܡܫܐ ܠܪܡܫܐ܂ ܘܡܐܟܘܠܬܐ
ܡܨܥܪܬܐ܂ ܟܕ ܐܦ ܒܦܪܗܣܝܐ[2] ܕܩܢܝܐ ܠܝ ܠܘܬܗ܂ ܐܡܪ ܗܘܝܬ ܠܗ܂ ܕܐܝܟ
ܕܫܪܪܐ[3] ܡܬܕܡܪ ܐܢܐ ܕܐܝܟܢܐ ܚܝ ܐܢܬ܂ ܗܘ ܕܝܢ ܦܢܐ ܗܘܐ ܠܝ ܟܕ ܐܡܪ[4]܂
ܘܡܢܐ ܝܬܪܬ ܕܦܛܡܬ ܦܓܪܝ ܐܝܟ ܕܠܢܟܣܬܐ ܥܕܡܐ ܠܗܫܐ܂ ܐܘ ܠܐ ܘܠܐ ܠܝ ܕܐܕܥ܂
ܕܡܐܟܘܠܬܐ ܠܪܚܫܐ ܘܠܬܘܠܥܐ[5]܂ ܡܛܠ ܡܢܐ ܐܠܨܐ ܠܝ ܕܐܘܩܕ ܢܘܪܐ
ܘܐܚܪܘܟ ܠܥ̈ܦܥܦܝ܂ ܟܕ ܦܓܪܐ ܢܣܒ ܡܢ ܡܐܟܘܠܬܐ ܢܬܦܛܡ[6]܃ ܘܡܬܬܪܣܐ
ܘܫܡܢ܂ ܢܘܪܐ ܕܚ̈ܫܐ ܘܕܪ̈ܓܝܓܬܐ ܒܗ ܡܬܓܪܓܪܐ[7] ܘܡܟܘܝܐ ܘܡܚܪܟܐ
ܠܥܝ̈ܢܝ ܢܦܫܐ ܕܠܐ ܢܚܙܝܢ ܘܢܟܠܘܢܗ̇ ܡܢ ܕܢܚܛܐ܂ ܘܗܫܐ ܚܠܦ ܕܬܬܠܐ ܗܘ ܒܢܦܫܐ
ܘܬܬܡܟܟ ܘܬܬܥܦܠ ܒܣܝܢܐ ܕܪ̈ܓܝܓܬܗ܂ ܬܬܠܐ ܒܗ ܗܝ܂ ܕܗܘ ܢܦܩ ܡܢ ܣܝܢܗ
ܘܢܫܬܘܦ ܒܕܟܝܘܬܗ̇[8] ܘܡܩܠܝܠܘܬܗ̇܂ ܐܝܠܝܢ ܓܝܪ ܕܙܪܝܙܝܢ ܕܬܘܪܣܝܐ ܕܦܓܪܝܗܘܢ܆

1. B ܐܠܐ ܫܢܬܐ. — 2. B ܒܦܪܗܣܝܐ. — 3. B ins. ܦܢܐ. — 4. B ܐܡܪ. — 5. B om. ܘ. — 6. B ܡܬܦܛܡ. — 7. B ܡܬܓܪܓܪܐ ܒܗ ܘܡܟܘܝܢܘܬܗ. — 8. B corr. from ܠܕܟܝܘܬܐ and ins. ܕܢܦܫܐ.

one hour not been treated by me as of any account, but not even a whole year of days also ». And marvelling I went out from the presence of the blessed man, and used to repeat all these things to my brethren with trembling. Now the blessed man's manner of life while he was in the monastery was as follows, fasting from one evening to the next, and scanty food; and indeed with the freedom of speech (παῤῥησία) that I had acquired with him I used to say to him, « In truth I wonder how you live »; but he would answer me, saying : « What have I gained by feeding my body as if for sacrifice down to the present time? Or ought I not to know that food belongs to the creeping thing and the worms? Wherefore must I take fire and scorch my eyelids? When the body receives foods and is nourished and grows fat, the fire of passions and lusts is kindled in it, and it scorches and burns the eyes of the soul so that they do not see and restrain it from sinning. And now, instead of it hanging to the soul so that it is brought down and, wallows in the mire of the body's lusts, let the soul hang upon it, that the body may rise out of its mire and share in the soul's purity and lightness. Those who concern themselves with the nourishment of their bodies, thinking that it is a good thing, are weaving a rope of pigskin and

* A 49 r° b. ܟܕ ܡܫܕܪܝܢ ܠܗܘܢ ܕܢܬܠܐ ܐܠܡܢ܂ * ܟܕ ܒܠܐ ܕܫܪܝܪܐ ܗܘܐ ܘܒܗܘ ܡܫܥܒܕܝܢ ܘܢܓܕܝܢ
ܒܩܕܠܗܘܢ܂ ܘܪܫܗ ܡܫܠܡܝܢ ܠܣܛܢܐ ܠܡܓܪܪ ܐܢܘܢ ܠܬܫܢܝܩܐ܂ ܒܩܠܐ ܕܝܢ
*B 171 r° a. ܕܐܝܟ ܗܠܝܢ ܟܕ ܠܢ ܡܒܣܡ ܗܘܐ܂ ܗܘ ܗܘ ܡܟܝܠ ܕܡܬܪܣܝܢܘܬܐ ܙܥܘܪܬܐ ܗܘܐ
ܡܬܟܠܐ ܗܘܐ܂ ܬܫܡܫܬܗ ܕܝܢ[1]܂ ܕܡܢ ܫܥܬܐ ܩܕܡܝܬܐ[2] ܕܠܠܝܐ[3] ܥܕܡܐ
ܠܨܦܪܐ ܕܠܐ ܫܘܠܡܐ ܐܠܝܨܐ[4] ܗܘܐ܂ ܟܕ ܒܟܠ ܡܪܡܝܬܐ܂ ܬܠܬܝܢ ܒܘܪܟܐ[5]
ܡܨܪܝܬܐ ܗܘܝܢ ܕܡܬܩܪܝܢ ܨܠܘܬܐ ܥܒܕ ܗܘܐ܂ ܥܕܡܐ ܕܡܫܡܠܐ ܚܡܫܡܐܐ ܒܠܠܝܐ[6] ܥܡ
ܗܘܐ ܥܡ ܬܫܡܫܬܐ ܕܨܦܪܐ܂ ܘܗܠܝܢ[7] ܐܢܐ ܒܡܢܝܢܐ ܒܠܠܘܬܐ ܣܓܝܐܬܐ܂ ܟܕ ܠܐ ܪܓܫ
ܒܝ ܡܢܐ ܗܘܝܬ܂ ܡܛܠ ܕܐܦ ܗܘܝܬ ܐܦ[7] ܐܢܐ ܡܥܡܪܐ ܒܩܠܝܬ ܡܢ ܠܒܪܗ܂
ܘܡܨܥܬܐ ܐܝܬ ܒܝܢܝ ܠܗ ܘܠܝ ܐܝܬ ܗܘܐ[8]܂ ܟܕ ܦܪܝܩܝܢ ܗܘܝܢ ܡܢ ܒܝܬ
ܟܢܘܫܬܐ ܓܘܐ ܕܐܚܘܬܐ ܥܡ ܡܝܬܪܐ ܐܣܛܦܢܐ[9] ܘܙܘܛܐ܂ ܘܝܚܝܕܝܢ ܒܠܚܘܕ
ܒܩܠܝܬܐ ܥܡܪܝܢ ܗܘܝܢ܂ ܟܕ ܕܝܢ ܒܩܕܡܝܬܐ ܫܡܥܬ ܩܠܐ ܕܡܛܢܘܝܬܗ[10]
ܕܡܛܢܘܝܣ ܕܝܠܗ ܒܣܬܪ ܩܠܝܬܝ ܗܘ[11] ܡܛܠ ܕܐܝܟ ܕܝܠܗ ܕܐܠܐ ܠܩܥܝܢ ܒܐܪ

1. B ܘܬܫܡܫܬܗ ܕܝܢ ܗܘܬ. — 2. A om. — 3. B ܘ ܕܠܠܝܐ. — 4. B ܢܚܬܐ. — 5. B ܡܛܢܘܝܣ. — 6. B ins. ܕܝܢ. — 7. B om. ܘ. — 8. B ܘܐܦ ܠܝ ܗܘܐ ܒܝܬ ܠܗ ܘܠܝ. — 9. B pl. (sic). — 10. B ܡܛܢܘܝܬܗ ܕܝܠܗ. — 11. A ܕܡܛܢܘܝܣ ܕܝܠܗ ܒܣܬܪ.

throwing it round their own necks, and giving the end of it to Satan to drag them to torment ». But, while he was delighting us with such words, he would abstain even from the scanty quantity of food that he was in the habit of taking. But his recitation of service was one which lasted without ceasing from the first hour in the night[1] until morning, while during every *marmitha*[2] he would make thirty Egyptian genuflexions which are called prayers, until he accomplished five hundred during the night with the service of matins; and these I myself on many nights secretly counted without his discovering me; because I too also occupied a cell behind his cell, and there was only a partition between me and him, while we were some distance from the common chapel of the brotherhood, together with the virtuous men Stephen and Zwṭ', and we alone lived in cells. The first time that I heard the sound of his μετάνοιαι[3] behind my cell, since he used to

1. The hours seem to be reckoned from midnight. He could hardly begin at 7 P. M., and, if he did, he would get no sleep at all. Cf. p. 215, n. 1. — 2. A divislon of the Psalms (gr. στάσις). Of these were usually 15, so that we should probably understand that he made 50 genuflexions during matins. — 3. Prostrations in token of penitence.

ܣܛܪܐ ܡܫܬܠܡܐܝܬ ܢܩܫ ܗܘܐ: ܐܝܟ ܕܐܢܐ ܫܡܥ ܗܘܝܬ ܕܩܫܝܫܐ. ܠܬܠܬܐ ܟܕ ܣܛܪܐ
ܒܐܪܙܦܬܐ ܢܩܫܝܢ. ܗܟܢܐ ܐܬܐ ܗܘܐ ܩܠܐ ܠܘܬܝ. ܡܢ ܕܪܦܝܢ ܩܠ̈ܐ ܒܩܛܪܐ[1] ܣܛܪܐ
ܥܕܡܐ ܠܨܦܪܐ. ܡܢ ܕܢܩܫܢ ܗܘܝ ܐܝܕ̈ܘܗܝ ܠܐܪܥܐ. ܘܒܬܪܗܝܢ ܒܘܪ̈ܟܘܗܝ.[2] *A 49 v° a.
ܘܪܫܗ ܒܚܪܬܐ. ܘܗܟܢܐ ܡܢ ܫܠܝ ܢܚܬ ܗܘܐ. ܥܕܡܐ ܕܣܒܪ ܗܘܝܬ ܠܝ. ܕܡܢ
ܠܬܚܬ ܡܢܝ ܣܠܩ ܗܘܐ[3] ܩܠܐ. ܡܢ ܐܦ ܨܠܒܬ ܗܘܝܬ ܢܦܫܝ ܘܐܡܪ ܗܘܝܬ.
ܕܠܡܐ ܣܛܢܐ ܡܒܙܚ ܒܝ. ܘܡܫܡܥ ܠܝ ܗܢܐ ܩܠܐ ܐܝܟ ܕܢܛܥܝܢܝ. ܘܢܦܩ *B 171 r° b.
ܗܘܝܬ ܠܒܪ ܒܠܠܝܐ. ܘܗܘ[4] ܩܠܐ ܫܡܥ ܗܘܝܬ. ܘܥܐܠ ܗܘܝܬ ܬܘܒ. ܘܗܘ ܗܘ
ܗܘ. ܘܡܛܠ ܕܗܘ ܛܘܒܢܐ ܚܦܝܛܘܬܐ ܪܒܬܐ ܘܫܩܠ ܛܘܪܚܐ ܐܝܬ ܗܘܐ ܠܗ.
ܕܢܦܩܘܕ ܠܟܠܢܫ ܟܕ ܡܦܝܣ: ܕܠܐ ܢܬܩܪܒ ܒܪ ܐܢܫ ܠܬܪܥܐ ܕܩܠܝܬܝ[5]
ܥܕܡܐ ܠܨܦܪܐ: ܡܛܠ ܕܥܣܩܐ ܕܡܕܡܟ ܠܝ ܣܓܝ ܗܘ: ܘܐܢ ܐܢܐ ܡܪܓܫ
ܐܢܐ ܕܥܒܪ ܐܝܟ ܒܣܚܪܐ ܕܐܝܟܐ ܕܕܡܟ ܐܢܐ: ܠܘ ܠܡܐܡܪ ܦܘܫܩܐ ܐܝܬ ܠܝ ܕܐܕܡܘܟ: ܘܡܫܬܢܩ
ܐܢܐ ܠܟܠܗ ܠܠܝܐ. ܡܛܠ ܗܕܐ ܦܘܩܕܢܐ ܗܘܐ. ܠܐ ܐܢܫ ܡܬܩܪܒ ܗܘܐ[6] ܠܘܬ
ܩܠܝܬܗ. ܕܠܐ ܢܥܝܩܝܘܗܝ[7]. ܡܢ ܕܣܒܪܝܢ ܗܘܝܢ ܕܗܟܢܐ ܐܝܬܝܗ.[8] ܐܝܟ ܕܐܡܪ. ܗܘ ܕܝܢ

1. B ܠ. — 2. B ܘܒܬܪܗܝܢ ܒܒܘܪ̈ܟܘܗܝ. — 3. B om. — 4. A ܘܗܘ. — 5. B ins. ܟܠܟܠ. — 6. B ܗܘܐ ܡܬܩܪܒ ܘܠܩܠܝܬܗ. — 7. B ܢܥܝܩܘܗܝ. — 8. B ܐܝܬܘܗܝ.

make three knocks in quick succession, the sound would come to me just as if three men were striking together upon a smith's anvil with hammers, the sounds following one another till morning, since his hands first struck the ground, and after them his knees, and lastly his head; and so he would suddenly sink down, until I thought that the sound was coming up from beneath me, while I even crossed myself and said, « Perhaps Satan is mocking me, and is making me hear this sound in order to deceive me »; and I would go outside by night, and would hear the sound; and I would come in again, and there was the same sound. And, because the blessed man showed great care and earnestness in charging and entreating everyone. « Let not a man approach the door of my cell till the morning, because I am a very bad sleeper, and, if I am aware that any one is passing round the place where I am sleeping, it is quite impossible for me to sleep again, and I am tormented the whole night, on account of this charge therefore no one approached his cell, lest he should annoy him, since we thought that it was as he said; but he wished to act by stealth and not be discovered by stealth.

[illegible]

1. Mss. ins. [illegible], corr. s. D. and L. — 2. B [illegible] — 3. B [illegible] — 4. B [illegible] — 5. B om. — 6. B [illegible] — 7. B [illegible] — 8. A [illegible]

I therefore, keeping the charge, and being for many nights annoyed by the sound, from the first hour of the night till morning, wondered greatly. But one day, not having sufficient resolution to endure that sound which had lasted many days and take no notice, I went outside and stood still, listening to this sound. And I softly approached the door, and found that it was he, who was pressed down under all this labour, panting as if he were running before a horse; and I was greatly amazed at this man's labour. But his bed was magnificently laid, and raised high by the number of its rugs, and he had wrapt himself in a little piece of hair-matting fitted to his stature as if under his feet (?), and on it he rested so far as he slept at all, while to us he presented the appearance of really sleeping on his bed. And from that time I like an idle man would often keep count of the industrious man's prayers, both those of the night and those of the day. And thenceforward the virtuous men Stephen and Zwṭ' the deacons made it their endeavour to imitate him in everything, and they themselves also underwent great labours. When then they had thereafter made preparations to set

[illegible] *A 361 a.

[illegible] *B 171 v b.

[illegible]

1. B [illegible]. — 2. A [illegible]. — 3. B om. — 4. B [illegible]. — 5. B ins. [illegible]. — 6. B [illegible]. — 7. B [illegible]. — 8. A [illegible]. — 9. B [illegible]. — 10. B [illegible]. — 11. B [illegible].

forth to the land of Egypt, and to live there as before, queen Theodora, who had been in intercourse with the blessed Stephen the deacon both before she became queen and after she had become queen, sent magistrians[1] after him and a letter, earnestly inviting him to come up to the capital in order to be with her in the palace (παλάτιον), because of his eloquence and his conversation and his wisdom, and moreover because he also lived a pure life and after the manner of a solitary: and this further hastened them in making their departure. Then they left the district of the East, and I also with them in intercourse with them, as far as Antioch. And there Stephen thenceforth continued to entreat Thomas, saying, « My brethren, let us on no account part from one another; but, in order that this woman's will may not be disappointed, let us go up together to the royal city, and return and go down together by sea to the desert ». But he, declining to do this, continued entreating him and saying: « Pray for me, my brother, since Thomas will not see anyone from this kingdom here ». And so with weeping and many

1. Officials of the staff of the *magister officiorum*.

ܡܢ ܚܕܕܐ. ܟܕ ܡܒܝܐܣ ܠܗ ܛܘܒܢܐ ܐܣܛܦܢܐ[1] ܘܐܡܪ. ܨܠܝ ܐܚܝ̈ ܕܒܥܓܠ
ܐܫܬܪܐ ܡܢ ܗܝ ܡܕܝܢܬܐ ܘܐܚܘܬ ܠܘܬܟ. ܘܒܥܘܡܪܐ ܐܝܚܝܕܝܐ ܫܘܠܡܐ ܢܥܒܕ
ܚܝܝܢ. ܗܘ ܕܝܢ ܩܕܝܫܐ ܬܐܘܡܐ. ܟܕ ܡܕܡܥ[2] ܡܬܬܢܚܐܝܬ. ܐܡܪ ܠܗ. ܙܗܝܪ ܐܚܝ.
ܚܘܣ ܕܢܦܫܟ. ܘܝܘܡܐ ܡܢ ܝܘܡܐ ܟܡܐ ܕܡܛܝܐ ܒܐܝܕܝܟ.[3] ܐܬܟܫܦ ܠܐܠܗܐ
* A 50 r° b. ܒܬܝܒܘܬܐ ܕܥܠ ܚܛܗܝܟ. *ܠܐ ܢܡܙܚܘܢ ܒܟ ܚܘܫܒܝܟ ܘܢܐܡܪܘܢ ܠܟ. ܕܢܦܩ
ܐܢܬ ܠܡܕܒܪܐ ܘܡܨܠܐ ܐܢܬ ܠܐܠܗܐ. ܡܛܠ ܕܡܕܒܪܐ ܡܟܝܠ ܠܐ ܚܙܐ ܐܢܬ ܠܗ. ܒܪܡ ܕܐܦܠܐ.
ܐܠܐ ܘܐܦܠܐ ܚܕܕܐ ܒܦܓܪܐ ܬܘܒ ܡܬܚܙܝܢܢ. ܘܐܢܬ ܥܕܡܐ ܠܫܘܠܡܟ. ܒܡܕܝܢܬ
ܡܠܟܘܬܐ ܥܡܪ ܐܢܬ. ܡܛܠܗܕܐ ܨܠܝ ܥܠܝ. ܘܨܠܝܘ ܘܢܦܩܘ ܒܗ ܒܫܥܬܐ. ܟܕ ܐܡܪ
ܛܘܒܢܐ ܬܐܘܡܐ. ܕܐܝܟܢܐ ܕܟܕ ܢܦܩܢ ܡܢ ܐܬܪܢ ܠܓܢܣܢ ܘܠܟܠܢܫ ܦܩܕܢ: ܕܐܝܟܢܐ
ܢܣܒܪܘܢ[4] ܕܠܩܒܪܐ ܡܠܘܝܢ ܠܢ. ܗܟܢܐ ܐܚܝ ܒܗܕܐ ܫܥܬܐ ܗܕܐ. ⌈ܐܢܬ ܠܝ ܠܩܒܪܐ[5]
*B 172 r° a. *ܣܒܘܪ ܕܡܠܘܐ ܐܢܬ. ܘܐܢܐ ܠܟ. ܘܟܕ ܗܠܝܢ ܟܠܢ ܫܡܥܝܢ ܗܘܝܢ. ⌈ܐܣܬܢܝܚܐܝܬ
ܘܕܡ̈ܥܝܢ[6] ܐ̈ܠܝܢ ܕܟܠܢ ܕܒܟܝܢ. ܘܗܟܢܐ ⌈ܗܢܘܢ ܦܪܫܘ[7] ܟܠ ܚܕ ܡܢܗܘܢ ܠܕܘܟܬܗ.

1. A ܐܣܛܦܢܐ (lack of space). — 2. B ܕܡܥܐ. — 3. B ins. ܘ ܒܥܝ. — 4. B ins. ܗܘܘ. — 5. B bis. — 6. B ܘܡܬܢܚܝܢ ܣܢܝܩܐܝܬ. — 7. B ܦܪܫܘ ܗܢܘܢ, from which A corr.

sobs they parted from one another, while the blessed Stephen was entreating him and saying : « Pray for me, my brother, that I may soon be dismissed from that city and come down to you, and we may end our lives together in the ⌈convent of solitaries[1] ». But the holy Thomas, shedding tears and sobbing, said to him : « Beware, my brother, and take care of your soul; and day by day, as far as in you lies, entreat God in penitence for your sins. Let not your thoughts mock you and say to you, 'You shall go out to the desert and pray to God'; because you shall never see the desert again; but neither indeed shall we meet one another in the body any more; and you will live in the royal city till the end of your life. Accordingly pray for me ». And they prayed, and they set out at the same time, while the blessed Thomas said, « As, when we left our country, we enjoined upon our kinsmen (γένος) and everyone to suppose that they were thus following us to the grave, so, my brother, in this hour also do you think that you are following me to the grave and I you ». And, while we were all listening to these things, the tears of us all burst forth with sobs. And thus they for their

1. Or 'solitary life'.

ܘܐܢܐ ܬܘܒ ܗܦܟܬ ܗܘܝܬ ܠܝ ܠܥܘܡܪܐ. ܟܕ ܡܬܚܫܒ ܐܢܐ ܕܒܒܥܘܬܐ[1] ܐܫܬܐܠ. ܘܡܐܙܠ ܠܘܬ ܛܘܒܢܐ ܬܐܘܡܐ[2] ܥܓܠ. ܘܡܢ ܒܬܪ ܕܗܦܟܬ. ܫܢܝܢ ܬܪܬܝܢ ܗܘܝܬ ܡܬܒܥܝܢܐ[3]. ܘܡܛܠ ܚܘܒܐ ܪܒܐ ܕܐܝܬ ܗܘܐ ܠܛܘܒܢܐ ܠܘܬܝ. ܒܥܣܩ ܒܫܪܟܐ ܫܒܩܘܢܝ ܠܡܐܙܠ. ܟܕ ܕܝܢ ܡܛܝܢ[4] ܠܡܕܝܢܬܐ ܕܐܠܟܣܢܕܪܝܐ. ܝܠܦܢ[5] ܥܠ ܕܘܒܪܘܗܝ ܕܛܘܒܢܐ ܬܐܘܡܐ. ܘܥܠ ܡܬܕܡܪܢܘܬܐ ܕܥܝܕܘܗܝ. ܘܢܦܩܢ ܠܘܬܗ ܠܡܕܒܪܐ ܕܡܬܩܪܐ ܕܡܢܕܝܣ[6]. ܬܪܥܣܪ ܡܝܠܝܢ * ܠܥܠ ܡܢ ܡܥܡܪܗ ܕܩܕܝܫܐ ܡܪܝ ܡܝܢܐ. ܟܕ ܕܝܢ ܡܛܝܢ[7] ܘܚܙܝܬܗ ܠܛܘܒܢܐ. ܠܡܫܚܩ[8] ܐܫܬܘܕܥܬܗ. ܟܕ ܚܝܪ ܐܢܐ ܒܗ ܘܡܬܦܠܓ ܐܢܐ ܕܐܢ ܗܘܝܘ. ܟܕ ܐܘܟܡ. ܘܚܡܝܛ ܟܠܗ ܦܓܪܗ[9] ܒܫܡܫܐ. ܘܦܫܝܛ. ܘܣܥܪ ܡܬܬܐ ܟܠܗ. ܘܠܒܝܫ ܚܕܐ ܕܠܘܩܝܬܐ[10] ܕܪ̈ܘܩܥܐ. ܘܟܘܒܥ ܚܕ ܙܥܘܪܐ ܣܢܝܐ ܟܪܝܟ ܗܘܐ[11]. ܘܟܕ ܚܙܢܝ. ܬܡܗ ܘܢܦܠ ܥܠ ܐܦܘܗܝ. ܘܩܪܒ ܘܐܚܕܢ[12]. ܘܫܐܠܢ ܫܠܡܐ ܚܕ̈ܕܐ. ܟܕ ܠܐ ܡܦܣܩ ܐܢܐ ܕܗܘܝܘ ܒܫܪܪܐ. * ܥܕܡܐ

* A 50 v° a.

* B 172 r° b.

1. B ܕܒܥܐ ܦܘܣܐ. — 2. B ܠܛܘܒܢܐ ܬܐܘܡܐ. — 3. B ܡܬܒܥܝܢܐ ܐܢܐ. — 4. B ins. ܠܗ. — 5. B ܘܝܠܦܢ. — 6. B ܕܡܢܕܝܣ ܘܕܡܥܡܪܗ ܠܥܠ ܡܢ ܡܥܡܪܐ ܗ̇ܘ. ܘܬܪܥܣܪ ܡܝܠܝܢ. ܘܡܫܬܩܠܢܘܬܐ ܕܢܣܝܘܗܝ. — 7. B ܘܟܕ ܡܛܝܢ. ܘܚܙܝܬܗ ܠܛܘܒܢܐ. — 8. B ܠܡܫܚܩ ܐܫܬܘܕܥܬܗ. — 9. B ܦܓܪܗ ܟܠܗ. — 10. B ܕܠܘܩܝܬܐ ܚܕܐ. — 11. B ܟܪܝܟ ܗܘܐ ܚܕ ܣܢܝܐ ܙܥܘܪܐ. — 12. B ܘܟܕ ܩܪܒ ܐܚܕܢ.

part separated, each of them to his own quarter; and I returned again to the convent, intending by making petition to obtain leave, and betake myself soon to the blessed Thomas. And after my return I was a petitioner for two years; and, on account of the great love that the blessed men bore towards me, scarcely with difficulty did they allow me to go[1]. On reaching the city of Alexandria we learned about the life of the blessed Thomas, and about his marvellous habits; and we went out to him to the desert called that of Mendis, twelve miles above the habitation of the holy Mar Menas[2]. But, when we arrived and I saw the blessed man, I scarcely recognised him, while I looked at him and was in doubt if it was really he, since his whole body was black and burnt by the sun, and all his hair was scorched and standing on end, and he was clad in one old garment of rags, and one ugly little hood was bound round his face. And, when he saw me, he was astounded, and fell on his face; and he came up and gripped us; and we greeted one another, while I was still not sure that it was he, until at last I fixed my gaze on him;

1. Since Th. stayed at least 2 years in Amida, we may probably place this visit in 534; see Introd. and Dyakonov, p. 47. — 2. The celebrated monastery; see *Journ. As.*, ser. v, tom. XII (1858), p. 414.

ܘܚܣܪܢܐ ܐܬܟܡܫܬ ܒܗ. ܘܐܬܚܫܒ ܠܡܬܒܘܢ ܥܠ ܗܘ ܫܘܡܠܝܐ ܕܠܐܝܢܐ ܕܡܛܐ ܗܘܐ. ܟܕ
ܕܝܢ[1] ܕܡܚܕܝܐ ܦܪܝܚ ܗܘܐ[1] ܘܡܫܬܐܠ ܠܝ: ܕܡܢܐ ܐܝܬ ܠܟ ܐܒܐ: ܡܢ ܐܝܬܝܟ ܠܘܬ
ܚܛܝܐ[2]. ܐܢܐ ܒܗ ܡܬܕܡܪ ܗܘܝܬ. ܟܕ ܐܡܪ ܐܢܐ ܠܗ. ܕܡܢܐ ܗܘܐ ܠܟ ܕܗܟܢܐ
ܡܟܘܝ ܦܓܪܟ ܐܒܘܢ. ܗܘ ܕܝܢ ܒܬܪ ܗܠܝܢ ܐܪܟܢ ܚܙܬܗ ܠܬܚܬ. ܘܐܕܡܥ[3]. ܘܐܡܪ
ܠܝ. ܕܐܦܠܘ ܕܝܢ ܐܚܘܢ. ܕܦܓܪܐ ܕܠܒܪ ܢܬܟܘܐ ܡܟܘܝ ܗܘܐ. ܘܠܐ ܢܦܫܝ
ܕܡܛܠܫܐ ܒܒܝܫܬܐ[4] ܕܥܒܕܬ ܡܢ ܛܠܝܘܬܝ ܘܥܕܡܐ ܠܗܫܐ. ܟܕ ܕܝܢ ܩܘܝܢ ܙܒܢܐ
ܩܠܝܠ ܐܝܟ ܬܠܬܐ ܝܪܚܝܢ. ܩܪܬܢ ܥܠܬܐ ܠܢ ܕܝܠܢ. ܕܢܗܦܘܟ ܠܣܘܪܝܐ. ܘܗܟܢܐ
ܩܒܠܢ ܒܘܪܟܬܗ ܕܩܕܝܫܐ. * ܥܡ[5] ܫܪܟܐ ܕܩܕܝܫܐ [1]ܐܚܪܢܐ ܩܕܝܫܐ[6] ܕܒܟܠܗ ܡܕܒܪܐ * A 50 v° b.
ܕܒܗ ܗܘܐ ܥܡܪ[1]. ܥܡ ܕܛܘܒܢܐ ܙܘܛܐ ܡܫܡܫܢܐ[7]. ܘܫܒܩܢ ܐܢܘܢ. ܘܗܦܟܢ. ܟܕ
ܡܫܬܘܕܝܢ ܠܗܘܢ. ܕܬܘܒ ܢܗܦܘܟ ܠܘܬܗܘܢ. ܘܗܟܢܐ ܦܪܫܢ. ܚܢܢ ܠܥܢܝܢܐ
ܣܪܝܩܐ. ܘܗܢܘܢ[8] ܠܦܘܠܚܢܗܘܢ ܪܘܚܢܐ. ܟܕ ܕܝܢ ܫܠܡ ܥܣܪܝܢ ܘܫܬ ܫܢܝܢ ܠܗ
ܠܡܚܝܐ ܠܗܕܐ. ܒܚܝܠܐ ܪܒܐ [1]ܐܝܟ ܕܐܡܪܝܢ. ܒܡܕܒܪܐ ܕܟܘܪܗܢܐ ܐܝܟ ܡܢ

1. B om. — 2. B sing. — 3. B ܘܕܡܥ. — 4. B ܕܡܛܠܫܐ ܒܒܝܫܬܐ. ܘܡܫܘܠܡܐ ܒܝܫܬܗ. — 5. B ins. ܘ ܗܘܝ ܡܢ ܒܪܝܫܐ. — 6. B ܩܕܝܫܐ ܐܚܪܢܐ. — 7. B om. — 8. A ܘܗܘܢ.

and I was seized with astonishment to think to what all that luxury had come. And, while he was exuberant with joy and was asking me, « What have you to say, father? what has brought you to the sinners? », I was looking at him in astonishment, saying to him, « What has happened to you that your body is thus burnt, our father? » But he after these things bent his looks downward and shed tears; and he said to me; « Would, our brother, that my outward body might be burnt, and not my soul that is stained with the evil deeds that I have done from my childhood and down to the present time. » After we had remained a short time, about three months, occasion called us on our side to return again to Syria; and so we received the blessing of the saint, together with all the rest of the saints in the whole of the desert in which he was living, together with that of the blessed Zwṭ' the deacon; and we left them, and returned, promising them that we would return again to them. And thus we parted, we to our vain occupation, and they to their spiritual employment. And, when twenty six years[1] had been completed

1. His ascetic life began at least 6 years before Mare's death (p. 194), and therefore probably between [illegible] [illegible]3, which brings his death to 548-550 and J.'s visit to 551-554. J. however was in Alexandria in 541 (ch. 25; see Introd. and Dyakonov, p. 63), and there is no evidence that he was there later; and [illegible] therefore take 26 as an error for '16', and place Th.'s death in 537-8.

ܘܗܘ ܕܢܬܝܬܪ ܐܓܘܢܐ[1] ܕܐܘܠܨܢܘܗܝ ܕܚܘܝ ܒܡܣܝܒܪܢܘܬܗ. ܢܦܠ ܐܝܟ ܬܡܢܝܐ
ܝܪ̈ܚܝܢ. ܘܗܝܕܝܢ ܐܫܠܡ ܐܓܘܢܗ ܛܘܒܢܐ. ܘܐܙܠ ܟܕ ܫܩܝܠ ܡܘܒܠܐ ܪܒܐ
ܘܡܝܩܪܐ ܕܙܟܘ̈ܬܗ. ܘܬܘܒ ܠܐ ܐܫܬܘܝܢ ܠܚܙܬܗ ܕܦܓܪܐ. *ܫܒܩ ܕܝܢ ܒܕܘܟܬܗ *B 172 v° a.
ܒܬܪܗ. ܠܛܘܒܢܐ ܙܘܬܐ ܡܫܡܫܢܐ. ܐܝܢܐ ܕܐܦ ܗܘ ܒܗ ܒܡܕܒܪܐ ܒܥܡ̈ܠܐ ܪ̈ܘܪܒܐ.
ܘܒܢܨܚ̈ܢܐ ܫܦܝܪ̈ܐ ܡܢ ܥܠܡܐ ܗܢܐ ܡܫܓܫܢܐ ܘܡܛܥܝܢܐ ܢܦܩ. ܒܫܢܬܐ ܬܠܝܬܝܬܐ ܕܒܬܪ
ܡܫܢܝܢܗ ܕܛܘܒܢܐ ܬܐܘܡܐ. ܘܗܟܢܐ ܡܢ ܕܦܪܫܢ ܡܢܗܘܢ ܘܥܕܡܐ ܠܡܫܢܝܢܗ ܕܟܠ
ܚܕ ܚܕ[1] ܡܢܗܘܢ: ܘܗܢܘܢ[2] ܘܚܢܢ ܒܣܒܪܐ ܐܝܬ ܗܘܐ ܝܘܡ ܡܢ ܝܘܡ: ܕܦܢܝܢ ܗܘܝܢ
ܠܘܬܗܘܢ. ܘܗܟܢܐ ܥܒܕܘ[3] ܠܢ ܚܛܗ̈ܝܢ. ܕܥܕܡܐ ܠܫܢܬܐ ܚܕܐ ܕܡܦܩܢܗܘܢ
ܕܬܪ̈ܝܗܘܢ[4]. ܠܐ *ܐܬܝܢ ܠܐܬܪܐ ܕܡܥܡܪܗܘܢ. ܚܢܢ ܕܝܢ ܡܢ ܒܬܪ ܕܢܚܬܢ ܠܣܘܪܝܐ[5]. *A 51 r° a.
ܬܘܒ ܠܡܕܝܢܬܐ ܡܠܟܬܐ ܣܠܩܢ. ܘܐܫܟܚܢ. ܘܐܦ[2] ܠܛܘܒܢܐ ܡܝܬܪܐ ܐܣܛܦܢܐ.
ܗܘ ܕܐܦ ܠܐ ܗܘܐ ܐܬܚܣܪ ܡܢ ܫܘܒܚܐ ܕܩܢܝܢ[6] ܒܥܡ̈ܠܐ ܪ̈ܘܪܒܐ ܕܕܘܒܪܐ ܘܕܢܟܦܘܬܐ.
ܘܗܘ ܕܐܦ ܐܝܬܘܗܝ ܗܘܐ ܠܡܐܢܐ ܪܒܐ ܕܢܝܚܐ. ܠܟܠܗܘܢ ܡܚܝ̈ܠܐ ܕܡܢ ܟܠ ܦܢ̈ܝܢ

1. B om. — 2. B om. ܘ — 3. B ܥܒܕܘ. — 4. B ܡܫܠܡ ܬܪ̈ܝܗܘܢ. — 5. B ܠܣܘܪܝܐ. — 6. B ܕ

by the holy Thomas in such great labours, in order that the conflict (ἀγών) against his distresses which he displayed by means of his endurance might be further increased, he fell for about eight months under the chastisement of an illness; and then the blessed man finished his conflict (ἀγών); and he departed carrying the great and honoured burden of his triumphs; and we were not again granted the privilege of seeing his face in the body. But he left in his place after him the blessed Zwt' the deacon; who also passed out of this disturbing and deceiving world in the same desert with great labours and noble triumphs in the third year after the passing of the blessed Thomas. And so, after we parted from them and down to the passing of each one of them, both they and we were day by day in hope that we should be coming back to them; and so our sins brought it about for us that we did not come to the place where they lived till a year after the death of both. But we, after we had gone down to Syria, went up again to the royal city; and we also found the blessed virtuous Stephen too[1]; who also did not fail to obtain the glory that is gained by great labours of asceticism and of abstinence; and who was moreover a great harbour (λιμήν) of rest for all the

1. J. probably here returns to the narrative on p. 210 and refers to his first visit to CP. in 535 (see Introd.).

ܡܬܦܢܝܢ ܗܘܘ ܠܘܬܗ. ܘܡܒܝܐܢܐ ܕܟܠܗܘܢ ܥܩܝܩܐ[1]. ܘܨܘܪܐ ܫܦܝܪܐ ܠܟܠܗܘܢ
ܒܢܝ̈ܢܫܐ[2]. ܐܝܟܢܐ ܕܐܦ ܗܢܘܢ ܡ̈ܠܟܐ ܕܚܠܝܢ ܗܘܘ ܡܢ ܡܝܩܪܘܬܐ ܕܕܘܒܪܘܗܝ.
ܘܒܟܠ ܡܕܡ ܦܘܩܕܢܗ ܡܫܡܠܝܢ ܗܘܘ. ܘܗܟܢܐ ܡܛܠ ܗܕܐ ܩܠܝܬܗ ܒܝܬ ܢܝܚܐ
ܕܐܟܣܢܝܐ ܠܡܗܘܐ ܗܘܬ. ܟܕ ܗܡܝܣܝܘܢ[3] ܒܝܘܡܐ ܠܦܬܘܪܗ ܦܣܝܩ ܗܘܐ:
ܣܛܪ ܡܢ ܐܢܠܘܡܛܐ ܕܥܒ̈ܕܘܗܝ: ܥܡ ܨܒܘ̈ܬܐ ܐܚܪ̈ܢܝܬܐ. ܗܕܐ ܗܘܬ ܠܐ ܣܦܩܐ
ܗܘܬ ܠܢܦܩܬܐ ܕܐܟܣܢܝܐ ܘܕܡܣܟܢܐ ܕܐܬܝܢ ܗܘܘ ܠܘܬܗ. ܘܠܐ ܒܠܚܘܕ[4]. ܐܠܐ
* ܘܠܗܘܢ ܠܣܘܢܩܠܝܛܝܩܘ. ܠܒܘܝܐܐ[5] ܪܒܐ ܘܣܡܘܟܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܝܕܝܥܐ ܕܝܢ *B 172 v° b.
ܝܬܝܪܐܝܬ ܐܝܬܘܗܝ ܗܘܐ ܒܟܠܗ ܡܕܝܢܬܐ. ܝܬܝܪܐܝܬ ܕܝܢ ܒܦܠܛܝܢ. ܘܟܕ ܢܦܩ
ܕܝܢܐ ܗܘ ܕܡܘܬܢܐ ܡܢ ܐܠܗܐ ܥܠ ܥܠܡܐ ܟܠܗ. ܐܦ ܗܘ ܟܕ ܦܘܩܕܢܐ ܒܗ
* ܐܬܕܒܪ. ܟܕ ܠܐ ܐܫܬܟܚ ܠܗ ܒܩܠܝܬܗ ܡܢܬܗ ܠܓܒܪܐ ܕܐܝܟ ܗܘ *A 51 r° b.
ܕܣܒܝܪ ܗܘܐ ܕܐܝܬ ܗܘܐ ܠܗ[6] ܝܬܝܪ ܡܢ ܚܡܫܐ[7] ܩܢܛܝܢܪܐ[8]. ܐܠܐ ܐܢ ܕܝܢܪܐ ܚܕ
ܘܦܠܓܗ. ܘܟܕ ܣܒܝܪܝܢ ܗܘܘ ܕܙܘܙܐ ܕܐܝܬ ܗܘܐ ܠܗ ܘܐܫܬܩܠܘ ܡܢ ܐܚܪ̈ܢܐ.

1. B ܘܡܒܝܐܢܐ ܕܟܠܗܘܢ. — 2. B ܐܢܫܐ ܕܟܠܗܘܢ. — 3. B ܗܡܝܣܝܢ. — 4. B ins. ܕܐܟܣܢܝܐ (sic). — 5. B ܠܒܘܝܐܐ.
6. A om. — 7. A ܚܡܫܐ B ܚܡܫܡܐܐ. — 8. B ܩܢܛܪܐ (sic).

afflicted who used to repair to him from all quarters, and a comforter of all the distressed, and a noble example to all men; so that even the king and queen themselves stood in awe of his venerable mode of life, and they executed his orders in everything; and thus his cell had in consequence become a house of rest for strangers. And, while half a *denarius* (ἡμίσεον) a day was allotted to his table, besides the cost (ἀναλώματα) of his bondservants in addition to other matters, so this was not large enough for the expenditure on the strangers and the needy who used to come to him; and not only so, but to the senators (συγκλητικοί) themselves he was a great comfort and support; and he was very well-known all over the city, but especially in the palace (παλάτιον). And, when the sentence of pestilence went forth upon the world from God[1], he also too was carried off in it by the command; and in his cell as the property of a man who might be supposed to have more than five hundred pounds' weight (κεντηνάριον) of gold[2] nothing whatever was found after his death except a *denarius* and a half. And, while men supposed that he had money and the coins had been taken by others, there was found a

1. [illegible] of 542. — 2. £ circ. 22.500 = Fr. 562.600.

ܐܦܝܩ ܠܗ ܦܬܩܐ[1] ܕܟܬܝܒ ܠܗ ܒܐܝܕܘܗܝ ܗܟܢܐ. ܕܕܠܡܐ ܐܢܫ ܢܚܫܕܢ ܠܟܠ
ܐܘ ܢܥܨܘܒ ܠܐܢܫ ܐܚܪܢ ܒܡܕܡ. ܗܠܝܢ ܟܬܒ ܐܢܐ ܒܐܝܕܝ. ܕܠܐܠܗܐ[2] ܠܡܬܠ ܐܢܐ
ܕܐܢܐ ܚܘܫܒܢܐ ܒܝܘܡܐ ܕܕܝܢܐ. ܕܠܐ ܒܪܘܚܩܐ ܘܠܐ ܒܩܘܪܒܐ ܩܢܝܐ ܐܝܬ ܠܝ ܒܥܠܡܐ[3]
ܐܠܐ ܐܢ ܗܢܐ ܕܝܢܪܐ ܘܦܠܓܗ. ܘܗܢܐ ܢܗܘܐ ܠܡܣܟܢܐ. ܘܗܟܢܐ ܐܬܕܡܪ ܠܟܠܢܫ ܐܝܟ.
ܕܡܢ ܒܬܪ[4] ܙܒܢܐ ܩܠܝܠ. ܗܠܝܢ ܒܬܕܡܘܪܬܐ ܡܬܡܠܠܝܢ ܗܘܘ ܡܢ ܟܠܢܫ܀

ܫܠܡܬ ܬܫܥܝܬܐ[1] ܕܐܚ̈ܐ ܩܕ̈ܝܫܐ ܬܐܘܡܐ ܘܐܣܛܦܢܘܣ
ܘܙܘܛܐ. ܣܘܢܩܠܘ̈ܐ ܘܢܘܛܪ̈ܐ ܕܩܕܝܫܐ ܡܪܐ ܡܝܛܪܦܘܠܝܛܐ
ܕܐܡܕ ܡܕܝܢܬܐ[5]܀

ܬܘܒ[6] ܬܫܥܝܬܐ ܕܐܪܒܥܣܪܐ[5]. ܕܛܘܒܢܐ ܐܒܝ[7]
ܡܣܪܩܐ ܘܢܙܝܪܐ܀

ܛܘܒܢܐ ܗܢܐ ܐܒܝ[7]. ܐܬܥܒܕ ܗܘܐ ܒܚܕ ܡܢ ܥܘܡܪܐ ܒܡܣܪܩܘܬܐ
ܘܒܚܘܣܪܢܐ * ܪܒܐ. ܘܒܥܡܠܐ[8] ܩܫܝܐ. ܟܕ ܗܘܐ ܪܕܘܦܝܐ ܗܘܐ ܕܡܛܠܬ[7] ܣܘܢܗܕܘܣ * A 51 v° a.

1. B ܦܬܩܐ. — 2. B ܕܠܐܠܗܐ ܕܡܛܝܒ. — 3. B ins. ܗܢܐ. — 4. B ܕܡܢ ܒܬܪ ܙܒܢܐ ܠܡܠܠܘ ܐܢܫ ܐܝܟ ܗܢܐ ܬܕܡܘܪܬܐ. — 5. B om. — 6. B ܬܘܒ. — 7. B with vowel points for ă and i. — 8. B ins. ܘܒܨܘܡܐ.

tablet (πιττάκιον) inscribed in his hand as follows : « Lest anyone suspect me or accuse anyone else in any matter, I write these things with my hand, that I am prepared to give account to God on the day of judgment that neither at a distance nor close at hand do I possess anything in the world except this *denarius* and a half; and let this go to the poor ». And thus everyone was seized with astonishment, insomuch that some time afterwards everyone used to speak of these things with wonder.

The history of the saints Thomas and Stephen and Zwṭ', the syncelli *and notaries* (νοτάριος) *of the holy Mare metropolitan of the city of Amida, is ended.*

XIV. — Next the fourteenth history, of the blessed Abbi the man of abnegation and Nazirite.

This blessed Abbi lived in a certain convent in great abnegation and abstinence, and severe labours. And, when the persecution on account of the synod of Chalcedon arose, the inmates of his convent were under the

ܘܠܥܘܢܝܐ[1]. ܡܢ ܩܛܝܪܐ ܕܪ̈ܕܘܦܐ. ܗܠܝܢ ܕܡܬܩܪܒܘ ܠܡܫܘܬܦܘܬܗܘܢ ܐܬܚܝܕܘ[2]. ܒܗ
*B 173 r° a. ܕܝܢ ܒܣܒܐ ܩܕܝܫܐ ܟܕ ܠܐ[3] ܐܫܟܚܘ ܕܢܟܟܘܢ * ܪܥܝܢܗ ܪܡܐ ܕܠܘܬ ܡܫܝܚܐ
ܐܦܩܕܘ[4] ܠܗ. ܕܐܢ ܠܟ ܠܐ ܡܬܛܦܝܣ ܐܢܬ: ܡܛܠܗܕܐ ܕܨܘܪܐ ܠܣܓܝܐܐ ܐܢܬ
ܠܬܚܘܝܬܐ. ܫܢܝ ܠܟ ܡܢ ܗܪܟܐ. ܠܐܝܟܐ ܕܨܒܐ ܐܢܬ. ܗܝܕܝܢ ܣܒܐ ܟܕ ܒܟܐ ܥܠ
ܙܒܢܐ[5] ܕܛܥܝܘܬܐ ܕܐܚܕ ܠܒܢܝ̈ ܐܢܫܐ. ܢܦܩ ܘܐܬܐ ܠܟܢܘܫܝܐ ܕܝܠܢ ܕܐܡܝܕܝܐ. ܐܝܢܐ
ܕܒܬܚܘܡܐ ܕܛܝܫܦ ܫܪܐ ܗܘܐ. ܒܩܪܝܬܐ[6] ܕܡܬܩܪܝܐ ܚܙܝܢ ܗܘܐ. ܘܐܝܬܘܗܝ ܗܘܐ ܒܡܢܝܢܐ
ܫܒܥܡܐܐ ܘܚܡܫܝܢ ܓܒܪ̈ܝܢ. ܘܡܛܠ ܕܝܕܥ ܗܘܐ ܗܘ[7] ܗܢܐ ܛܘܒܢܐ ܠܥܘܡܪܐ[8]
ܕܗܘܐ ܗܘܝܬ ܒܗ ܒܗܘ ܙܒܢܐ. ܐܬܐ ܬܪܝܨܐܝܬ ܠܘܬܢ. ܘܗܟܢܐ ܒܗ ܒܥܘܡܪܐ ܐܬܢܩܦ
ܢܦܫܗ[9]. ܟܕ ܐܝܬ ܗܘܐ ܠܗ ܟܘܬܝܢܐ ܚܕܐ ܘܡܥܦܪܬܐ ܚܕܐ ܕܦܠܚܝܬܐ ܡܢ ܨܪ̈ܘܦܐ.
ܡܩܛܪ̈ܐ ܠܚܕܐ ܘܐܘܢܓܠܝܘܢ. ܟܕ ܗܘ ܙܥܘܪ ܐܚܪܝܢ ܕܢܩܪܐ ܠܐ ܡܬܛܦܝܣ ܗܘܐ.
ܐܠܐ ܐܢ ܒܗܘ ܐܘܢܓܠܝܘܢ. ܓܘܢܝܐ ܕܝܢ ܚܕܐ ܒܝܬ ܐܚ̈ܐ. ܓܒܐ ܕܝܠܗ ܗܢܘܢ

1. B ܠܥܘܢܝܐ ܕܡܫܘܬܦܘܬܗܘܢ ܐܬܚܝܕܘ ܡܛܠ. — 2. B ܐܬܚܝܕܘ. — 3. B bis. — 4. A corr. from ܐܦܩܕܘ. — 5. B ܙܒܢܐ. — 6. B ins. ܗ̇ܝ. — 7. B om. — 8. B ܠܥܘܡܪܐ ܗܘ. — 9. B ܢܦܫܗ ܒܥܘܡܪܐ ܐܬܚܝܕ.

compulsion of the persecutors united to their communion; but in the case of the holy old man, as they were unable to bring down his high purpose that was set on Christ, they gave him a charge, saying, « If you will not yield, since you have been made an example to many, withdraw yourself hence whither you please ». Then the old man, weeping for the time of error that had got possession of men, set forth and came to the community of us the men of Amida, which was living in the district of Ṭyšf', in a village called Ḥzyn'[1]; which was in number seven hundred and fifty men. And, because this blessed man was acquainted with the convent in which I was at that time[2], he came direct to us; and thus he attached himself to the same monastery, having one tunic and one cape made of pieces of rag fastened together, and a small text of the gospel (εὐαγγέλιον); and he would not consent to read in any other book except that gospel (εὐαγγέλιον). And he chose for himself a certain corner (γωνία) among the brotherhood, where not much light pene-

1. See ch. 18 and 35. — 2. The monastery of John Urtaya (ch. 58). The date must be 522-526 (see Introd

ܒܬܪ[1] ܢܘܗܪܐ. ܘܡܫܘܠܡܐ[2] ܕܬܫܡܫܬܐ ܟܕ ܐܣܬܪܝܬ ܐܚܘܬܐ ܠܡܬܢܝܢܘ ܐܦ[3] ܠܬܫܡܫܬܐ
* ܒܩܠܝܬܐ ܣܓܝܐܬܐ ܡܬܦܠܓܐ ܗܘܬ. ܗܘ[2] ܒܟܢܘܫܬܐ ܠܬܫܡܫܬܐ ܪܒܬܐ ܕܩܘܢܘܢ[4]. ܝܬܒ *A 51 v° b.
ܗܘܐ ܘܡܟܣܐ[5] ܪܫܗ ܘܟܬܒܗ[6] ܥܠ ܒܘܪܟܘܗܝ. ܟܕ ܡܟܣܝ * ܐܦ[7] ܗܘ ܟܬܒܐ. *B 173 b.
ܘܐܠܐ ܐܢ ܒܠܚܘܕ ܐܬܪܐ ܙܥܘܪܐ ܠܡܥܠܢܘܬܐ ܕܢܘܗܪܐ ܗܟܢ ܡܕܡ ܡܢܗ[8] ܠܐ ܓܠܐ
ܗܘܐ. ܘܡܟܝܠ[9] ܦܬܚ ܗܘܐ ܠܗ ܠܟܬܒܐ[10] ܘܚܐܪ ܗܘܐ ܒܗ. ܘܡܚܕܐ ܪܕܝܢ ܗܘܘ
ܕܡܥܘܗܝ ܕܢܦܠܝܢ[11] ܥܠ ܚܕܝܗ. ܘܗܟܢܐ ܝܬܒ ܗܘܐ ܡܢ ܨܦܪܐ ܕܡܛܐ ܠܫܬ
ܫܥܝܢ. ܟܕ ܡܟܣܝ[12] ܘܒܟܐ. ܟܕ ܠܐ ܗܦܟ ܕܦܐ. ܐܠܐ[13] ܐܝܟ ܕܒܣܓܝܐܬܐ ܦܬܝܚ ܗܘܐ.[14]
ܐܘ ܗܘܝܘ ܠܛܘܒܐ. ܐܘ ܗܘ ܡܬܠܐ ܕܒܬܘܠܬܐ. ܐܘ ܗܘ ܕܟܟܪܐ[15]. ܐܘ ܗܘ ܕܡܫܬܘܬܐ.
ܐܘ ܕܥܬܝܪܐ[16]. ܐܘ ܟܠ ܐܬܪܐ ܕܐܝܟܐ[1] ܡܠܬܐ ܕܠܘܚܡܐ ܘܕܝܢܐ. ܘܡܟܝܠ[17] ܐܦ ܠܐ
ܐܢ ܡܡܠܠ ܗܘܐ ܐܢܫ ܥܡܗ ܡܪܝܡ ܗܘܐ ܥܝܢܘܗܝ ܘܚܐܪ ܒܒܢܝܢܫܐ[18] ܠܒܪ ܡܢ
ܗܘ ܟܬܒܐ. ܠܐ ܕܝܢ ܚܙܝܢ ܗܘܘ ܒܢܝ ܐܢܫܐ ܦܪܨܘܦܗ ܥܕܡܐ ܕܢܩܫ ܗܘܐ[19] ܢܩܘܫܐ.
ܐܠܐ. ܐܦ ܠܐ ܗܝܕܝܢ. ܐܦ ܒܫܘܠܡܐ ܓܝܪ. ܠܘܬ[17] ܒܗ ܒܓܘܢܝܐ[20] ܡܢ ܡܕܡ

1. B ins. ܗܘ. — 2. B ins. ܕܝܢ. — 3. B ܘ. — 4. B ܘܩܢܘܢ. — 5. B ܡܢ ܡܟܣܐ. — 6. B ܘܣܝܡ ܠܗ ܒܒܘܪܟܘܗܝ — 7. B ܐܦ. — 8. B ܡܕܡ ܡܢܗ ܗܘ. — 9. B ܐܠܐ. — 10. B ins. ܗܘ. — 11. B ܘܢܦܠܝܢ. — 12. B ins. ܗܘܐ. — 13. B ܘܐܠܐ. — 14. B ins. ܐܠܐ. — 15. B ܕܟܟܪܐ ܕܟܟܪܐ. — 16. B ܥܬܝܪܐ ܘ ܗܘ. — 17. B om. — 18. B ܒܗ ܗܘܐ. — 19. A om. — 20. B ins. ܗܘܐ ܡܠܐ ܗܘ.

trated; and at the end of the service, when the brotherhood was scattered over a large number of chambers for the purpose of reading as well as for the purpose of repeating the service, he would sit in the great common (κοινόν) chapel and cover his head with his book on his knees, while even the book also was covered, and except a small surface only for the purpose of admitting light no part whatever of it was exposed. And thereupon he would open the book and gaze at it, and at once his tears would burst forth, falling down upon his breast; and thus he would sit from morning till the sixth hour[1], with his face covered, and weeping; and he would not turn over a leaf, but generally had the book open at the beatitudes, or the parable of the virgins, or that of the talents, or that of the banquet, or that of the rich man, or any place where the subject was that of threats and judgment; and thenceforth not even if a man was actually speaking to him would he raise his eyes and look upon men outside that book; but men did not see his face (πρόσωπον) until the bellman sounded the bell[2], nay not even then also; for

1. Perhaps 6 P.M.; see p. 204, n. 1, and cf. *H. E.*, VI, 9, where it is said that after the 6th hour fighting-time is past. Probably however he is referring to the services and means 'from matins till sext'. — 2. Probably for sext.

ܪܫܗ ܘܡܟܣܝ ܡܟܢܟ. ⌐ܗܟܢܐ ܩܐܡ ܗܘܐ[1]. ܟܕ ܒܟܠ ܦܬܓܡܐ ܕܢܦܩ ܗܘܐ ܡܢ
ܦܘܡܗ.. * ܫܘܒܚܐ ܒܬܗܪܐ ܡܦܩ ܗܘܐ. ܘܫܬܩ ܗܘܐ ܝܘܡܐ ܟܠܗ.. ܟܕ[2] ܠܐ *A 52 r° a.
ܡܡܠܠ ܗܘܐ ܥܡ ܒܢܝ ܐܢܫܐ.. ܘܐܦ ܠܐ ܐܠ ⌐ܡܡܠܠ ܗܘܐ ܐܢ ܥܡܗ ܐܢܫ.[3] ܐܠ
ܐܢ ܒܥܠܬܐ ܐܚܪܐ ܕܐܝܟ ܠܡܨܐ ܗܘܐ ܕܢܡܠܠ.. ܟܕ ܒܟܐ ܡܡܠܠ ܗܘܐ. * ܟܕ ܐܦ *B 173 v° a.
ܚܕ ܡܢ ܣܒܐ ܢܩܪܘܒ ܗܘܐ ܠܘܬܗ ܘܐܡܪ ܗܘܐ[4] ܠܗ: ܕܡܛܠ ܡܢܐ ܐܒܘܢ[1]
ܐܒܝܠ ܐܢܬ ܣܓܝ: ܘܠܐ ܡܡܠܠ ܐܢܬ. ܘܡܬܦܨܚ ܐܢܬ ܩܠܝܠ ܡܠܠܐ.. ⌐ܗܘ
ܗܟܢܐ ܦܢܐ ܗܘܐ. ܕܡܢܐ ܒܥܐ ܐܢܬ ܠܡܝܬܐ ܕܡܝܬ[5] ܒܚܛܗܘܗܝ. ܘܩܒܝܪ
ܒܦܓܪܗ ⌐ܕܢܡܠܠ. ܐܢܐ ܓܝܪ[6] ܗܘ ܕܚܙܐ ܐܢܬ ܠܝ.. ܩܒܪܐ ܐܝܬܘܗܝ ܠܝ ܦܓܪܝ.
ܕܐܝܟ ܫܠܕܐ ܣܪܝܚܬܐ ܒܩܒܪܐ.. ܗܟܢܐ ܢܦܫܝ[7] ܓܘܗ ܒܚܛܝܬܐ ܣܪܝܚܐ. ܘܡܟܝܠ
ܥܠ ܡܝܬܐ ܐܒܠܐ ܗܘ ܒܠܚܘܕ ⌐ܘܒܟܝܬܐ. ܐܦ ܕܝܢ ܗܠܝܢ ܗܘܐ ܐܡܪ.. ܒܬܢܚܬܐ[8]
ܣܓܝܐܬܐ ܐܡܪ ܗܘܐ ܠܗܝܢ. ܘܐܦ[9] ܬܘܪܣܝܗ ܕܥܠ ܦܬܘܪܐ.. ܗܟܢܐ[1] ܟܕ ܠܐ ܢܚܬܐ

1. B om. — 2. B ܘ ܫܬܝܩ܀. — 3. B ܘ: ܥܡܗ ܗܘܐ ܡܡܠܠ ܐܢܫ܀. — 4. B ܘܐܡܪ ܠܗ ܚܕ ܣܒܐ ܘܕܝܢ ܐܒܘܢ. — 5. B ܡܢ ܩܒܪܗ (sic) ܕܡܢܫܝܐ ܡܥܒܕܐ. ܘܡܡܠܠܘ ܐܘ ܐܒܝܠܐ ܕܝܢ ܗܘܐ. ܗ.ܘ.ܗ ܕܝܢ ܠܗ ܐܡܪܬ. — 6. B ܕܝܢ ܐܢܐ. ܗܟܢܐ. — 7. B ins. ܕܢܦܫܝ. — 8. B ܒܬܢܚܬܐ ܣܓܝܐܬܐ ܥܡ ܗܠܝܢ (sic) ܘܗܘܝܢ. ܘܟܐܒܐ ܡܟܐܒܐ. — 9. B ܘ.

even during service too he would again stand in this way in the same corner (γωνία) with his head bowed and covered, and after every sentence that came out of his mouth he would utter an expression of praise with ecstasy. And he used to keep silence the whole day, not speaking to men at all, no not even if anyone spoke to him. But, if any kind of occasion called him to speak, he would weep while speaking; and, even if one of the seniors came up to him and said to him, « Wherefore, our father, are you exceedingly mournful, and do not speak and enjoy yourself a little? », he on his side would thus answer : « Why do you desire a dead man who is dead in his sins and buried in his body to speak? For me whom you see my body is a grave; for, like a rotting corpse in a grave, thus my soul is rotting within it in sin; and henceforth over the dead man there is mourning only and weeping ». And even these words he would say with many sobs. And in the same way his food also which he took at table did not go down

ܒܗ ܕܡ̈ܥܐ[1] ܠܟܪܣܗ ܠܐ ܢܣܒ ܗܘܐ. ܘܒܠܠܝܐ ܬܘܒ ܗܕܐ ܗܝ ܗܕܐ[2]. ܘܗܟܢܐ ܛܘܒܢܐ
ܗܢܐ ܚܫܫ ܗܘܐ ܒܫܪܪܐ ܘܠܐ ܒܘܝܐܐ. ܐܝܟ ܐܢܬܬܐ ܕܚܓܝܪܐ ܣܩܐ ܥܠ ܒܥܠܐ
ܕܛܠܝܘܬܗ ܒܫܘܪ̈ܝܐ ܕܝܘܡ̈ܝ ܐܒܠܗ. ⌜ܟܕ ܕܝܢ[3] ܡܛܐ ܗܘܐ ܙܒܢܐ ܕܢܣܒ * ܡ̈ܐܢܐ.
ܡܬܟܫܦܝܢ ܗܘܘ ܠܗ ܟܠܗܘܢ ܛܘܒܢ̈ܐ ܕܢܫܚܠܦ ܗܝ ܟܘܬܝܢܗ ⌜ܘܠܐ ܡܬܛܦܝܣ[4]
ܗܘܐ. ܐܠܐ ܟܕ[5] ܡܬܩܛܝܪ ܗܘܐ ܡܢ ܣܘܓܐܐ ܕܩܠܡܐ. ܠܬܪ̈ܝܢ ܝܘܡ̈ܝܢ ܐܘ ܠܬܠܬܐ
ܝܘܡ̈ܝܢ. ܟܕ ⌜ܕܡܪܬܚ ܗܘܐ ܠܗ ܒܡ̈ܝܐ ܫܚܝܢܐ ܘܝܒܫܐ[6]. ܡܩܒܠ ܗܘܐ ܕܢܠܒܫ
ܐܚܪܢܐ. ܘܬܘܒ ܡܢ ܩܘܪܫܐ ܟܕ ܡܬܩܛܝܪ ܗܘܐ. ܒܡܥܛܦܬܐ ܡܫܐܠܬܐ ܕܛܝܒܘܬܐ ܠܗ
ܦܟܪ̈ܐ ܗܘܐ. ⌜ܘܡܗܦܟ ܗܘܐ ܠܡܪܗ ܒܒܘܣܝܐ[7] ܡܥܛܐ ܗܘܐ ܠܗ. ܘܗܟܢܐ ܒܗܢܐ ܕܘܒܪܐ ܕܐܒܝܠܘܬܐ
ܪܒܬܐ * ܡܫܡܠܐ ܗܘܐ ܚܝܘܗܝ. ܘܡܛܠ ܕܚܙܐ ܗܘܐ ܒܝ ܕܢܦܫܝ ܪܚܡܐ ܗܘܬ ܘܢܩܦܐ
ܠܟܠ[8] ܕܚܙܐ ܗܘܝܬ ܒܗ ܡܕܡ ܕܐܝܟ ܗܢܐ: ܘܐܢܐ ܥܕܟܝܠ ܠܐ ܟܒܫܬܗ ܗܘܝܬ
ܠܚܘܦܐ ܒܪܝܪܐ ܕܛܠܝܘܬܐ. ܗܘܐ ܚܕ ܚܕ ܙܒܢ ܦܪܫ ܗܘܐ ܠܝ ܠܚܘܕܝ. ܘܦܬܚ
ܗܘܐ ܠܗ ܠܗܘ ܟܬܒܐ. ܘܒܕܡ̈ܥܐ ܡܙܗܪ ܗܘܐ ܠܝ ܡܢܗ ܟܕ ܐܡܪ. ܬܐ ܫܡܥ ܒܪܝ
ܕܟܡܐ ܛܘ̈ܒܐ ܟܣ̈ܝܐ ܘܫܘ̈ܘܕܝܐ ܡܛܝܒܝܢ. ܠܕܟ̈ܝܐ[9] ܘܠܒܬܘ̈ܠܐ ܘܠܕܟ̈ܝ ܠܒܐ.

1. B ins. ܘܒܐܬܪܗܝܢ. — 2. B ins. ܗܘܐ ܥܒܕ. — 3. B ܘܟܕ. — 4. B ܘܠܐ ܡܬܛܦܝܣ ܗܘܐ. — 5. A ܘܟܕ. — 6. B ܘܡܬܩܛܝܪ ܗܘܐ ܒܫܚܝܢܐ (sic) ܗܘܐ ܕܡܪܬܚ ܠܗ ܘܝܒܫܐ ܗܘܐ. — 7. B ܘܟܕ ܡܬܦܢܐ ܠܡܪܗ. — 8. B ܠܟܠ. — 9. B ܠܕܟܝܘܬܐ.

into his belly unless mixed with tears; and at night again the same. And so this blessed man used in truth to sorrow disconsolately, like a woman girt in sackcloth for the husband of her tender age in the first days of her mourning. When the time came round when he received clothes, all the blessed men would entreat him to change that old garment of his, and he would not agree; but, when he was forced by the quantity of vermin, for two or three days, while he was seething it in hot water and it was drying, he would consent to put on another; and again, when he was forced by the cold, he would for a few days cover himself with a cloak supplied out of kindness, and would return it to its owner with an apology. And thus he spent his life in this practice of great mourning. And, because he used to see in my case that my soul loved and clave to anyone in whom I saw anything of this kind, and I for my part had not yet subdued the wild impulse of youth, then he would each time take me apart, and open that book, and with tears warn me out of it, saying, « Come, hear, my son, how many secret blessings and promises are guaranteed to the pure and the virgins and the pure in heart, and to boys like you who draw near to the

ܘܠܡܫܝܚܐ[1] ܕܐܟܘܬܟ ܘܕܡܬܦܪܫܝܢ ܠܟܠ ܡܕܡ. ܘܐܙܕܗܪ ܒܕܟܝܘܬܟ. ܘܛܪ ܠܒܬܘܠܘܬܐ[2]
*A 52 v° a. ܗܝ ܕܝܬܝܪ ܡܢ ܟܠܡܕܡ. ܐܘܪܒܬ ܘܫܒܚܬ ܠܩܢܝܢܝܗ. ܘܚܙܝ ܬܘܒ ܕܐܝܟܢܐ
ܠܡܘܟܐ ܘܦܣܩ ܕܝܢܐ[3] ܕܒܟܝܐ ܘܚܘܪܩ ܫܢܐ. ܘܬܘܠܥܬܐ ܠܐ ܡܝܘܬܬܐ ܘܢܘܪܐ ܠܐ
ܕܡܕܡܟܐ ܘܚܫܘܟܐ[4]. ܡܬܐܠܡܝܢ ܠܒܝܫܐ ܘܠܡܪܝܚܐ ܘܠܥܒܕܝ ܚܛܝܬܐ. ܘܕܚܠ.
ܘܐܙܕܗܪ ܒܢܦܫܟ. ܘܗܠܝܢ ܬܘܒ[5] ܒܡܕܒܐ ܕܕܡܥܐ ܡܡܠܠ ܗܘܐ ܠܝ[6]. ܚܕ
ܕܝܢ ܡܢ ܝܘܡܝܢ ܐܡܪܚܬ. ܘܐܡܪܬ ܠܗ. ܕܡܛܠ ܡܢܐ ܡܪܝ ܐܢܬ ܠܝ ܕܐܥܒܕ[7]
ܟܐܢܘܬܐ ܘܙܕܝܩܘܬܐ. ܐܢ ܓܝܪ ܐܙܠ ܐܢܐ ܕܐܥܒܕ ܡܕܡ. ܗܐ ܐܢܬܘܢ ܣܒܐ ܓܚܟܝܢ
ܐܢܬܘܢ ܒܢ. ܘܐܡܪܝܢ ܐܢܬܘܢ. ܕܐܢ ܚܙܝܬ ܛܠܝܐ ܕܣܠܩ ܠܫܡܝܐ.
ܐܚܘܕ ܒܪܓܠܗ[8]. ܘܡܢܐ ܡܟܝܠ ܐܡܨܝܢܢ ܕܢܥܒܕ. ܐܡܪ ܠܝ ܕܝܢ ܗܘ[9] ܩܕܝܫܐ
*B 174 r° a. ܟܕ ܚܙܐ ܒܝ ܘܡܢܝܕ ܪܫܗ[10]. ܕܥ ܠܟ ܒܪܝ ܕܐܪܝܐ[11] ܒܪܝ. ܕܐܪܝܐ ܕܒܫܢܬܗ ܕܬܪܬܝܢ
ܠܐ ܛܪܦ ܠܐ ܗܘܐ ܠܡܛܪܦܘ[12] ܠܗܘ ܒܬܪܟܢ. ܘܗܕܐ ܬܘܒ ܕܥ. ܕܛܠܝܘܬܐ ܐܝܟ ܫܥܘܬܐ[13]
ܪܟܝܟܬܐ ܕܡܩܒܠܐ ܛܒܥܐ ܕܗܘ ܡܕܡ ܕܢܦܠ ܒܗ ܡܢ ܥܙܩܬܐ[14] ܥܠܘܗܝ. ܗܟܢܐ ܐܦ

1. B ܘܠܡܪܢܐ. — 2. A ܒܬܘܠܘܬܐ, corr. later. — 3. B ins. ܕܝܢܐ, but ܐ in estrangelo and erased. — 4. B ins. ܕܒܥܕܢܐ. — 5. B ܡܢ ܕܗܘ ܡܬܐܠܡܝܢ ܘܗܠܝܢ ܬܘܒ ܚܘܪ. — 6. B ܗܘܐ ܡܡܠܠ ܠܝ. — 7. B ܘܐܥܒܕ. — 8. B ܒܪܓܠܘܗܝ. — 9. B ܕܝܢ ܗܘ. — 10. B ܠܗ ܒܪܫܗ. — 11. B ins. ܐܘ. — 12. B om. — 13. B ܫܥܘܬܐ. — 14. B ܕܢܦܠ ܡܢ ܥܙܩܬܐ.

Lord[1]; and guard your purity, and keep virginity, which beyond all things has magnified and glorified its possessors; and see moreover what a threat and sentence of weeping and gnashing of teeth, and an immortal worm and unsleeping fire and darkness are threatened against the wicked and the presumptuous and the doers of sin; and fear, and be wary ». And these words again he would speak to me with a flood of tears. But one day I presumed to say to him : « Why, sir, do you tell me to perform acts of righteousness? If I go to do anything, lo! you seniors laugh at us, and say : 'If you see a boy going up to heaven, catch hold of his foot'. And what therefore can we do? » But the saint, looking at me and shaking his head, said to me : « Know, my son, that a lion who does not tear the prey in his second year will not afterwards quickly tear it. And know this further, that childhood, like tender wax which receives the impress of that which falls from the ring upon it, so itself also from the beginning receives the impress

John would probably be from 14 to 18 at the time of A.'s arrival; see Introd.

ܐܝܟ ܡܢ ܡܚܙܝܬܐ ܦܫܝܛܬܐ ܠܗܒܠܐ ܘܨܘܪܬܐ ܕܗܘ ܡܕܡ ܕܡܬܛܒܥ ܒܗ. ܐܢ ܕܛܒܬܐ
ܐܘ ܕܒܝܫܬܐ. ܘܒܬܪ ܗܠܝܢ ܐܡܪܬ ܠܗ. ܕܡܢܐ ܐܒܝ ܦܩܕ ܐܢܬ ܠܝ ܕܐܥܒܕ.
ܘܡܢܐ ܡܘܬܪ ܠܝ. ܐܡܪ ܠܝ ܣܒܐ. * ܕܗܐ ܒܪܝ ܡܫܝܚܐ ܡܪܟ. ܗܪܟܐ ܐܡܪ ܠܟ. *A 52 v° b.
ܘܡܚܘܐ ܠܟ ܕܐܝܢܐ ܐܝܬܘܗܝ ܦܘܩܕܢܐ ܪܒܐ ܘܩܕܡܝܐ. ܕܬܪܚܡ ܠܡܪܝܐ ܐܠܗܟ. ܡܢ
ܟܠܗ ܠܒܟ. ܘܡܢ ܟܠܗ ܚܝܠܟ. ܘܡܢ ܟܠܗ ܪܥܝܢܟ. ܘܕܬܪܝܢ ܕܕܡܐ ܠܗ. ܕܬܪܚܡ
ܠܩܪܝܒܟ. ܐܝܟ ܢܦܫܟ. ܗܐ ܬܘܒ ܒܗܘ ܒܩܢܘܡܗ ܚܘܝ ܠܟ[1] ܡܟܝܟܘܬܐ. ܘܦܩܕܟ.
ܕܡܢ ܕܡܚܐ ܠܟ ܥܠ ܦܟܟ. ܐܩܪܒ ܠܗ ܐܦ ܐܚܪܬܐ. ܥܡ ܫܪܟܐ ܕܦܘܩܕܢܐ.[2] ܗܠܝܢ
ܐܘ ܒܪܝ ܕܐܠܗܐ[3]. ܕܗܘ ܐܠܗܐ ܒܪܘܝܟ[4] ܐܠܦܟ. ܛܪ ܘܚܝܐ ܐܢܬ. ܘܗܟܢܐ ܒܡܠܐ ܣܓܝܐܬܐ
ܒܟܠܝܘܡ[5] ܡܙܗܪ ܗܘܐ ܠܝ. ܘܐܢܐ ܟܕ ܕܐܡܪ ܡܙܡܘܪܐ[6]: ܕܢܓܕ ܗܘܐ[7] ܕܐܬܠ
ܒܒܝܫܬܐ ܐܬܚܫܚ ܒܗ. ܗܪܟܐ ܒܦܘܚܠܦܐ ܠܘܬܝ ܗܘܝܬ ܢܓܕ ܠܗ. ܘܐܝܟ[8] ܚܪܫܐ
ܠܐ ܫܡܥ ܗܘܝܬ[9]. ܗܘ ܕܝܢ ܛܘܒܢܐ[10] ܫܠܡ ܒܫܘܠܚܢܐ ܗܢܐ ܡܢ ܕܐܬܐ ܠܘܬܢ ܫܢܝܐ
ܬܫܥ. ܘܗܟܢܐ ܒܫܘܠܚܢܐ[11] * ܕܢܩܒܠ ܠܡܪܗ ܘܢܫܟܚ ܒܗ[12]. ܐܝܟܢܐ ܕܐܫܬܠܡܬ *B 174 r° b.

1. B ܒܩܢܘܡܗ ܚܘܝ ܠܟ ܡܟܝܟܘܬܐ ܟܠܗ. — 2. A om. stop. — 3. B ܗܠܝܢ ܘܫܪܟܐ ܕܦܘܩܕܢܐ ܟܠܗܘܢ. — 4. B ܒܪܘܝܟ ܘܡܪܟ. — 5. B ܟܠ. — 6. B ܕܡܙܡܘܪܐ ܐܡܪܬ. — 7. B ins. ܕܐܡܪ. — 8. B ܐܝܟ. — 9. B ins. ܘܡܨܝܬ. — 10. B ins. ܗܘ. — 11. B ins. ܙܕܩܐ. — 12. B ܒܗ.

and the picture of that which is impressed upon it, be it of good things or of evil ». And after these words I said to him : « What, my father, do you command me to do? What will be for my good? » The old man says to me : « Lo!, my son, Jesus your Lord tells you here and shows you what is the great and first commandment : 'Thou shalt love the Lord thy God with all thine heart, and with all thy strength, and with all thy mind'; and the second which is like it, 'Thou shalt love thy neighbour as thyself'[1]. He has again in his own person shown you humility, and commanded you : 'Whoever shall smite thee on thy cheek, turn to him the other also'[2], together with the other commandments. These things, O my son, which God himself your Creator taught you, keep and you shall live[3] ». And thus he would warn me with many words every day; and I, when I should have used the saying of the psalmist against evil, here on the contrary drew it to me, and 'as a deaf man heard not'[4]. The blessed man from the time when he came to us completed nine years in this employment; and so he will receive his Lord

1. Matth., XXII, 37-39. — 2. Id., V, 39. — 3. Id., XIX, 17. — 4. Ps. XXXVIII, 14.

ܗܘ ܕܒܟܝܬܐ. ܕܐܝܠܝܢ ܕܙܪܥܝܢ[1] ܒܕܡܥܐ ܒܚܕܘܬܐ ܢܚܨܕܘܢ. ܐܝܟܢܐ ܕܡܢ ܕܝܕܥܬܗ ܐܢܐ ܠܗܢܐ ܣܒܐ ܡܣܟܢܐ. ܥܕܡܐ ܠܡܫܢܝܗ. ܠܐ ܗܘܐ[2] ܕܠܐ ܙܪܥ ܒܗ ܕܡܥܐ ܕܚܫܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܐܒܝ ܡܣܟܢܐ[3]܀

* A 53 r° a. ܬܘܒ[4] ܬܫܥܝܬܐ ܕܚܡܫܬܥܣܪܐ[3] ܕܐܚܐ ܬܪܝܢ ܕܡܢ ܗܝ ܕܝܠܗ[3] ܕܟܢܘܫܝܐ[5]. ܒܗ ܒܙܒܢܐ ܕܪܕܘܦܝܐ܀ *

ܙܗܝܪܘܬܐ ܗܟܝܠ ܣܓܝܐܬܐ ܐܚܝ ܡܬܒܥܝܐ ܠܢ܆ ܕܐܝܟܢܐ ܡܢ ܢܟܝܠܘܬܗ ܕܒܝܫܐ ܢܬܦܠܛ. ܘܬܘܒ ܕܢܕܚܠ ܡܢ ܡܠܐ ܐܠܗܝܬܐ. ܡܝܬܪܐܝܬ ܕܝܢ. ܗܠܝܢ ܕܡܫܬܡܗܝܢ ܒܕܘܒܪܐ ܐܘ ܒܝܕܥܬܐ. ܟܕ ܡܙܗܪܐ ܠܢ. ܘܐܡܪܐ. ܕܗܘ ܕܩܐܡ ܢܙܕܗܪ ܕܠܐ ܢܦܠ. ܡܛܠ ܗܟܝܠ ܙܘܗܪܐ ܕܗܠܝܢ ܕܪܗܛܝܢ ܒܐܘܪܚܐ ܗܝ ܕܡܝܬܪܘܬܐ. ܐܬܚܫܒܬ ܕܐܦ ܠܣܘܥܪܢܐ ܐܦ ܫܦܝܪ ܐܝܟ ܕܠܐ ܒܪܝܪ ܡܢ ܕܠܡܬܟܬܒܘ

1. B marg. ܒܟܝ. — 2. B ins. ܠܗ. — 3. B om. — 4. B ܕܝܠܗ. — 5. B ins. ܕܝܪܐ.

with a load of joy, in order that the text may be fulfilled, « They who sow in tears shall reap in joy » [1]; so that from the time when I myself came to know this old man of abnegation down to his passing away not one moment passed in which he was not sowing the tears of sorrow.

The history of Abbi the man of abnegation is ended.

XV. — Next the fifteenth history, of two brothers from the self-same community, at the same time of persecution.

Great caution therefore is required of us, my brethren, to provide that we may escape from the craftiness of the evil one, and again, that we may fear the divine words (especially men who are highly reputed for modes of life or for knowledge), when they caution us and say : « Let him that standeth take heed lest he fall » [2]. For the sake then of cautioning those who are running on the road of virtue, I have determined to commit to record an act also that is well worthy to be an object of great commiseration which the

1. Ps. cxxvi, 5. — 2. I Cor., x. 12.

ܒܟܠܗܘܢ ܢܘܟܪܝܬܐ܂ ܕܫܐܕܐ ܥܒܕܘ ܠܬܪܝܢ ܐܚܝܢ܂ ܗܠܝܢ ܕܐܝܟ ܕܒܫܪܪܐ ܪܗܛܝܢ
ܗܘܘ ܒܟܠܗ ܚܝܠܗܘܢ ܒܡܝܬܪܘܬܐ. ܘܗܟܢܐ ܡܨܚܟܘ ܒܗܘܢ ܫܐܕܐ܂ ܐܝܟܢܐ ܕܠܐ
ܒܩܕܡܝܐ ܘܠܐ ܒܐܚܪܝܐ ܡܕܡ ܕܕܐܟܘܬ ܗܟܢܐ ܐܫܬܡܥ. ܗܢܘܢ ܗܟܝܠ ܗܠܝܢ ܛܘܒܢܐ.
ܗܢܘ ܕܝܢ ܗܘ ܚܕ ܝܬܝܪܐܝܬ ܐܝܢܐ ܕܡܬܩܪܐ ܝܥܩܘܒ ܗܘܐ܂ ܗܢܐ ܒܕܘܒܪܐ ܬܡܝܗܐ
ܒܩܘܡܐ ܘܫܗܪܐ[1] ܘܢܟܦܘܬܐ ܘܫܠܝܐ ܣܓܝܐܐ. ܒܗ ܒܥܘܡܪܐ ⌜ܐܬܡܥܢܝ ܦܠܚ
ܗܘܐ.[2] ⌝ ܐܬܐ ܕܝܢ ܗܘܐ ܗܘ ܡܢ ܥܘܡܪܐ ܕܡܬܩܪܐ ܕܐܘܪܗܝܐ. ܠܘܬܗ ܕܐܡܝܕ[3]. ܘܗܘܐ *B 174 v° a.
ܥܡܠܢܐ ܗܘܐ ܐܝܟ ܗܘ * ܘܡܟܝܟ ܘܢܝܚ. ܐܝܟܢܐ ܕܗܠܝܢ ܫܒܥܡܐܐ ܓܒܪܝܢ. *A 53 r° b.
ܟܠܗܘܢ ⌜ܬܡܝܗܝܢ ܗܘܘ ܒܥܡܠܘܗܝ. ܐܦ[4] ܒܕܘܒܪܘܗܝ. ܐܝܟܢܐ ܕܐܦ ܐܢܐ ܥܡܗ[5]
ܒܫܒܬܐ ܐܝܬܝ ܗܘܝܬ. ܘܝܬܝܪܐܝܬ ܬܡܗܬ[6] ܡܛܠ ܡܢ ܡܟܝܟܘܬܐ ܘܫܠܝܘܬܗ
ܘܡܫܝܢܘܬܗ. ܘܬܘܒ[7] ܒܐܝܟܢܝܘܬܐ ܕܨܠܒܗ ܠܦܓܪܗ ܒܠܠܝܐ ܘܐܝܡܡܐ. ܗܢܐ ܗܟܝܠ. ܐܝܬ
ܗܘܘ ܣܓܝܐܐ ܕܐܝܟ[8] ܕܢܬܕܡܘܢ ܒܕܘܒܪܘܗܝ. ܢܩܦܝܢ ܗܘܘ ܠܗ ܘܡܬܩܪܒܝܢ ܗܘܘ
ܠܘܬܗ. ܟܕ ܗܘܐ ܐܝܟܢܐ ܗܘܐ ܐܡܝܢ ܕܗܘ ܠܟܠ ܚܕ. ܐܦܠܟܣܐ[9] ܕܗܢܐ ܐܝܟ

1. B pl. — 2. B ܦܠܚ ܗܘܐ ܐܬܡܥܢܝܬ. — 3. B marg. (in bad hand without ref. in text) ܗܠܝܢ ܟܠܗܘܢ ܒܢܝ ܡܪܝ ܐܘܓܝܢ ܡܨܪܝܐ ܕܩܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܕܚܕܬܗ. — 4. B ܐܦ ܘ ܬܡܝܗܝܢ ܗܘܘ ܒܥܡܠܘܗܝ. — 5. B ins. ܗܘܝܬ. — 6. B ins. ܗܘܐ. — 7. B ܘ. — 8. B ܐܝܟ. — 9. A ܐܦܠܟܣܐ.

fiends did to two brothers who were in truth running with all their strength in the way of virtue, and whom the fiends made such a laughing-stock that the like was never heard among men of older or of recent times. These blessed men therefore, that is one of them especially, who was called James[1], — this man employed himself in a marvellous way in the same community in great practices of standing and of watching and of abstinence and great quietude; and he came from the convent called that of the Edessenes adjoining Amida itself[2]. And this brother was so laborious and humble and meek that these seven hundred men[3] were all amazed at his labours, and at his asceticism; so that I also was with him on the weekly duties[4], and particularly marvelled at his gentleness and his quietude, and further at the way in which he crucified his body by night and by day. This man then had many who for the purpose of imitating his modes of life used to attach themselves to him and keep themselves close to him. And, while he was of

1. The sentence is here broken off. — 2. B marg. « All these are sons of Mar Eugenius the Egyptian. Let him who reads pray for the sinner who restored it ». — 3. See p. 214. — 4. The duties of the *hebdomadarii;* see p. 62, n. 2, and ch. 35.

ܠܒܪ ܡܢ ܬܪܥܐ. ܘܡܬܝܠܠܝܢ ܩܕܡܘܗܝ ܘܐܡܪܝܢ. ܕܝܥܩܘܒ ܛܪܕ ܠܢ. ܘܗܘ[1] ܪܕܦ
ܠܢ. ܘܗܠܝܢ ܟܕ ܫܡܥ ܗܘ ܘܣܓܝܐܐ[2]. ܓܚܟܝܢ ܗܘܘ ܥܠ ܕܝܘܐ ܗܠܝܢ.
ܘܐܡܪܝܢ. ܚܙܘ ܠܒܝܫܬܐ ܗܠܝܢ ܐܝܟܢܐ ܡܛܥܝܢ ܘܡܒܙܚܝܢ. ܗܝܕܝܢ ܣܒܐ ܪܘܪܒܐ
ܕܐܝܟ ܗܘܘ ܬܡܢ ܦܩܕܘ܆ ܐܝܟ ܡܢ ܕܝܕܥܝܢ ܗܘܘ ܢܟܝܠܘܬܐ ܕܕܝܘܐ. ܕܢܬܛܪܕܘܢ
ܡܢ ܬܡܢ. ܗܢܘܢ ܕܝܢ ܡܬܚܪܝܢ ܗܘܘ ܘܐܡܪܝܢ. ܕܝܥܩܘܒ ܐܣܪ ܠܢ
ܘܐܝܬܝ ܠܢ ܠܗܪܟܐ. ܘܠܐ ܡܫܟܚܝܢܢ ܕܢܦܩܐ ܩܕܡ ܕܢܫܪܐ ܠܢ. ܟܕ ܠܝܥܩܘܒ ܠܐ
ܚܙܝܢ ܗܘܘ ܟܠܠ. ܗܝܕܝܢ ܥܠܘ ܘܐܡܪܝܢ ܠܗ. ܫܪܝ ܠܗܠܝܢ ܫܐܕܢܐ ܕܢܐܙܠܘܢ ܡܢ
*A 53 v° a. ܗܪܟܐ ܕܡܗܪܝܢ ܠܢ. ܗܘ ܕܝܢ ܨܠܒ ܦܪܨܘܦܗ ܘܐܡܪ. ܕܡܢܐ ܐܝܬܘܗܝ * ܗܢܐ ܡܕܡ
ܕܐܡܪܝܢ ܐܢܬܘܢ ܐܚܝ ܟܕ[3] ܠܐ ܡܣܬܟܠ ܐܢܐ ܒܗ. ܗܢܘܢ[4] ܕܝܢ ܗܟܢܐ[5] ܟܒܫܝܢ ܗܘܘ
*B 174 v° b. ܠܗ. ܕܢܦܘܩ[6] ܘܢܪܫܘܡ ܐܢܘܢ. * ܕܠܡܐ ܗܠܝܢ ܢܦܫܬܐ ܢܣܒܢ ܦܘܪܩܢܐ[7].
ܘܟܕ ܗܘ ܡܢ ܗܪܐ ܡܫܬܐܠ ܗܘܐ ܘܡܣܠܐ. ܗܢܘܢ ܕܝܢ ܡܬܚܪܝܢ ܟܒܫܝܢ ܗܘܘ ܠܗ ܝܬܝܪ
ܕܢܥܒܕ[8]. ܕܒܠܚܘܕ ܠܡܐ[5] ܢܫܡܥܘܢ ܠܗܘܢ ܡܕܡ. ܟܕ[9] ܒܟܪܝܘܬܐ ܣܓܝܐܐ ܢܦܩ.

1. B ܘ ܝܥܩܘܒ ܠܢ ܛܪܕ. — 2. B ܗܠܝܢ ܫܡܥܘ ܣܓܝܐܐ. — 3. B ܕܠܐ. — 4. B ܗܢܘܢ. — 5. B om. — 6. B ܕܢܦܘܩ ܢܪܫܘܡ. — 7. B ܗܠܝܢ ܢܦܫܬܐ ܕܐܣܝܪܢ ܥܠ ܝܥܩܘܒ ܘܐܬܐ ܠܗܘܢ. — 8. B ܗܕܐ ܕܢܥܒܕ. — 9. B ܘ.

this character, as God himself knows, possessed persons were found to come outside the gate, and wail before him, and say : « James drives us out, and it is he who expels us ». When he and many besides heard these things, they continued laughing at these demons, and saying : « See these evil beings, how they deceive and mock ». Then the great seniors who were there, inasmuch as they knew the craftiness of the demons, commanded that they should be driven from the place. But they contended the more and said, « James bound us and brought us here; and we cannot depart before he releases us », while they had not seen James at all. Then they came in, and say to him : « Release these fiend-possessed persons that they may go hence, since they are pestering us ». But he crossed himself, and said : « What is it that you say, my brethren, since I do not understand it? » But they continued in the same way to press him to go out and make the sign over them, saying : « Perhaps these souls will receive deliverance ». While he on his side continued declining and repudiating this proposal, they on the other hand continued to press him the more to do this, ' that they may only

ܗܠܝܢ ܚܙܐܘܗܝ. ܘܫܪܝܘ[1] ܦܪܟܣܝܢ. ܗܘ ܕܝܢ ܩܪܒ ܘܨܠܒ ܐܢܘܢ. ܘܡܢ ܫܥܬܗ
ܐܬܐܣܝܘ ܐܢܫܐ ܗܠܝܢ ܡܢ ܗܝ ܫܥܬܐ[2] ܘܫܢܝܘ. ܘܡܟܝܠ ܟܢܫܐ ܠܬܡܢ
ܕܦܪܟܣܝܢ ܪܗܛܝܢ ܗܘܘ. ܓܒܪ̈ܐ ܘܢܫ̈ܐ. ܘܛܠܝ̈ܐ ܘܛܠܝ̈ܬܐ[3] ܘܟܠܗ ܡܫܘܚܬܐ. ܘܡܢ
ܗܝܕܝܢ ܐܢܢܩܐ ܗܘܬ ܗܘܬ[4] ܠܗ ܕܢܦܘܩ[5]. ܗܘ ܕܝܢ ܠܚܕܐ ܣܗܕܐ ܚܕ ܙܥܘܪܐ
ܕܠܒܪ ܡܢ ܬܪܥܐ ܢܦܩ[6] ܗܘܐ. ܘܡܠܐ ܗܘܐ ܠܗ. ܘܡܫܬܩ[7] ܠܗܘܢ. ܘܛܪܕ ܠܗܘܢ ܚܕ
ܚܕ. ܘܐܝܠܝܢ ܠܐ ܡܬܐܢܝܢ ܗܘܘ ܡܢܗܘܢ ܒܢ̈ܝܢܫܐ ܗܠܝܢ ܕܢܦܩܝܢ ܗܘܘ ܡܢܗܘܢ[2]:
ܘܗܟܢܐ ܕܠܐ ܡܢܝܢܐ[8] ܛܪܕ ܗܘܐ. ܘܐܬܝܢ ܗܘܘ ܠܒܪ ܘܡܫܓܫܝܢ ܗܘܘ ܘܩܥܝܢ. ܘܐܢ
ܠܗ ܠܐ ܫܒܝܩ ܗܘܐ ܠܗ ܠܡܦܩ. ܫܕܪ ܗܘܐ ܠܗܘܢ ܦܘܩܕܢܐ. ܕܢܐܙܠܘܢ
ܢܬܪܡܘܢ ܒܗܘ ܒܝܬ ܣܗܕܐ ܥܕܡܐ ܕܢܦܘܩ. ܘܗܟܢܐ ܐܙܠܝܢ ܗܘܘ * ܟܕ ܦܪܟܣܝܢ[9]. * A 53 v° b.
ܘܡܬܪܡܝܢ ܗܘܘ ܬܡܢ. ܘܐܢ ܗܘܐ ܗܘܐ[10] ܬܪܝܢ ܝܘܡܬܐ. ܠܐ ܡܡܪܚ ܗܘܐ ܚܕ
ܡܢܗܘܢ ܕܢܬܦܫܛ ܐܘ ܕܢܫܢܐ ܡܢ ܬܡܢ ܥܕܡܐ ܕܢܦܩ ܗܘܐ. ܟܕ ܕܝܢ ܣܓܝܘ
ܠܗܘܢ ܕܐܬܝܢ ܠܬܡܢ ܘܡܫܓܫܝܢ. ܗܘܝ ܠܗܘܢ ܡܬܚܪ̈ܝܢܘܬܐ ܬܡܢ ܠܘܩܒܠ

1. B ܘܟܕ ܚܙܐܘܗܝ ܗܠܝܢ ܦܪܟܣܘ. — 2. B om. — 3. B ܒܢ̈ܝܢܫܐ ܕܓܒܪ̈ܐ ܘܢܫ̈ܐ ܘܡܬܕܒܪܝܢ ܠܗܠܝܢ ܪ̈ܘܚܐ ܗܘܘ. ܥܡ ܛܠܝ̈ܐ — 4. B ܗܘܐ. — 5. B ins. ܡܢ ܬܡܢ. — 6. B ܢܦܩ — 7. A ܘܡܫܬܩ. — 8. B ܡܢܝܢ. — 9. B ins. ܗܘܘ. — 10. A om.

depart hence'. And, when under great pressure he went out, these persons saw him, and began to foam; and he came up and made the sign over them, and immediately these persons were healed from that hour, and they departed. And thenceforth a multitude used to repair thither foaming, men and women, and boys and girls, and all ages; and from that time he was under the necessity (ἀνάγκη) of going out. But he on his side would go out to a certain small martyrs' chapel outside the gate, and would fill it; and he would put them to silence and drive them out one by one; and the persons from whom they came out no longer suffered from them. And thus he would drive them out in countless numbers; and they would come outside and cause annoyance, and cry out. And, if it was not in his power to come out, he would send them an order to go and lie down in that martyrs' chapel till he came out. And thus they would go away foaming, and would lie down there; and, if he waited two days, none of them dared to stretch himself out or to remove from the place till he came out. But, when the numbers of those who used to come there and cause annoyance increased, there were agitations there against this blessed man, both on the part of the inmates of his monastery

ܠܡܣܒܠܘ ܗܘܐ. ܘܡܢ ܕܒܝܬ ܐܚܪ̈ܢܐ ܐܦ[1] ܡܢ ܐܚܪ̈ܢܐ. ܘܡܛܠܗܕܐ ܨܒܐ ܗܘܐ ܕܢܫܬܐܠ
ܡܢ ܗܕܐ ܬܫܡܫܬܐ. ܘܠܐ ܡܫܟܚ ܗܘܐ܂ ܡܛܠ[2] ܣܘܓܐܐ ܕܐܬܝܢ ܗܘܘ. ܘܡܢ ܥܩ̈ܬܐ
*B 175 r° a. ܕܐܝܟ ܗܠܝܢ܂ * ܐܢܢܩܐ ܗܘܬ ܠܗ ܕܢܦܪܘܫ ܠܗ ܡܢ ܟܢܘܫܝܐ[3]. ܘܗܟܢܐ ܦܪܫ[4]
ܒܡܥܒܕܢܘܬܐ ܐܝܟ ܕܣܒܪ ܐܢܐ ܕܝܠܗܘܢ ܕܫܐ̈ܕܐ܂ ܥܡ ܗܘ[5] ܐܚܪܢܐ ܕܕܒܝܩ ܗܘܐ ܠܗ
ܘܢܦܩܘ ܘܐܙܠܘ ܠܐܦ̈ܝ ܚܡܝܡܬܐ. ܠܩܪܝܬܐ ܚܕܐ[6] ܕܡܬܩܪܝܐ ܒܝܬ ܡܘܣܝܩܐ[7].
ܘܥܘܡܪܐ ܕܬܡܢ ܚܕ ܕܐܬܝܗܒ ܗܘܐ ܠܗܘܢ. ܘܡܥܡܪܝܢ ܗܘܘ ܒܗ[8]. ܘܗܟܢܐ ܬܘܒ ܐܦ ܬܡܢ.
ܫܪܝܘ ܟܢܫܝܢ ܠܘܬܗܘܢ ܟܢ̈ܫܐ. ܘܗܘ ܐܦ ܗܘ ܡܦܩܕ ܒܫܘܠܛܢܐ ܗܘ ܛܘܒܢܐ ܝܥܩܘܒ
ܦܩܕ ܗܘܐ܂ ܘܒܝܕ ܡܠܬܗ ܡܬܛܪܕܝܢ ܗܘܘ ܫܐ̈ܕܐ ܕܠܐ ܡܢܝܢܐ. ܗܝܕܝܢ ܒܝܫܐ ܗܘ
ܕܡܫܟܚ ܒܝܕ ܢܟܠ̈ܐ ܕܢܟܠܘܬܗ ܠܦܘܪ̈ܣܝܗ ܠܡܛܥܝܘ̈ܬܐ܂ ܐܪܓܫ. ܕܐܡܚܐ ܠܒܢܝ
ܒܗܘܢ ܠܛܘܒܢ̈ܐ ܗܠܝܢ. ܘܒܚܕ ܡܢ ܠܠܝ̈ܐ * ܟܕ ܕܝܘ̈ܢܐ ܟܢܝܫܝܢ ܬܡܢ܂ ܐܝܬ *A 54 r° a.
ܗܘܐ ܬܡܢ ܐܦ ܠܥܠܝܡܬܐ ܚܕܐ[6] ܕܫܠܛ ܒܗ܂ ܕܐܦ ܥܠܡܝܬܐ ܗܘܬ ܒܚܙܘܗ. ܠܗܕܐ

1. B ܘ. — 2. B ܡܢ. — 3. B ins. ܗܘܐ. — 4. B ins. ܐܝܟ. — 5. B ins. ܐܚܐ. — 6. B om. — 7. B ܕܡܬܩܪܝܐ ܡܘܣܝܩܐ. — 8. B ܗܘܘ ܥܡܪܝܢ ܒܗ.

and also on the part of others; and accordingly he wished to give up this business, and could not, on account of the multitude who used to come. And in consequence of such annoyances it became necessary (ἀνάγκη) for him to withdraw from the community; and so he withdrew under the instigation (I believe) of the demons themselves, in company with the other who was attached to him, and they set out, and went in the direction of Hamimtha[1], to a certain village called Beth Musika[2]; and they had a certain monastery that was there given to them, and they resided in it. And in a similar way again there also multitudes began to flock together to them; and then also the blessed James would again command them authoritatively, and by means of his word demons without number were expelled. Then the evil one, who by means of his crafty tricks finds methods of deceiving men, contrived a method of making a mockery of these blessed men. One night, when the possessed persons were assembled there, there was also a certain young woman there of whom he had taken possession, who was also of worldly appearance[3]. Her accordingly the demons took, and they clothed

1. 'Hot spring' or 'hot bath'; see 'Zach. Rh.', XII, 6. — 2. 'House of mosaic' (?); cf. Theoph. Cont., p. 146, l. 7, where μουσικός has this meaning. — 3. This seems to mean 'smartly dressed'; cf. ch. 44.

ܗܕܡܐ ܥܡܠܗ ܕܡܠܐ. ܘܐܠܒܫܘܗ̇ ܒܕܡ̈ܘܬܐ ܕܚܝ̈ܠܬܐ ܕܙܠܝ̈ܩܐ[1] ܕܦܢܛܣܝ̈ܣ.
ܘܐܣܩܘܗ̇[2] ܘܐܘܬܒܘܗ̇ ܥܠ ܬܪܘܢܘܣ ܕܐܦܝܣܩܘ̈ܦܐ[3]. ܗܘ ܕܐܝܬ ܥܝܕܐ ܕܡܬܬܣܝܡ
ܒܥܕ̈ܬܐ ܐܘ ܒܒܝܬ ܣܗ̈ܕܐ ܪ̈ܝܫܝܐ ܥܠ ܩܛܣܛܪܘܡܐ ܕܡܕܒܚܐ. ܘܗܝܕܝܢ[4] ܠܟܠܗ ܒܝܬ
ܣܗ̈ܕܐ ܬܘܒ ܡܠܘܗܝ ܕܕܡ̈ܘܬܐ ܠܗܘܢ ܕܦܢܛܣܝ̈ܣ. ܐܝܟ ܕܗܐ ܗܢܘܢ ܡ̈ܠܐܟܐ ܕܐܠܗܐ
ܐܢܘܢ[5]. ܘܡܢܗܘܢ ܦܪܚܘ. ܘܥܠܘ ܠܒܝܬ ܬܫܡܫܬܐ ܐܝܟܐ ܕܕܡܟܝܢ ܗܘܘ ܛܘ̈ܒܢܐ
ܛܘ̈ܒܢܐ. ܘܐܦ ܬܡܢ[6] ܘܐܦ[7] ܐܦܩܘ ܙܠܝ̈ܩܐ ܒܕܡܘܬܐ ܕܢܘܗܪܐ. ܐܝܟ ܗܝ ܕܟܬܝܒܐ ܕܡܬܕܡܐ
ܒܡܠܐܟܐ ܕܢܘܗܪܐ. ܘܐܥܝܪܘ ܗܘܘ ܘܐܘܪܙܘ ܐܢܘܢ ܠܛܘ̈ܒܢܐ. ܟܕ ܙܪܝܙܐܝܬ[8] ܡܙܝܥܝܢ
ܠܗܘܢ ܘܐܡܪܝܢ. ܒܣ̈ܡܐ ܒܣ̈ܡܐ ܣܒܘ. ܘܪܗܛܘ ܠܒܝܬ ܣܗ̈ܕܐ. ܕܗܐ ܡܪܝܡ ܩܕܝܫܬܐ * * B 175 r° b.
ܝܠܕܬ ܐܠܗܐ[9] ܐܫܬܕܪܬ ܠܘܬܟܘܢ. ܥܡ ܚܝܠܐ ܪܒܐ ܕܡ̈ܠܐܟܐ. ܘܗܝ ܫܕܪܬ ܠܢ
ܒܬܪܟܘܢ. ܬܘ ܒܥܓܠ[10]. ܗܢܘܢ ܕܝܢ ܛܘ̈ܒܢܐ ܐܬܬܙܝܥܘ ܒܚܙܘܐ. ܟܕ ܠܐ ܐܣܬܟܠܘ
ܒܢܟܝܠܘܬܗ ܕܒܝܫܐ. ܘܢܣܒܘ ܡܣܬܪܗܒܐܝܬ ܦܝܪ̈ܡܐ ܘܒܣ̈ܡܐ. ܘܪܗܛܘ * ܠܒܝܬ * A 54 r° a.
ܣܗ̈ܕܐ. ܘܟܕ ܥܠܘ. ܐܫܟܚܘ ܠܟܠܗ ܒܝܬܐ ܕܡܠܐ ܕܡ̈ܘܬܐ ܕܦܢܛܣܝ̈ܣ. ܐܝܟ ܕܒܕܡܘܬܐ

1. B sing. — 2. B ins. ܘ ܗܘܘ. — 3. B ܕܐܦܝܣܩܘ̈ܦܐ ܬܪܘܢܘܣ. — 4. B ins. ܗܝܕܝܢ ܕܝܢ. — 5. B bis. — 6. A ܘܐܬܢܒܝ. — 7. B om. — 8. B. ܘ — 9. B ܝܠܕܬ ܐܠܗܐ ܡܪܝܡ. — 10. B ܒܥܓܠ.

her in awe-striking forms of phantasmal[1] rays; and they led her up and seated her on the bishops' throne (θρόνος), which is usually placed in the churches or in the chief martyrs' chapels on the dais (κατάστρωμα) of the altar. Then they filled the whole martyrs' chapel again with phantasmal[1] forms, as if forsooth they were angels of God; and some of them flew away, and entered the chapel[2] where the blessed men were sleeping; and there also as well they emitted rays with the appearance of light, according to the text 'maketh himself like an angel of light'[3]. And they roused the blessed men and urged them to haste, hastily alarming them and saying, « Take incense, incense, and haste to the martyrs' chapel; for the holy Mary the God-bearer has been sent to you, with a great host of angels; and she has sent us for you, come straightway ». But the blessed men were terrified by the sight, not perceiving the craftiness of the evil one; and they hurriedly took incense and spices, and ran to the martyrs' chapel; and on entering they found the whole house full of phantasmal[1] forms, in the semblance forsooth of angels

1. Of φαντασίας. — 2. Lit. 'house of service', i. e. the private chapel of the monastery, different from the martyrs' chapel ('house of martyrs'). At p. 204 also we find monks sleeping in the chapel. — 3. II Cor., XI, 14.

ܠܗܝܢ ܕܢܗܝܪܐ ܕܢܘܗܪܐ ܚܡܝܪܐ[1]. ܘܐܦ ܐܢܬܬܐ ܗܝ ܕܝܬܒܐ ܥܠ ܬܪܘܢܘܣ. ܘܕܡܘܬܐ
ܡܒܪܩ ܕܡܒܗܬܐ ܕܢܘܗܪܐ. ܘܝܬܝܪܐܝܬ ܐܬܬܣܝܒ ܗܘܢܗܘܢ ܡܢ ܙܘܥܗܘܢ.. ܘܢܦܠܘ ܥܠ
ܐܦܝܗܘܢ. ܗܝܕܝܢ ܠܗܝܢ ܗܝ ܕܝܬܒܐ[2] ܗܘܬ ܦܩܕܬ ܕܢܬܩܪܒܘܢ ܘܢܩܝܡܘܢ ܐܢܘܢ.
ܗܢܘܢ ܕܝܢ ܫܐܕܐ ܩܪܒܘ ܘܐܚܕܘ ܒܐܝܕܝܗܘܢ. ܘܐܡܪܝܢ ܠܗܘܢ. ܕܩܘܡܘ ܕܦܩܕܬ ܠܟܘܢ.
ܘܩܪܘܒܘ. ܘܣܓܘܕܘ ܠܗ. ܗܢܘܢ ܕܝܢ ܩܡܘ ܟܕ ܡܫܬܪܝܢ[3] ܒܕܚܠܬܐ. ܘܫܠܝܚܝܢ
ܗܘܘ ܠܚܙܘܐ. ܘܩܪܒܘ ܣܓܕܘ ܥܠ ܐܦܝܗܘܢ.. ܐܝܟ ܗܘ ܕܣܒܪܝܢ. ܕܚܙܘܐ ܫܪܝܪܐ
ܚܙܘ. ܗܝ ܕܝܢ ܛܠܝܬܐ ܗܝ ܟܕ ܐܦ ܠܐ ܗܝ ܝܕܥܐ ܒܡܕܡ ܕܗܘܐ. ܡܡܠܠܐ
ܥܡܗܘܢ. ܗܢܘ ܕܝܢ. ܗܘ ܫܐܕܐ ܒܗ[4]. ܘܐܡܪܐ ܠܗܘܢ. ܬܘ ܠܟܘܢ ܩܪܘܒܘ[5] ܠܘܬܝ. ܘܠܐ
ܬܕܚܠܘܢ. ܐܢܐ[4] ܐܢܐ ܡܪܝܡ ܐܡܗ ܕܡܫܝܚܐ. ܘܒܪܝ ܫܕܪܢܝ ܠܘܬܟܘܢ.. ܡܛܠ ܕܚܙܐ
ܙܕܝܩܘܬܟܘܢ ܘܚܘܒܟܘܢ[6] ܕܠܘܬܗ.. ܘܕܓܡܝܪܝܢ ܐܢܬܘܢ ܒܕܘܒܪܝܟܘܢ. ܘܦܩܕ ܠܝ.
*B 175 v° a. ܕܐܣܝܡ ܐܝܕܐ ܥܠܝܟܘܢ.. ܘܬܩܒܠܘܢ ܡܢܝ ܟܗܢܘܬܐ ܡܛܠ ܡܝܬܪܘܬܟܘܢ. ܐܠܐ
*A 54 v° a. ܬܘ ܩܪܘܒܘ ܩܒܠܘܗ[7]. ܗܢܘܢ ܕܝܢ * ܐܝܟ ܕܣܒܪܝܢ ܗܘܘ ܕܒܫܪܪܐ ܠܡܕܡ ܫܡܝܢܐ

1. B ܠܗܘܢ ܕܢܘܗܪܐ ܚܡܝܪܐ ܕܡܫܬܠܗܒܐ. — 2. B ܕܝܬܒܐ. — 3. B ins. ܗܘܘ (?). — 4. B pref. ܕ. — 5. B ܕܩܪܘܒܘ ܠܘܬܝ. — 6. B ins. ܕܝ. — 7. B ܘܩܒܠܘ.

of brilliant light, and the woman moreover sitting on the throne (θρόνος), and a semblance of light flashing from her; and their wits were yet more taken from them by reason of their agitation, and they fell on their faces. Then (it is said) she that was sitting commanded them[1] to approach and raise them up; and the fiends approached and took hold of their hands, and they say to them : « Rise, for she has commanded you; and approach, and make obeisance to her ». And they on their part rose smitten with fear and robbed of their wits by the sight; and they approached and made obeisance on their faces, as if they supposed that they saw a genuine sight. But that young woman, being unaware even herself of what had happened, spoke with them (that is, the fiend spoke in her), and said to them : « Come, approach me, and fear not. I myself am Mary the Mother of Christ; and my Son sent me to you, because he saw your righteousness and your love toward him, and that you are perfect in your modes of life; and he commanded me to ordain you, and that you should receive the priesthood from me because of your virtuousness. But come approach and receive it ». But they, inasmuch as they supposed that they had in truth been granted some heavenly privilege

1. ...e demons.

ܡܐܢ ܡܢ ܟܠ ܐܢܫ ܥܒܕܘ. ܩܪܒܘ ܘܐܪܟܢܘ ܪ̈ܫܝܗܘܢ[1]. ܘܩܡܬ ܘܣܡܬ ܐܝܕܗ̇
ܥܠ ܪ̈ܫܝܗܘܢ[2] ܕܬܪ̈ܝܗܘܢ. ܘܐܡܪܐ ܠܗܘܢ. ܕܗܐ ܩܒܠܬܘܢ ܡܢܝ ܩܫܝܫܘܬܐ[3] ܠܬܪ̈ܝܟܘܢ.
ܗܐ ܐܬܥܒܕܬܘܢ ܩ̈ܫܝܫܐ. ܫܡܫܘ ܟܗܢܘܬܟܘܢ. ܘܡܢ ܕܗܘܐ ܕܥܒܕܘܗ̇[4] ܫ̈ܐܕܐ. ܩܠܐ
ܕܓܘܚܟܐ ܪܒܐ ܐܫܬܡܥ ܒܐܐܪ. ܕܐܡܪܝܢ ܗܘܘ ܫ̈ܐܕܐ[5]. ܕܗܠܝܢ ܕܡܛܪܕܝܢ ܗܘܘ ܠܢ. ܗܐ
ܗܘܘ ܠܗܘܢ ܝܘܡܢܐ ܐܝܟ ܕܣܒܪܝܢ ܪ̈ܘܪܒܐ. ܘܒܗ̇ ܒܩܠܐ ܗ̇ܘ ܥܠܝܡܬܐ ܗ̇ܝ ܡܢ
ܦܢܛܣܝܣ ܐܫܬܠܚܬ[6]. ܘܐܫܬܟܚܬ ܕܥܠܝܡܬܐ ܗ̇ܝ ܕܝܘܢܝܬܐ ܐܝܬܝܗ̇[7]
ܕܝܬܒܐ[6] ܥܠ ܬܪܘܢܘܣ. ܘܗ̇ܝ ܐܝܬܝܗ̇ ܗ̇ܝ ܕܗܠܝܢ ܥܒܕܬ. ܘܡܐ ܕ[8] ܚܙܘ ܗܠܝܢ
ܡܕܡ ܕܓܕܫ ܠܗܘܢ ܘܐܬܘ ܠܘܬ ܗܘܢܗܘܢ[9]. ܡܛܦܝܢ ܗܘܘ ܥܠ ܐ̈ܦܝܗܘܢ ܘܐܡܪܝܢ.
ܘܝ ܠܢ ܡܢܐ ܓܕܫ ܠܢ. ܠܐ ܗܘܬ ܐܝܟ ܛܘܥܝܝܐ ܗܢܐ ܠܒܢ̈ܝܢܫܐ. ܡܢܐ ܢܥܒܕ. ܠܐ
ܝܕܥܝܢ. ܟܕ ܕܝܢ ܠܥܠܝܡܬܐ ܗ̇ܝ ܐܚܬܘ ܡܢ[10] ܬܪܘܢܘܣ. ܓܚܟܐ ܗܘܬ ܒܗܘܢ
ܒܡܥܒܪܢܘܬܗ ܕܕܝܘܐ ܘܐܡܪܐ. ܕܡܢܐ ܗܘܐ ܠܟܘܢ. ܡܢܐ ܫܓܝܫܝܢ ܐܢܬܘܢ. ܗܢܘܢ[11]
ܕܝܢ ܐܬܚܫܒܘ. ܕܢܫܟܚܘܢ ܠܐܣܝܘܬܐ ܕܢܬܠ ܦܪܨܘܦܗܘܢ ܠܬܝܒܘܬܐ. *ܘܢܦܩܘ *B 175 v° b.
ܡܢ ܬܡܢ. ܟܕ ܒܟܝܢ ܘܡܬܐܢܚܝܢ ܥܠ *ܡܕܡ ܕܓܕܫ ܠܗܘܢ. ܘܐܙܠܘ ܠܡܕܒܪܐ *A 54 v° b.

1. B ins. ܟܠ. — 2. B sing. — 3. B ܩܫܝܫܘܬܐ. — 4. B om. ܝ — 5. B ܐܬܥܒܕܬܘܢ ܕܐܡܪܝܢ ܕܝܫ̈ܐ. — 6. B ins. ܗܘܬ. — 7. B ܕܝܘܢܝܬܐ ܗ̇ܝ ܐܝܬܝܗ̇. — 8. B ܟܕ ܕܝܢ ܚܙܝܘ. — 9. B ܢܦܫܗܘܢ. — 10. B ins. ܗܘ — 11. A ܗܢܘܢ.

beyond other men, approached, and bowed their heads; and she rose, and laid her hand upon the heads of both of them, and said to them : « You have both received from me the presbyterate. You have been made presbyters, perform the functions of your priesthood ». When the fiends had done this, a sound of great laughter was heard in the air (ἀήρ), since the demons were saying, « Those who used to drive us out have to-day become as they supposed great ». And at the same cry that girl was stripped of the phantasms (φαντασίας), and it was found that it was a girl who was a Greek who was sitting on the throne (θρόνος), and it was she who had done these things. When these men saw what had happened to them and came to their senses, they continued beating on their faces and saying : « Woe to us! what has happened to us? Anything like this deceit never happened to men before. What to do, we know not ». But, when they brought that young woman down from the throne (θρόνος), she continued laughing at them at the instigation of the demon and saying : « What has come to you? Why are you troubled? » But they on their side resolved to find means of subjecting their case to the cure of penitence; and they left that place, weeping and sobbing at what had

ܠܘܬ ܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܘܦܐ ܕܬܠܐ. ܗܘ ܕܒܐܓܘܢܐ ܕܪܕܘܦܝܐ ܕܡܛܠ ܡܫܝܚܐ
ܫܠܡ ܚܝܘܗܝ. ܘܟܕ ܐܘܕܥܘܗܝ[1] ܠܗ ܨܒܘܬܐ. ܐܬܕܡܪ ܐܦ ܗܘ ܛܘܒܢܐ. ܥܠ ܢܟܝܠܘܬܐ
ܕܢܟܝܠܘܬܐ ܘܕܚܪܫܘܬܐ ܕܒܝ̈ܫܐ[2] ܡܪ̈ܘܕܐ. ܡܩܒܠ ܐܢܘܢ ܕܝܢ. ܘܣܡ ܥܠܝܗܘܢ ܠܬܝܒܘܬܐ
ܫܢ̈ܝܢ ܬܠܬ. ܘܗܝܕܝܢ ܠܡܫܘܬܦܘܬܐ[3] ܢܬܩܪܒܘܢ. ܘܡܢ ܗܝܕܝܢ ܬܘܒ ܡܥܠܝܢ
ܘܡܬܕܪܝܢ. ܒܚܫܐ ܘܒܕ̈ܡܥܐ[4] ܡܬܕܒܪܝܢ ܗܘܘ. ܥܕܡܐ ܕܠܛܟܣܗܘܢ ܩܕܡܝܐ
ܐܬܘ. ܘܠܡܫܘܬܦܘܬܐ ܕܒܝܕ ܚܘܣܝܐ ܐܬܩܪܒܘ. ܘܗܠܝܢ[5] ܕܟܬܒܢ. ܠܘ ܠܗ ܡܢ ܫܡܥܐ
ܩܒܠܢ ܐܢܝܢ. ܐܠܐ ܕܒܗܘܢ ܒܝܕܥܬܢ ܘܒܡܚܙܝܬܢ. ܘܩܕܡ ܥܝ̈ܢܝܢ. ܘܒܨܘܪܬܐ
ܩܠܝܠ ܡܢܗܘܢ ܡܛܠ ܐܘܪܟܐ ܕܫܪܒܐ ܠܘܬ ܙܘܥܐ ܕܟܬܒܐ ܐܝܬܝܢ.
ܕܢܗܘܐ ܙܗܝܪ[6] ܐܢܫ ܕܡܘܗܒܬܐ ܡܩܒܠ ܡܛܠ ܡܬܪܨܦܘܬܐ[7] ܡܢ ܢܟܠܘܗܝ ܕܒܥܠܕܒܒܐ
ܕܟܠ ܐܘܡܢܘܢ ܡܬܪܓܫ ܠܡܛܥܝܘ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܐܚܐ ܬܪܝܢ ܡܢ ܗܝ ܕܝܠܗ ܕܘܝܪܐ.
ܒܗ ܒܙܒܢܐ ܕܪܕܘܦܝܐ[8]܀

1. B om. — 2. B ; ܘܒܚܪܫܘܬܐ ܕܫܐܕܐ ܡܪܘܕܐ ܘܡܛܠܗ ܠܫܘܠܛܢܗܘܢ. — 3. B ins. ܕܬܪܬܝܢ. — 4. B ܘܒܥܘܡܪܐ. — 5. B ܘܬܘܒ ܒܫܘܠܛܢܗܘܢ ܩܕܡܝܐ. ܘܐܬܩܪܒܘ ܠܡܫܘܬܦܘܬܐ ܕܬܪܬܝܢ. ܗܠܝܢ ܕܝܢ. — 6. B ins. ܐܦ. — 7. B ins. ܕܝܢ. — 8. B om.

happened to them, and they went down to Marde to the holy John bishop of Thella[1], who ended his life in the conflicts (ἀγών) of persecution for Christ's sake. And, when they informed him of the affair, even the blessed man also marvelled at the wily, crafty artfulness of the rebellious evil beings. But he received them, and laid upon them three years' penance, and then they were to be admitted to communion. And from that time again they led even more severe lives than before, with sorrow and tears, until they attained to their former standing, and were admitted to the communion that is obtained by absolution. These things which we have written we have not received through hearsay, but they are all matters which were enacted in our knowledge and in our presence and before our eyes[2], and we have brought comparatively few of them to the record of writing on account of the length of the narrative, that a man who is granted any gift may be especially cautious against the craft of the adversary, who uses all artifices in plotting to deceive.

The history of two brothers from the selfsame community at the same time of persecution is ended.

Constantina. John's life is given below (ch. 24). See Severus, *Select Letters*, v, 14, 15, from which it appears that he was not at Marde after 527 (see p. 395 ad fin. and transl., p. 858, note). — 2. I cannot reconcile this with the fact that the central event happened in a distant monastery. Moreover the word ܫܡܥ (text, p. 226, l. 3) indicates that the author is not speaking at first hand.

ܬܘܒ ܬܫܥܝܬܐ ܫܬܬܥܣܪܝܬܐ ܕܛܘܒܢܐ ܫܡܥܘܢ * 55 r° a.
ܛܘܪܝܐ ܐܝܚܝܕܝܐ܀

ܛܘܒܢܐ ܗܘܟܝܠ ܗܢܐ ܫܡܥܘܢ܆ ܒܛܘܪܐ ܐܝܟ ܚܝ̈ܘܬܐ ܕܒܪܐ ܡܬܟܪܟ ܗܘܐ. ܒܛܘܪ̈ܐ ܕܝܢ ܥܫܝܢ̈ܐ ܘܪ̈ܡܝܢ ܒܪ̈ܘܡܗܘܢ܆ ܘܒܥܘ̈ܡܩܐ ܕܒܝܢ̈ܬܗܘܢ܆ ܗܢܘܢ ܕܡܬܩܪܝܢ ܟܪ̈ܚܐ ܓܘ̈ܝܐ. ܘܚܕ ܗܘ ܒܠܚܘܕ ܚܘܠܛܢܐ ܐܝܬ ܗܘܐ ܠܗ ܗܘ ܕܥܡ ܐܠܗܐ. ܟܕ ܒܟܠ ܙܒܢ ܡܪܝܡ ܗܘܐ ܥܝܢ̈ܘܗܝ ܠܫܡܝܐ. ܘܬܗܪ ܗܘܐ ܒܚܝ̈ܠܘܬܐ ܥ̈ܠܝܝܬܐ: ܕܐܝܟܢܐ ܕܠܐ ܥܘܟܪܐ ܐܡܝܢܝܢ ܩܝܡܝܢ ܩܕܡ ܐܠܗܐ܆ ܘܕܠܝܬ ܫܠܝܐ ܠܬܫܒܘܚܬܗܘܢ ܐܦ ܠܫܥܐ ܙܥܘܪܐ. ܘܗܢܝܢ ܗܠܝܢ ܩܕܡܝ ܒܙܒ̈ܢܝܢ ܣܓܝ̈ܐܢ ܐܡܪ ܗܘܐ. ܕܡܛܠ ܡܢܐ ܠܡ ܚܢܢ ܕܘ̈ܝܐ ܕܠܗ̇ ܠܬܫܒܘܚܬܐ ܒܕܡܘܬܐ ܕܗܠܝܢ ܐܬܒܪܝܢ ܚܢܢ. ܘܦܘܡܐ ܐܬܝܗܒ ܠܢ ܘܠܫܢܐ ܘܡܡܠܠܘܬܐ. ܫܠܝܢ ܚܢܢ ܡܢ ܬܫܒܘܚܬܗ ܕܗܘ ܒܪܘܝܐ ܡܪܚܡܢܐ. ܘܡܬܥܢܝܢ ܒܨܒܘ̈ܬܗ ܕܥܠܡܐ ܗܢܐ ܕܣܪܝܩ ܘܡܬܚܒܠܢܐ. ܐܝܢܐ ܗܘ ܓܝܪ ܕܐܢܫܐ

XVI. — Next the sixteenth history, of the blessed Simeon the mountaineer the anchorite.

This blessed Simeon then used to go about on the mountains like the wild beasts, and these the rugged mountains of towering height with valleys between them which are called the inner Karhe[1]; and he had no intercourse except that with God, while at every moment he would raise his eyes to heaven, and be lost in ecstatic wonder at the hosts above, how they stand continuously before God without impediment, and that there is no cessation in their song of praise even for a short space. And he would often in my presence say these things : « Wherefore do we wretched men, who were created for the same expression of praise in like manner as these, and to whom a mouth has been given and a tongue and power of speech, cease from the praise of the merciful Creator, and busy ourselves with the vain

1. Sc. 'whirlwinds'; or. perh. vocalize as 'Krahe' (bald). I do not know whence v. D. and L. get the rendering 'vertebrae'. Cf. *Anecd. Syr.*, II, 298, l. 3, and *H. E.*, VI, 9. From these passages we see that they were near Melitene, but E. of the Euphrates.

55 r° b.

things of this false and deceitful world? A great thing it is how our heart is sunk and our mind blinded, and we do not consider the bounties of him who created us, and brought us into existence out of nothing, how we, feeble dust of the earth, 'live and move and exist'[1], how the good Creator gave us the breath of this pure air (ἀήρ) to sustain our life without anxiety, how he put together for us an organ (ὄργανον) for speech, and a voice and a mouth and lips and a tongue and a palate, how he infused light into the pupils of our eyes, that it might be an informant and a director to the whole body, how again he bestowed hearing in the ears and breath in the nostrils, and understanding in the heart, that by means of its perceptions it might know and discern creation which declares him; and, again, that he always gives aliment also in all varieties for the sustenance of the body, and again to the soul also besides, in accordance with its nature and after the pattern of its airiness, he gave spiritual life according to its spirituality, and again besides these things his grace like a watchful guardian stands carefully over our life by night and by day and delivers and guards us from mishaps and from all detriment that evil things may chance to do, and while this our merciful

1 [illegible]

ܥܒܕ ܠܘܬܢ ܡܘܗ̈ܒܬܐ ܪ̈ܘܚܢܝܬܐ ܘܦܓܪ̈ܢܝܬܐ ܝܗܒ ܠܢ. ܠܒܢ ܕܝܢ ܕܘܝܐ ܛܒܝܥ
ܒܣܝܢܐ ܕܚܛܝܬܐ. ܘܡܬܚܡܠ ܡܢ ܬܘܕܝܬܐ ܕܥܠ ܗܠܝܢ. ܣܓܝ ܓܝܪ ܫܪܝܪܐܝܬ.
ܠܐ ܗܘܐ ܐܝܟ ܡ̈ܠܐܟܐ ܒܠܚܘܕ *ܚܝܒܝܢ ܗܘܝܢ ܕܢܘܕܐ ܘܢܫܒܚ ܠܗܘ ܕܒܪܐ ܠܢ. *55 v° a
ܐܠܐ ܐܦ ܒܐܠܦ̈ܐ ܥܘܦ̈ܦܐ ܝܬܝܪ ܡܢ ܗܠܝܢ. ܐܝܟܢܐ ܕܐܦ ܒܛܝܠܘܬܗ ܕܠܘܬܢ. ܒܥܘܦ̈ܦܝܢ
ܣܓܝ̈ܐܐ ܝܬܝܪ ܕܡܢܗܘܢ ܡܬܚܙܝܐ. ܘܠܡܢܐ ܬܘܒ ܚܝܪܝܢܢ ܚܝܪ ܒܗܠܝܢ ܕܙܥܘܪ̈ܝܢ. ܐܠܐ
ܢܬܕܡܪ ܝܬܝܪܐܝܬ ܒܗܝ ܕܡܢ ܟܠܗܝܢ ܪܒܐ ܘܡܬܕܡܪܐ. ܘܥܒܪܐ ܠܟܠ ܐܣ̈ܟܡܝܢ
ܘܠܟܠ ܡܫ̈ܘܚܢ. ܕܗܘ ܐܠܗܐ ܡܢ ܫܡܝܐ ܠܐܪܥܐ ܒܚܘܒܗ ܐܬܬܚܬ ܡܛܠ
ܦܘܪܩܢܢ. ܘܢܟܣܗ ܕܝܠܗ ܒܙܩܝܦܐ ܡܛܠܬܢ. ܘܦܓܪܗ ܘܕܡܗ ܝܗܒ ܠܢ ܠܡܐܟܘܠܬܐ
ܘܡܫܬܝܐ ܚܝܐ ܘܡܚܝܢܐ. ܘܛܘ̈ܒܐ ܬܘܒ ܠܐ ܡ̈ܬܚܙܝܢܐ ܡܠܟ ܠܢ ܒܛܝܒܘܬܗ.
ܘܐܝܟܢܐ ܠܐ ܣܓܝ ܝܬܝܪ ܡܢ ܡ̈ܠܐܟܐ. ܚܝܒܝܢ ܚܢܢ ܬܘܕܝܬܐ ܕܥܠ ܛܝܒ̈ܘܬܐ
ܪ̈ܘܪܒܬܐ ܕܐܝܟ ܗܠܝܢ. ܕܥܒܕ ܠܘܬܢ ܒܪܘܝܐ ܛܒܐ ܘܐܠܗܐ ܡܪܚܡܢܐ. ܟܕ ܗܟܢܐ
ܗܠܝܢ ܟܠܗܝܢ ܛܘܒܢܐ ܗܢܐ ܒܬܗܪܐ ܐܡܪ ܗܘܐ. ܠܟܠܗܘܢ ܫܡܘ̈ܥܘܗܝ ܡܬܗܪ
ܗܘܐ. ܟܕ ܐܦ ܥܣ̈ܝܪܬܐ ܕܪܘܪ̈ܒܢ ܡܢ ܗܠܝܢ. ܟܕ ܫܩܝܠ ܪܥܝܢܗ ܒܬܗܪܐ ܕܬܐܘܪܝܐ
ܕܫܘܒܚܐ ܐܡܪ ܗܘܐ. ܥܠܬܐ ܕܝܢ ܕܩܪܬܗ ܠܡܥܠ ܠܬܚܘܡܐ ܩܕܡ ܐܢܫ

Creator performs all these gracious acts in relation to us, and gave us all these spiritual and bodily gifts, our wretched heart is sunk in the mire of sin, and neglects to give thanks for these things. For we truly ought not only to thank and praise him who created us as the angels do, but even many times more than these, even as his care for us too is manifestly many times greater than his care for them. And why again do we look at things that are small? But let us regard with greater astonishment the thing that is greater and more marvellous than all, and passes all bounds and all measures, that God himself in his love descended from heaven to earth for our salvation, and sacrificed himself on the cross for our sake, and gave us his living and life-giving body and blood to eat and to drink, and further promised us in his kindness invisible blessings. And how do we not much more than the angels owe thanks for great kindnesses such as these, which our good Creator and merciful God performed in relation to us? » While this blessed man was saying all these things with ecstatic wonder, he was filling all his hearers with similar wonder, while, his mind being uplifted by ecstatic contemplation of the glories of the heavenly beings, he said many things beside that are greater than these. And the occasion which called him to enter the limits

ܘܗܠܝܢ ܠܡܐܡܪ ܠܗܘܢ. ܒܙܒܢܐ ܡܩܕܡܝܐ ܒܛܘܪܐ. ܬܡܢܝܐ ܝܪܚܝܢ ܥܒܕ ܗܘܐ ܒܡܥܪܬܐ

* 55 v° b. ܘܒܫܘܥܐ. ܘܗܠܝܢ ܐܪܒܥܐ ܝܪܚܐ ܣܬܘܝܐ ܩܫܝܐ. ܢܚܬ ܗܘܐ ܠܥܘܡܪܐ ܕܕܝܪܝܐ

ܐܝܠܐ ܕܝܕܥ ܕܫܦܝܪ ܠܦܘܠܚܢܗ ܗܘܐ. ܡܛܠ ܩܫܝܘܬܗ ܕܣܬܘܐ ܘܥܫܝܢܘܬܐ

ܕܬܠܓܐ. ܚܕܐ ܕܝܢ ܡܢ ܙܒܢܝܢ ܟܕ ܡܬܟܪܟ ܡܢ ܛܘܪ ܠܛܘܪܐ. ܐܫܬܟܚ ܠܗ

ܒܛܘܪܐ ܩܫܝܐ ܕܩܪܝܒܝܢ ܠܢܗܪܐ ܦܪܬ. ܕܐܝܬܝܗܘܢ ܕܒܕܗܝܪ ܩܪܝܬܐ ܕܥܠ ܦܪܬ.

ܐܝܕܐ ܕܣܡܝܟܐ ܘܦܣܩܐ[1] ܥܡ ܬܚܘܡܐ ܐܬܪܐ. ܘܚܙܐ ܗܘܐ ܠܛܘܪܐ ܗܠܝܢ ܕܟܕ ܛܒ

ܥܫܝܢܝܢ ܘܪܡܝܢ. ܒܬܐ ܘܡܬܪܒܝܬܐ[2] ܕܒܥܝܪܐ ܡܒܕܪܝܢ ܒܟܠܗܘܢ. ܟܕ ܪܚܝܩܝܢ

ܡܢ ܩܪܝܬܐ. ܐܝܟ ܕܚܡܫܐ ܡܝܠܐ ܘܐܝܟ ܕܫܒܥܐ. ܘܐܝܟ ܕܬܡܢܝܐ ܠܥܣܪܐ

ܡܢ ܩܪܝܬܐ. ܡܛܠ ܕܗܟܢܐ ܦܪܝܣ ܬܚܘܡܗ ܕܩܪܝܬܐ ܗܝ. ܘܐܦ ܗܝ ܥܡܝܪܐ. ܕܟܘܡܐ

ܘܐܬܝܬܒܘ ܐܚܪܢܐ ܒܬܚܘܡܗ ܡܢܗ ܠܓܘܗ܀ ܟܕ ܕܝܢ ܛܘܒܢܐ ܫܡܥܘܢ ܬܡܗ ܗܘܐ

ܕܐܝܟܐ ܒܥܫܝܢܘܬܐ ܕܛܘܪܐ ܒܢܝܢܫܐ ܥܡܪܝܢ: ܘܬܘܒ ܕܩܢܝܢ ܒܬܐ ܘܩܢܝܢܐ ܘܡܪܥܝܢ

1. Conj. Snouck ap. v. D. and L. ܘܦܣܩܐ, Nöld. ܘܦܣܩܐ (but ܦܣܩ is not constructed with ܥܡ). — 2. Conj. v. D. and L. ܘܡܪܒܥܬܐ; cf. p. 233, l. 5.

of men's habitation and say these things to them was as follows. In earlier times he used to spend eight months on the mountains among caves and rocks, and for the four severe winter months he would come down to a monastic convent which he knew to be convenient for his occupation, on account of the hardness of the winter and the severity of the snow. But once, while going round from mountain to mountain, he chanced to be on rough mountains near the river Euphrates, belonging to the village of 'bdhyr'[1] on the Euphrates, a village which lies and makes a boundary (?) with the territory of Claudias[2]; and he saw that, though these mountains were rugged and towering, houses and ⌜domestic brood-animals (?)[3] were scattered over them all, while they were some five miles and some seven, and some as much as eight and ten from the village; because the boundary of that village is so extended (and it is itself also populous) that other hamlets are settled from it within its boundaries.

The blessed Simeon was amazed to see in what a rugged mountainous district human beings were living, and moreover that they possessed houses

1. See Mich., p. 649, 654. — 2. Claudias lay W. of the Euphrates, which must have been the boundary. If the text is right, the meaning must be that the village territory lay on the river, and therefore at the extreme limit of the province. — 3. Or, with v. D. and L.'s emendation, 'cattle-sheds'.

ܐܬܠܐܬܐ: ܐܝܟ ܕܐܦ ܟܠ ܠܗܠܐ ܡ̈ܝܠܝܢ ܡܢ ܚܒܪܗ: ܘܐܚܪܬܐ ܕܚܡܫܐ ܘܐܚܪܬܐ
ܕܬܪ̈ܬܝܢ ܐܝܟ ܕܡܛܐ: ܘܐܦ ܠܬܡܗܐ ܗܘܐ ܕܟܠܗܘܢ ܛܘܪ̈ܐ ܗܟܢܐ ܕܡܠܝܢ * ܗܘܘ. * 56 r° a.
ܗܘ ܕܝܢ ܟܕ ܪ̈ܥܘܬܐ ܒܪܘܚܩܐ ܚܙܐ ܗܘܐ ܡܢ ܒ̈ܬܐ. ܩܪܒ ܗܘܐ ܘܫܐܠ ܡܢܗܘܢ
ܥܠܠ̈ܬܐ ܗܠܝܢ ܕܗܢܐ ܒܘܕܪܐ ܕܡܬܒܐ ܗܢܐ. ܡܛܠ ܕܠܘ ܐܝܟ ܕܥܒܕܝܢ ܐܢܫܐ
ܕܝܪ̈ܬܐ ܕܡܫܟܢܐ ܠܒܥܝܪܘ. ܐܠܐ ܒ̈ܬܐ ܪܘ̈ܪܒܐ ܘܡܥܡܪ̈ܬܐ ܒܩ̈ܘܝܡܐ ܐܝܬܝܗܘܢ ܬܡܢ. ܗܢܘܢ
ܕܝܢ ܪ̈ܥܘܬܐ ܡܫܬܥܝܢ ܗܘܘ ܠܗ. ܕܗܟܢܐ ܐܫܟܚܢ ܠܐܒܗ̈ܝܢ ܕܒܗܠܝܢ ܛܘ̈ܪܐ
ܥܡܪܝܢ ܗܘܘ. ܘܐܝܟ ܡܢ ܕܒܗܘܢ ܐܬܝܠܕܢ. ܗܐ ܐܦ ܚܢܢ. ܒܗܘܢ ܥܡܪܝܢܢ. ܘܬܘܒ
ܫܐܠ ܗܘܐ ܠܗܘܢ. ܕܐܝܟܢܐ ܡܫܟܚܝܢ ܟܕ ܒܛܘ̈ܪܐ ܗܠܝܢ ܥܡܪܝܢ ܐܢܬܘܢ. ܡܬܟܢܫܝܢ
ܐܢܬܘܢ ܕܬܐܬܘܢ ܠܒܝܬܗ ܕܐܠܗܐ. ܘܬܫܡܥܘܢ ܡܠܬܗ ܕܡܢ ܟܬܒ̈ܐ ܩܕ̈ܝܫܐ.
ܐܘ ܠܡܫܬܘܬܦܘ ܒܐܪ̈ܙܐ ܕܦܓܪܗ ܘܕܡܗ. ܗܢܘܢ[1] ܕܝܢ ܗܠܝܢ. ܒܕܡܘܬܐ ܕܚܝ̈ܘܬܐ
ܡܒܪܐ ܕܒܪ̈ܝܬܐ. ܟܕ ܗܠܝܢ ܥܠ ܛܘܒܢܐ ܓܚܟܘ. ܘܐܡܪܝܢ. ܕܐܝܟܢܐ ܠܟ ܡܪܝ
ܛܘܒܢܐ ܡܘܬܪ ܠܗ ܠܐܢܫ ܩܘܪܒܢܐ ܕܢܣܒ. ܡܢܐ ܓܝܪ ܐܝܬܘܗܝ ܩܘܪܒܢܐ. ܗܘ ܕܝܢ

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and cattle and were settled there in confidence (one being three miles distant from his neighbour, and another five and another two according to chance), and he was also astonished that all the mountains were so full of people; and then, seeing some shepherds at a distance from the houses, he came near and inquired[1] from them the causes of this scattered character of this place of habitation, because there are there not only cattle-sheds such as some men make, but great houses and substantial dwellings. But the shepherds would state to him, « We found our fathers living in this way on these mountains; and, inasmuch as we were born on them, lo! we also live on them. » And again he would ask them, « How then, as you live on these mountains, are you able to assemble in God's house, and to hear his word from the holy Scriptures, or to communicate in the mysteries of his body and blood? ». But these men, like some wild beasts, upon these words laughed at the blessed man, and they say : « How, blessed sir, does the oblation that a man receives profit him? For what is the oblation? ». When the blessed man heard these words, his bones shook from his fright and his

1. See p. 39, n. 2.

ܛܘܒܢܐ ܟܕ ܗܠܝܢ ܫܡܥ. ܫܪܝܘ ܕ̈ܡܥܘܗܝ ܡܢ ܥܝܢ̈ܘܗܝ ܢܒܥܝܢ ܘܪ̈ܕܝܢ. ܘܐܡܪ
ܠܗܘܢ. ܐܡܪܘ ܠܝ ܒܢ̈ܝ. ܟܪ̈ܣܛܝܢܐ ܐܢܬܘܢ ܐܘ ܝܗ̈ܘܕܝܐ. ܗܢܘܢ ܕܝܢ ܐܬܚܡܬܘ
ܒܡ̈ܠܠܐ * ܗܠܝܢ ܘܐܡܪܝܢ. ܐܘܗ ܛܘܒܢܐ ܟܪ̈ܣܛܝܢܐ ܚܢܢ. ܠܐ ܬܐܡܪ ܠܢ ܝܗ̈ܘܕܝܐ. * 56 r° b.
ܐܡܪ ܠܗܘܢ ܛܘܒܢܐ. ܘܐܢ ܟܪ̈ܣܛܝܢܐ ܐܢܬܘܢ. ܐܝܟܢܐ ܒܙܚܬܘܢ ܒܐܠܗܐ ܘܐܡܪܬܘܢ.
ܥܠ ܦܓܪܗ ܘܕܡܗ ܚܝܐ ܘܩܕܝܫܐ ܗܘ ܕܒܗ ܐܝܬܝܗܘܢ ܚܝ̈ܝܢ ܘܦܘܪܩܢܐ ܕܢܦ̈ܫܬܢ.
ܕܡܢܐ ܡܘܬܪ ܠܢ ܐܘ ܕܡܢܐ ܓܝܪ ܐܝܬܘܗܝ. ܐܝܟܢܐ ܠܐ ܕܚܠܬܘܢ ܕܬܥܒܕܘܢ ܕܚ̈ܢܦܐ
ܘܝܗ̈ܘܕܝܐ ܠܥܒ̈ܕܝܗܘܢ ܒܠ̈ܫܢܝܟܘܢ. ܟܕ ܟܪ̈ܣܛܝܢܐ ܐܝܟ ܕܐܡܪܝܢ ܐܢܬܘܢ ܐܝܬܝܟܘܢ.
ܗܢܘܢ[1] ܕܝܢ ܟܕ ܚܙܘ ܡܡܠܠܗ ܕܕܚܝܠܬܐ ܡܡܠܠ. ܕܚܠܘ ܐܦ ܗܢܘܢ[1] ܘܐܡܪܝܢ.
ܫܒܘܩ ܠܢ ܡܪܝ ܕܠܐ ܡܕܥ ܩܢܝܢ. ܐܡܪ ܠܗܘܢ. ܘܠܐ ܫܡܥܬܘܢ ܒܢ̈ܝ ܟܬ̈ܒܐ.[2]
ܐܡܪܝܢ ܠܗ. ܡܢ ܐܒܗ̈ܝܢ ܫܡܥܝܢ ܗܘܐ ܠܢ. ܗܢܘܢ ܕܝܢ ܟܬ̈ܒܐ ܠܐ ܚܙܝܢ ܠܢ.
ܐܝܠܝܢ ܗܘܘ ܕܝܢ ܐܝܟ ܒܢܝ ܫܢ̈ܝܐ ܬܠܬܝܢ ܗܠܝܢ ܕܡܡܠܠܝܢ ܗܘܘ ܥܡܗ
ܠܛܘܒܢܐ. ܐܝܟ ܕܡܫܬܥܐ ܗܘܐ ܠܢ. ܐܡܪ ܠܗܘܢ ܬܘܒ. ܐܢܬܘܢ ܒܢ̈ܝ ܒܠܚܘܕܝܟܘܢ
ܐܝܟܢܐ ܗܟܢܐ. ܐܘ ܟܠܗܘܢ ܗܠܝܢ ܕܥܡܪܝܢ ܒܛܘ̈ܪܐ ܗܠܝܢ. ܐܡܪܝܢ ܠܗ.

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tears gushed out, and he said to them : « Tell me, my sons, are you Christians or Jews? ». But they were indignant at these words, and they say : « O! indeed, blessed man, we are Christians, do not call us Jews. » The blessed man says to them : « And, if you are Christians, how is it that you have mocked at God and said of his living and holy body and blood in which our life and our souls' salvation consists, 'What does it profit us?' or 'For what is it?'? How is it that you were not frightened to perform with your tongues the acts of pagans and Jews, when you are as you say Christians? ». They, when they saw the awe with which he expressed himself, became afraid themselves also, and they say : « Forgive us, sir, for we have no knowledge. » He says to them : « And have you not heard the Scriptures, my sons? ». They say to him : « From our fathers we have heard; but the Scriptures themselves we have not seen. » Now those who were speaking to the blessed man were as he used to state to us about thirty years old. He says to them again : « Are you, my sons, only in this state, or are all who are living on these mountains the same? ». They say to him : « Sir, it is not

ܡܢܢ. ܗܘܝܢ܂ ܠܘ ܚܢܢ ܒܠܚܘܕܝܢ ܐܟܢܐ. ܐܠܐ ܐܝܬ ܐܢܫܐ ܒܗܠܝܢ ܛܘܪ̈ܐ ܕܚܙܐ ܐܢܬ.
ܕܐܠܐ ܐܢ ܫܡܥܘ * ܡܢ ܐܒܗ̈ܝܗܘܢ ܕܐܘܒܠܘܗܘܢ ܠܥܕܬܐ ܘܐܥܡܕܘܢܘܢ. ܠܐ ܝܕܥܝܢ ܡܢܐ * 56 v° a.
ܗܝ ܥܕܬܐ. ܗܢܐ ܕܐܦ ܗܫܐ ܗܘܐ ܠܗܢܘܢ ܕܝܠܕܝܢ ܠܗܘܢ ܒܢ̈ܝܐ. ܕܡܛܠ ܗܘܢ ܥܐܠܝܢ ܠܗܘܢ.
ܕܒܓܠܠܗܘܢ ܢܥܠܘܢ ܠܥܕܬܐ ܘܢܥܡܕܘܢ ܐܢܘܢ. ܘܐܠܐ ܕܝܢ ܠܐ. ܠܐ ܥܠܠ ܠܗ ܐܢܫ
ܡܢܢ ܠܥܕܬܐ ܡܢ ܕܗܘܐ. ܐܠܐ ܐܝܟ ܚܝܘܬܐ ܒܗܠܝܢ ܛܘܪ̈ܐ ܡܬܕܒܪܝܢ ܚܢܢ. ܗܘ[1] ܕܝܢ
ܛܘܒܢܐ ܐܬܕܡܪ ܘܒܟܐ. ܘܐܡܪ ܠܗܘܢ. ܫܦܝܪ ܒܢ̈ܝ ܐܡܪܬܘܢ. ܕܐܝܟ ܚܝܘܬܐ. ܚܝܘܬܐ
ܓܝܪ ܛܒ ܡܝܬܪ̈ܢ ܡܢܟܘܢ. ܡܛܠ ܕܗܠܝܢ. ܐܝܟ ܕܒܪܐ ܐܢܝܢ ܒܪܘܝܐ ܩܘ̈ܝܢ.
ܟܕ ܠܐ ܐܫܬܚܠܦ ܐܘ ܟܦܪ ܐܘ ܓܕܦ ܥܠ ܒܪܘܝܗܝܢ. ܘܡܛܠܗܕܐ ܠܕܝܢܐ
ܠܐ ܐܬܝܢ. ܐܢܬܘܢ ܕܝܢ. ܟܕ ܒܪܟܘܢ ܐܠܗܐ ܒܨܠܡܗ ܘܒܕܡܘܬܗ: ܘܝܗܒ ܠܟܘܢ ܦܓܪܗ
ܘܕܡܗ ܠܚܝܐ ܘܠܦܘܪܩܢܐ ܕܢܦܫܬܟܘܢ. ܘܐܢܬܘܢ ܓܠܙܬܘܢ ܢܦܫܟܘܢ ܡܢ ܚܝܐ ܕܠܥܠܡ.
ܘܗܘܝܬܘܢ ܒܥܪ̈ܝܪܝܢ ܛܒ. ܟܕ ܝܬܝܪ ܡܢ ܚܝܘܬܐ. ܘܗܫܐ ܕܝܢ ܡܢܐ ܣܒܪܐ ܐܝܬ ܠܟܘܢ
ܠܘܬ ܐܠܗܐ. ܕܗܐ ܐܦ[2] ܠܐ ܕܡܢܐ ܐܝܬܝܗ ܟܪܣܛܝܢܘܬܐ ܝܕܥܝܢ ܐܢܬܘܢ. ܘܟܕ ܡܠܠ
ܥܡܗܘܢ ܘܐܙܗܪ ܐܢܘܢ. ܫܒܩ ܐܢܘܢ ܘܐܙܠ. ܘܟܕ ܡܬܬܥܝܩ ܒܚܘܫ̈ܒܘܗܝ. ܒܢܦܫܗ

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only we who are so, but there are men on these mountains which you see who, unless they have heard from their fathers, who carried them to church and had them baptized, do not know what a church is. And this same thing happens now also to those who have children born to them; on their account they go into a church and have them baptized; otherwise none of us has entered a church since he was born; but we live on these mountains like animals. » The blessed man marvelled and wept, and said to them : « Well have you said 'like animals', my sons. For animals are much better than you; since these have remained as the Creator created them, without changing or being ungrateful to or blaspheming against their Creator; and for this reason they do not come to judgment. But, as for you, God created you in his image and in his likeness, and gave you his body and blood for the life and salvation of your souls, and you have deprived yourselves of eternal life, and have become very wild, surpassing the animals. And now what hope have you toward God? for lo! you are unaware even of what Christianity is. » And, having spoken with them and warned them, he left them and departed. And, being troubled in his thoughts, he would say to himself,

* 56 vº b. ܠܒܥܝܪܐ ܐܝܟ ܕܗܘ ܚܘܝ ܐܡܪ ܗܘܐ. ܕܐܝܟܢܐ ܐܝܬܝܗܘܢ ܒܢ̈ܝ * ܐܢܫܐ ܗܠܝܢ ܐܝܟ
ܚܝ̈ܘܬܐ ܒܛܘܪ̈ܐ ܗܠܝܢ. ܗܝܕܝܢ ܐܬܚܫܒ. ܘܐܡܪ ܒܠܒܗ ܐܝܟ ܕܡܢ ܐܠܗܐ. ܕܠܡܐ.
ܡܛܠ ܗܕܐ ܐܦ ܕܒܪܢܝ ܛܝܒܘܬܐ ܕܐܠܗܐ ܠܗܠܝܢ ܛܘܪ̈ܐ ܕܗܪܟܐ. ܐܝܟ ܗܝ ܕܢܗܘܐ
ܦܘܪܩܢܐ ܠܗܠܝܢ ܢܦܫ̈ܬܐ ܕܫܩܝܥܢ ܒܛܥܝܘܬܐ. ܘܗܘܐ ܠܗ ܛܘܒܢܐ ܠܚܡܝܡܐ ܟܕ
ܐܡܪ. ܕܨܒܐ ܒܦܘܪܩܢܐ ܕܗܠܝܢ ܟܠܗܘܢ ܐܠܗܐ. ܝܬܝܪ ܡܢ ܕܝܠܝ. ܘܡܢ ܗܫܐ ܠܐ
ܐܫܢܐ ܡܢ ܗܪܟܐ. ܐܠܐ ܐܢ ܐܬܩܢܝܘ ܗܠܝܢ ܠܐܠܗܐ. ܡܛܠ ܕܒܛܥܝܘܬܐ ܐܣܝܪܝܢ.
ܘܐܝܟ ܗܘ ܕܠܐ ܐܝܬܝܗܘܢ ܟܪ̈ܣܛܝܢܐ. ܐܝܢܘ ܓܝܪ ܚܢܦܐ. ܐܘ ܐܚܪܢܐ ܕܣܓܕܝܢ ܠܒܪܝܬܐ.
ܕܗܢܐ ܒܡܟܘܬܗ ܢܘܓܪܐ ܢܫܒܘܩ ܐܝܩܪܐ ܕܣܓܕܬܗ. ܘܠܐ ܒܟܠܙܒܢ ܢܣܓܘܕ ܠܗܘ
ܡܕܡ ܕܡܬܚܫܒ ܠܗ ܐܠܗܐ. ܗܠܝܢ ܓܝܪ ܘܠܐ ܠܐܠܗܐ ܐܝܟ ܟܪ̈ܣܛܝܢܐ ܣܓܕܝܢ.
ܘܠܐ ܠܡܕܡ ܐܚܪܢ ܐܝܟ ܚܢ̈ܦܐ ܡܝܩܪܝܢ. ܘܡܪ̈ܝܕܝܢ ܥܠ ܗܕܐ ܘܥܠ ܗܝ. ܟܕ ܕܝܢ
ܡܬܟܪܟ. ܐܫܟܚ ܐܝܟ ܩܪܝܬܐ ܚܕܐ ܒܗ ܒܬܚܘܡܐ ܗܘ ܕܫܡܗ̇ ܡܥܪܒܢ. ܘܐܬܚܫܒ
ܕܠܘܬܗ̇ ܗܘܐ ܢܬܩܪܒ. ܘܢܠܦ ܫܘܥܪܢܗ̇ ܐܦ ܕܡܢܘ. ܘܟܕ ܩܪܒ. ܚܙܐ ܒܗ̇ ܥܕܬܐ
ܙܥܘܪܬܐ ܕܡܛܠܠܐ ܡܢ ܓܦ̈ܢܐ. ܘܚܕܝ. ܘܐܡܪ. * ܗܐ ܗܪܟܐ ܐܝܬ ܗܘ ܐܬܐ * 57 rº a.

as he himself declared, « How is it that these men are like animals on these mountains? ». Then he considered, and he said in his heart as if from God, « Perhaps it was indeed for this reason that God's grace led me to the mountains here, in order that there may be salvation for these souls that are in the darkness of error. » And the blessed man became enthusiastic, saying, « God wishes for the salvation of all these people more than mine. Henceforth I will not withdraw from this place, unless these have been gained for God; since they are bound in error, and are as if they were not Christians. What pagan is there, or what other worshippers of creation, who for so long a period of time would neglect to pay honour to the object of his worship, and would not always worship that which is reckoned by him as God? These men neither worship God like Christians, nor honour something else like pagans; and they are apostates against the one and against the other. » As he was going about, he found a kind of village on the same frontier the name of which was M'rbn'; and he resolved to approach this village, and learn what its condition also was. And on approaching he saw in it a little church overshadowed with vines, and he rejoiced, and said : « Lo! here there is a sign of the presence of Christians. »

ܕܟܪܣܛܝܢܐ. ܘܟܕ ܩܪܒ ܠܘܬܗ. ܥܠ ܘܚܙܐ ܕܡܠܝܐ ܩܝܣܐ ܘܟܐܦܐ ܘܥܦܪܐ. ܘܒܟܐ
ܛܘܒܢܐ ܡܪܝܪܐܝܬ. ܟܕ ܕܝܢ ܚܙܘ ܐܢܫܐ ܡܢ ܩܪܝܬܐ ܠܣܒܐ ܚܒܝܫܐ ܐܢܫܐ ܕܥܠ
ܠܥܕܬܐ. ܩܪܒ ܠܘܬܗ ܚܕ ܡܢ ܣܒܐ. ܘܐܬܒܪܟ ܡܢܗ. ܘܫܐܠܗ ܗܘ ܛܘܒܢܐ. ܕܐܝ
ܐܝܬ ܟܗܢܐ ܗܪܟܐ. ܗܘ ܕܝܢ. ܐܡܪ ܠܗ. ܕܠܐ ܗܘܐ ܠܗ ܒܗܠܝܢ ܙܒܢܐ ܟܗܢܐ ܗܪܟܐ.
ܘܫܐܠܗ ܬܘܒ. ܘܐܦܠܐ ܐܚܐ. ܐܘ ܐܢܫ ܕܗܘ. ܘܐܡܪ ܠܗ ܕܠܝܬ ܗܪܟܐ. ܘܬܘܒ ܘܐܦ ܠܗ
ܫܐܠ. ܕܐܝܟܐ ܡܩܒܠܝܢ ܐܢܬܘܢ ܩܘܪܒܢܐ. ܐܡܪ ܠܗ. ܕܐܢ ܗܘܐ ܣܘܥܪܢܐ ܠܚܕ ܡܢܢ
ܘܐܫܬܟܚ ܒܚܕܐ ܡܢ ܗܠܝܢ ܩܘܪܝܐ ܡܩܒܠ. ܘܐܠܐ ܕܝܢ ܠܐ. ܗܪܟܐ ܠܝܬ ܠܐܢܫ
ܗܕܐ ܒܛܝܠܘܬܐ ܕܩܘܪܒܢܐ. ܐܡܪ ܠܗ. ܘܡܛܠܡܢܐ ܠܝܬ ܠܟܘܢ ܟܗܢܐ. ܐܡܪ
ܠܗ ܕܠܝܬ ܠܢ ܥܝܕܐ. ܐܡܪ ܠܗ. ܘܐܝܟ ܐܢܬܘܢ ܟܪܣܛܝܢܐ. ܟܕ ܥܝܕܐ ܕܟܪܣܛܝܢܐ
ܠܝܬ ܠܟܘܢ. ܟܕ ܕܝܢ ܡܠܠ ܥܡܗ ܕܐܝܟ ܗܠܝܢ. ܐܡܪ ܠܗ. ܬܐ ܢܟܢܘܫ ܘܢܬܩܢ
ܥܕܬܐ ܗܕܐ ܕܨܒܐ ܐܢܐ ܕܐܬܒ ܒܗ ܝܘܡܬܐ ܩܠܝܠܬܐ. ܘܟܢܫܘ ܕܝܢ ܘܫܝܦܘ ܘܬܩܢܘ.
ܘܐܡܪ ܠܗ. ܕܟܢܘܫ ܠܝ ܠܡܚܪ ܟܠܗܘܢ ܢܦܫܬܐ * ܕܐܝܬ ܒܩܘܪܝܬܐ ܗܕܐ. * 57 r° b.

And, when he had come up to it, he went in and saw that it was full of wood and stones and dust; and the blessed man wept bitterly. But, some men from the village having seen an old anchorite enter the church, one of the old men came up to him, and received his blessing; and the blessed man asked him, « Is there a priest here? ». He said to him: « There has not been a priest here during these times. » And he asked him again : « And not even a brother[1] or anyone whatever? ». He said to him, « There is none here. » Again he went on to ask him also, « Where do you receive the oblation? ». He says to him : « If one of us has business and has happened to be present in one of these villages, he receives; if not, no one here has this concern for the oblation. » He says to him : « And wherefore have you no priests? ». He says to him, « It is not our custom. » He says to him : « And how are you Christians, when you do not follow the custom of Christians? ». After conversing with him in this fashion he says to him : « Come let us sweep out and tidy up this church, for I wish to take up my abode in it for a few days. » And they swept and scoured(?)[2] and tidied. And he said to him : « Gather together for me to-morrow all the souls that are in this hamlet, men and

1 Sc. a lay monk. — 2. No such meaning of ܫܝܦ is known to the lexicons.

ܢܫ̈ܐ ܘܛܠܝ̈ܐ ܘܙܥܘܪ̈ܐ ܥܡ ܪܘܪ̈ܒܐ. ܟܕ ܕܝܢ ܫܡܥܘ ܥܠ ܚܙܘܐ ܡܕܡ
ܢܘܟܪܝܐ ܕܠܐ ܚܙܝܐ ܗܘܐ ܠܗܘܢ. ܐܬܟܢܫܘ ܒܨܦܪܐ ܠܘܬܗ. ܘܡܠܠ ܥܡܗܘܢ ܡܠܠܐ
ܕܡܪܬܝܢܘܬܐ. ܘܐܡܪ ܠܗܘܢ. ܕܡܛܠ ܡܢܐ ܐܘ ܒܢ̈ܝ ܐܢܫܐ. ܒܣܝܢ ܐܢܬܘܢ ܒܚ̈ܝܝܟܘܢ.
ܘܠܝܬ ܠܟܘܢ ܒܡܚܫܒܬܐ ܥܠ ܦܘܪܩܢܐ ܕܢܦ̈ܫܬܟܘܢ. ܡܛܠ ܡܢܐ ܟܕ ܐܠܗܐ
ܒܨܠܡܗ ܓܒܠܢ. ܚܢܢ ܚܝܘܬܐܝܬ ܡܢ ܕܝܠܢ ܕܠܐ ܛܟܣܐ ܕܒܢ̈ܝ ܐܢܫܐ. ܠܐ ܝܕܥܝܢ
ܐܢܬܘܢ ܕܒܢ̈ܝ ܐܢܫܐ ܐܢܬܘܢ ܘܠܐ ܚܝܘ̈ܬܐ. ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܐܦ ܠܚܝܘ̈ܬܐ
ܛܒ ܡܛܘܒܢ ܐܝܬ ܠܗܝܢ ܛܘܒܐ ܪܒܐ. ܗܠܝܢ ܕܠܐ ܠܡܩܡ ܥܬܝܕ ܠܗܝܢ. ܘܐܦ ܠܐ
ܠܕܝܢܐ ܕܟܐܢܘܬܐ ܠܡܥܠܠ. ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܩܪܒ ܕܝܢܐ ܕܚܝܠܐ ܕܟܐܢܘܬܗ ܕܐܠܗܐ ܩܪܝܒ.
ܘܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܥܬܝܕ ܗܘ ܒܝܡܐ ܕܚܝܠܐ ܕܐܠܗܐ ܟܠܢ ܠܟܘܢ ܠܡܬܬܣܡ.
ܡܛܠ ܡܢܐ ܗܟܝܠ ܠܚܝܘ̈ܬܐ ܕܒܛܘ̈ܪܐ ܡܕܡܝܢ ܐܢܬܘܢ ܢܦܫܟܘܢ. ܘܐܟܘܬܗܝܢ
ܕܠܐ ܦܘܪܫܢ ܠܡܘܬܐ ܡܫܬܠܡܝܢ ܐܢܬܘܢ. ܟܕ ܪܚܝܩܝܢ ܐܢܬܘܢ ܡܢ ܫܡܥܐ
* 57 v° a. ܕܡܠܬܐ ܕܐܠܗܐ. * ܘܐܦ ܡܬܚܪܡܝܢ ܐܢܬܘܢ ܡܢ ܗܘ ܫܘܬܦܘܬܐ ܕܚܝܐ ܘܦܓܪܗ
ܘܕܡܗ ܡܝܩܪܐ ܕܐܠܗܐ. ܘܗܕܐ ܠܐ ܡܬܚܫܒܐ ܠܟܘܢ ܡܕܡ. ܟܕ ܕܝܢ ܕܐܡܪ ܗܠܝܢ ܛܘܒܢܐ
ܠܘܬܗܘܢ ܐܝܟ ܗܘܐ. ܐܝܟ ܚܝܘܬܐ ܡܕܡ ܕܠܐ ܡܡܠܠܐ: ܕܐܢ ܡܡܠܠ ܥܡܗ ܒܪܢܫܐ

women and children, and small as well as great. » And on hearing about some strange sight that they had never seen they assembled together before him in the morning; and he conversed with them in words of admonition, and said to them : « Wherefore, O men, do you hold your lives in contempt and take no thought for the salvation of your souls? Wherefore, when God formed us in his image, do we on our part live animal lives outside the orderliness of men? Know you not that you are men, and not animals? know you not that even the animals have a greater blessing than you, they who are not destined to rise, nor yet to enter the judgment of justice? Know you not that the dread judgment of God's justice is at hand? and know you not that you are destined to stand before the dread tribunal (βῆμα) of God? Wherefore then do you make yourselves like the animals on the mountains? and wherefore are you like them delivered indiscriminately to death, in that you hold aloof from hearing God's word, and are moreover deprived of the communion of the venerated body and blood of God, and this is not reckoned by you as anything? ». While the blessed man was repeating such words to them, like some irrational animal, which when a man speaks

ܠܗܘ ܕܡܫܡܥܐ ܘܚܙܐ ܒܗ. ܗܟܢܐ ܐܦ ܗܢܘܢ ܫܡܥܝܢ ܗܘܘ ܡܕܡ ܕܡܡܠܠ.
ܘܚܙܝܢ ܒܗ ܒܬܗܪܐ. ܘܠܝܬ ܠܗܘܢ ܕܡܕܡ ܢܐܡܪܘܢ. ܗܘ ܕܝܢ ܬܘܒ. ܐܡܪ
ܠܗܘܢ. ܠܐ ܡܡܠܠܝܢ ܐܢܬܘܢ.[1] ܗܢܘܢ ܕܝܢ ܐܡܪܝܢ ܠܗ. ܕܡܢܐ ܠܟ ܡܪܢ
ܐܝܬ ܠܢ ܕܢܐܡܪ ܠܟ. ܐܢܫ ܕܐܡܪ ܠܢ ܡܕܡ ܐܘ ܡܠܦ ܠܢ. ܠܝܬ. ܘܗܢܐ ܡܕܡ
ܕܐܡܪ ܐܢܬ. ܠܐ ܫܡܝܥܐ ܠܢ. ܡܛܠ ܕܠܐ ܟܬܒܐ ܝܕܥܝܢ ܚܢܢ. ܐܡܪ ܠܗܘܢ. ܠܐ
ܝܕܥܝܢ ܐܢܬܘܢ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܢܚܬ ܡܢ ܫܡܝܐ: ܘܠܒܫ ܦܓܪܐ ܕܝܠܢ
ܡܢ ܒܬܘܠܬܐ ܡܛܠ ܦܘܪܩܢܢ: ܘܐܬܗܦܟ ܥܡ ܒܢ̈ܝ ܐܢܫܐ ܐܝܟ ܒܪ ܐܢܫܐ.
ܝܕܥܝܢ ܐܢܬܘܢ ܒܗܠܝܢ. ܐܘ ܠܐ. ܐܡܪܝܢ ܠܗ ܣܒܐ ܕܒܗܘܢ. ܐܝܢ[2] ܡܪܢ. ܫܡܥܝܢ
ܗܠܝܢ. ܐܡܪ ܠܗܘܢ. ܫܡܥܝܢ ܐܢܬܘܢ ܒܠܚܘܕ ܕܠܐ ܫܪܪܐ. ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ. ܬܘܒ
ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܚܫ ܐܠܗܐ ܚܠܦܝܢ. ܘܐܙܕܩܦ ܒܨܠܝܒܐ: ܘܐܬܩܒܥ ܒܣܡܪ̈ܐ
ܘܐܬܕܓܪ ܕܦܢܗ ܒܠܘܟܝܬܐ: ܘܢܦܩ ܡܢܗ ܕܡܐ ܘܡܝܐ ܚܘܣܝܐ ܠܒܢ̈ܝ ܐܢܫܐ: * 57 v° b.
ܘܕܡܝܬ ܘܒܡܘܬܗ ܩܛܠܗ ܠܡܘܬܢ: ܘܩܡ ܠܬܠܬܐ ܝܘܡܝܢ ܐܝܟ ܕܟܬܝܒ
ܘܐܩܝܡ ܠܢ ܥܡܗ: ܟܕ ܕܪܟ ܐܘܪܚܐ ܘܚܘܝ ܠܢ ܩܝܡܬܐ ܕܥܬܝܕܐ ܠܢ: ܘܩܕܡ

1. Ms. with points ·. — 2. Corr. from. ܐܠ·

to it in order that it may be instructed only hears and looks at him, so they also heard what he was speaking, and looked at him in astonishment, and they had nothing to say. But he again said to them : « Do you not speak? ». They said to him : « What, sir, can we say to you? There is no one to say anything to us or teach us; and this which you say has never reached our ears; since we do not know the Scriptures. » He says to them : « Know you not that our Lord Jesus Christ came down from heaven, and clothed himself in our body from a Virgin for our salvation, and consorted with men as a man? are you aware of these things, or not? ». The old men among them say to him : « Yes, sir, we hear these things ». He says to them : « Do you hear only without knowing the truth? Know you not moreover that God suffered for our sake, and was suspended on the cross, and was fastened with nails and his side was pierced by a lance, and blood and water flowed from him as a propitiation for men, and that he died and by his death slew our death, and rose after three days as it is written and raised us with him, having trodden the road and shown us the resurrection that shall be ours, and before he suffered broke his body and blood[1] in an upper room and

1. Sic syr..

ܘܒܪܟܗ ܩܕܡ ܕܢܣܒ ܩܨܐ ܕܠܚܡܐ ܘܩܨܝ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ ܘܐܡܪ: ܕܗܢܘ
ܦܓܪܝ ܕܚܠܦ ܚܝܐ ܕܥܠܡܐ ܡܬܩܨܐ ܠܫܘܒܩܢܐ ܕܚܛܗ̈ܐ: ܘܬܘܒ ܕܩܕܡ
ܐܡܪ: ܕܟܠ ܡܢ ܕܐܟܠ ܦܓܪܝ ܘܫܬܐ ܕܡܝ. ܗܘ ܒܝ ܡܩܘܐ ܘܐܢܐ ܒܗ: ܘܐܢܐ
ܐܩܝܡܝܘܗܝ ܒܝܘܡܐ ܐܚܪܝܐ.[1] ܐܝܟܢܐ ܗܟܝܠ ܟܕ ܗܠܝܢ ܟܠܗܝܢ ܫܡܥܝܢ ܐܢܬܘܢ
ܘܝܕܥܝܢ ܐܢܬܘܢ ܠܗܝܢ ܐܝܟ ܕܐܡܪܝܢ ܐܢܬܘܢ. ܒܣܝܢ ܒܗܝܢ ܐܢܬܘܢ ܘܚܝ̈ܐ
ܕܢܦܫ̈ܬܟܘܢ ܠܐ ܚܫܒܝܢ ܐܢܬܘܢ. ܘܡܢ ܡܠܬܐ ܕܚܝ̈ܐ ܕܒܟܬܒ̈ܐ ܩܕ̈ܝܫܐ ܣܪܝܩܝܢ
ܐܢܬܘܢ. ܘܡܢ ܫܘܬܦܘܬܐ ܕܦܓܪܗ ܘܕܡܗ ܕܡܫܝܚܐ ܪܚܝܩܝܢ ܐܢܬܘܢ. ܘܠܐ[2] ܪܢܝܢ
ܐܢܬܘܢ ܕܚܘܣܪܢܐ ܡܕܡ ܡܢ ܗܕܐ ܢܦܠ ܠܟܘܢ. ܟܕ ܠܐ ܚܘܣܪܢܐ ܕܩܠܝܠ ܡܕܡ
ܡܬܚܣܪܝܢ ܐܢܬܘܢ. ܐܠܐ ܐܒܕܢܐ ܓܡܝܪܐ ܕܢܦܫ̈ܬܟܘܢ. ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܠܗ. ܘܡܢܐ
ܡܪܝ ܐܡܨܝܢ ܕܢܥܒܕ. * ܗܘ ܕܝܢ ܐܝܟ ܬܝܒܘܬܐ ܣܡ ܠܟܠܗܘܢ. ܟܕ ܡܙܗܪ
ܘܡܦܫܩ ܠܗܘܢ. ܕܡܛܠ ܕܚܪܝܒܢ ܘܫܒܝܩܢ ܢܦܫ̈ܬܟܘܢ ܡܢ ܡܬܡܗܡܝܢܘܬܟܘܢ:
ܐܝܟ ܐܪܥܐ ܕܚܪܝܒܐ ܡܢ ܣܘܓܐ ܕܙܒܢܐ ܕܣܠܩܘ ܒܗ ܟܘܒ̈ܐ ܘܕܪ̈ܕܪܐ. ܐܝܟܢܐ ܕܗܘ ܕܨܒܐ ܕܢܦܠܚܝܗ
ܠܘܩܕܡ ܗܠܝܢ ܟܘܒ̈ܐ ܥܩܪ ܘܡܘܩܕ: ܘܗܝܕܝܢ ܙܪܥ ܙܪܥܗ. ܗܟܢܐ ܐܦ ܐܢܬܘܢ.
ܙܠܘ ܨܘܡܘ ܗܕܐ ܫܒܬܐ ܟܠܗ̇: ܘܒܥܘ ܡܢ ܐܠܗܐ ܒܟܐܒܐ ܘܐܬܟܫܦܘ ܠܗ. ܘܐܬܬܘܒܘ

1. Ms. with points ·.. — 2. An erased letter precedes.

* 38 r° a.

blessed it and gave it to his disciples and said, 'This is my body that is broken on behalf of the life of the world for the forgiveness of sins'[1], and again that he said before, 'Everyone who eateth my body and drinketh my blood, he abideth in me and I in him, and I will raise him at the last day'[2]? How then, when you have heard all these things and know them, as you say, do you treat them with contempt and pay no regard to your souls' life, and remain deprived of the word of life in the holy Scriptures, and hold aloof from the communion of Christ's body and blood, and do not consider that any loss falls upon you from this, whereas you suffer not loss of some small thing, but utter destruction of your souls? ». They said to him : « And what, sir, can we do? ». But he laid a kind of penance upon them all, admonishing them and explaining to them, 'Because your souls are waste and barren by reason of your neglect, like soil that is barren on account of the length of time during which thorns and briars have been springing up in it, so that a man who wishes to till it first plucks up these thorns and burns them, and then puts in his seed, so do you also go and fast this week and pray, and

1. [Matth., xxvi], 28; I Cor., xi, 24. — 2. John, vi, 54, 56.

ܟܠܟܘܢ ܙܥܘܪܐ ܘܪܒܘܪܒܐ ܘܬܘ ܐܬܩܪܒܘ. ܗܢܘܢ ܕܝܢ ܩܒܠܘ ܡܠܟܗ. ܘܐܙܠܘ ܨܡܘ
ܘܐܬܘ. ܐܡܪ ܠܗܘܢ. ܡܛܠ ܡܢܐ ܠܐ ܥܒܝܕܝܢ ܗܘܘ ܠܟܘܢ ܒܢܝܟܘܢ ܒܢܝ ܩܝܡܐ.
ܘܡܠܦܝܢ ܗܘܘ ܘܩܝܡܝܢ ܒܗܕܐ ܥܕܬܐ. ܘܡܫܡܥܝܢ ܗܘܘ ܠܟܘܢ ܡܠܬܐ ܕܐܠܗܐ.
ܐܡܪܝܢ ܠܗ. ܡܪܝ. ܠܐ ܡܣܬܦܩܝܢ ܕܢܫܒܩܘܢ ܥ̈ܙܐ ܘܢܐܠܦܘܢ ܡܕܡ. ܟܕ ܕܝܢ
ܐܬܕܡܪ ܛܘܒܢܐ ܒܦܫܝܛܘܬܗܘܢ ܘܒܡܒܣܪܢܘܬܗܘܢ ܕܐܢܫܐ. ܥܒܕ ܩܘܪܒܢܐ ܘܫܘܬܦ
ܐܢܘܢ. ܘܗܝܕܝܢ ܦܬܚܘ ܦܘܡܗܘܢ. ܘܫܪܝܘ ܡܘܕܝܢ ܠܐܠܗܐ ܕܫܕܪܗ ܠܗܘܢ. ܟܕ ܦܩܕ
ܠܗܘܢ ܦܘܩܕܢܐ. ܕܢܗܘܘܢ ܟܠ ܚܕܒܫܒܐ ܡܬܟܢܫܝܢ. ܟܕ ܢܛܪܝܢ ܢܦܫܗܘܢ ܡܢ
ܓܘܕܦܐ ܘܡܢ ܙܢܝܘܬܐ ܘܡܢ ܩܛܠܐ. ܡܛܠ ܕܐܝܟ ܩܡܨܐ ܚܕ ܠܐ ܚܫܝܒ ܗܘܐ *58 r° b.
ܠܚܕ ܡܢܗܘܢ ܕܡܐ ܕܒܪ ܐܢܫܐ ܐܘ ܕܩܪܝܒܗ ܐܘ ܕܢܘܟܪܝܐ ܘܠܝܬ ܕܬܒܥ. ܗܘ ܕܝܢ
ܛܘܒܢܐ ܒܥܬܐ ܕܗܠܝܢ ܗܠܝܢ ܥܒܕ. ܘܟܠ ܕܝܠܦ ܥܠܘܗܝ ܕܗܘܬ ܗܕܐ ܣܘܥܪܢܐ. ܦܪܫܗ
ܡܢ ܫܘܬܦܘܬܐ ܕܟܪܣܛܝܢܐ. ܘܐܝܟ ܚܢܦܐ ܘܝܗܘܕܝܐ ܦܪܝܫܝܢ ܗܘܘ. ܘܗܝܕܝܢ ܫܪܝ ܗܘܐ
ܠܟܠܗܘܢ ܕܚܠܬܐ ܩܠܝܠ. ܘܕܐܠܗܐ ܘܕܝܠܗ ܕܛܘܒܢܐ. ܟܕ ܡܫܕܪ ܗܘܐ ܘܡܝܬܐ
ܠܟܠܗܘܢ ܗܠܝܢ ܕܒܛܘܪܐ. ܘܟܕ ܕܪܫ ܡܠܟܐ ܗܘܐ ܠܗܘܢ. ܐܝܟ ܕܡܢ

break bread on the first day of the week, and bring it me; and all of you, great and small, meet together, and come and present yourselves ». And they consented to his proposal, and went and fasted, and came. He says to them : « Wherefore have your sons not been made sons of the covenant[1], and been instructed and placed in this church, and been making you hear God's word? ». They say to him : « Sir, they have not time to leave the goats and learn anything ». The blessed man, marvelling at the people's simpleness and carelessness, made the oblation, and communicated them; and then they opened their mouth, and began to give thanks to God who sent him to them; while he laid an injunction upon them that they should meet together every first day of the week, keeping themselves from blasphemy and from fornication, and from murder; because none of them reckoned the blood of a man, either of his neighbour or of a stranger, as worth one locust, and there was none to require it; but the blessed man made an inquiry into these things, and everyone in whose case he learned that this thing had taken place he deprived of Christian fellowship, and they were set apart as pagans and Jews. And then they began to feel a little fear, both of God and of the blessed man himself, while he continued sending and fetching all who were on the

1. I. e. received the first tonsure for orders or monasticism.

ܚܢܦܘܬܐ. ܘܗܟܢܐ ܠܟܠܗܘܢ ܡܟܢܫ ܗܘܐ ܐܝܟ ܕܠܚܝܘܬܐ ܕܒܪܐ. ܒܬܪ ܙܒܢܐ ܕܝܢ
ܩܠܝܠ: ܟܕ ܝܠܦ ܥܠ ܒܢܝܐ ܕܟܠܚܕ ܡܢ ܡܢܗܘܢ: ܕܠܐܝܠܝܢ ܕܟܪܐ ܘܠܐܝܠܝܢ ܢܩܒܬܐ:
ܘܟܡܐ ܠܟܠܚܕ ܡܢܗܘܢ ܐܝܬ: ܟܕ ܠܐ ܪܓܫܝܢ ܒܨܒܝܢܗ ܕܡܢܐ ܡܬܒܥܐ ܕܢܥܒܕ.
ܦܩܕ ܕܠܚܕܒܫܒܐ ܐܚܪܢܐ. ܚܙܘ ܠܐ ܢܦܩܘܢ ܒܢܝܢܫܐ ܕܠܐ ܡܬܟܢܫܝܢ. ܘܫܕܪ
ܠܛܘܪܐ ܟܕ ܐܡܪ. ܕܐܦ ܛܠܝܐ ܙܥܘܪܐ ܢܬܟܢܫܘܢ. ܟܕ ܕܝܢ ܟܢܫܘ ܘܐܬܘ ܐܝܟ
ܡܠܬܗ: ܡܛܠ ܕܐܦ ܕܚܠܝܢ ܗܘܘ ܡܢܗ. ܛܝܒ ܠܗ ܡܣܦܪܬܐ ܗܘ ܘܓܒܪܐ
ܚܕ ܪܐܙܐ ܕܝܕܥ ܗܘܐ ܠܗܘܢ ܛܒܐܝܬ. ܘܟܕ ܢܣܒܘ * ܟܠܗܘܢ ܩܘܪܒܢܐ. ܐܡܪ * 58 v° a.
ܠܗܘܢ. ܫܒܘܩܘ ܠܛܠܝܐ ܟܠܗܘܢ ܝܘܡܢܐ ܢܣܒܘܢ ܒܘܪܟܬܐ. ܘܡܒܪܟܝܢ ܠܗܘܢ
ܘܡܡܠܠܝܢ ܥܡ ܗܢܘܢ. ܘܐܙܠܝܢ. ܡܛܠ ܕܠܗܠܝܢ ܡܢ ܝܘܡܢܐ ܙܕܩ ܕܢܡܠܠ
ܠܗܘܢ ܐܢܫ ܡܠܬܐ ܕܐܠܗܐ ܒܟܠܙܒܢ. ܕܗܟܢܐ ܢܗܘܘܢ ܥܗܕܝܢ. ܟܡܐ ܕܚܝܝܢ. ܘܐܢܬܘܢ
ܐܙܠܘ ܟܠ ܐܢܫ ܒܫܠܡܐ. ܗܢܘܢ ܕܝܢ ܗܝܡܢܘ ܘܐܙܠܘ. ܟܕ ܦܝܣܘ ܠܛܠܝܐ
ܒܗܘܢ ܕܢܩܘܘܢ. ܕܢܣܒܝܢ ܐܢܬܘܢ ܒܘܪܟܬܐ ܘܡܡܙܓܝܢܢ ܠܟܘܢ. ܦܘܫܘ
ܟܠܟܘܢ. ܗܝܕܝܢ ܦܫܘ ܟܠܗܘܢ. ܐܝܟ ܬܫܥܝܢ ܕܟܪܐ ܘܢܩܒܬܐ. ܘܐܚܕ ܬܪܥܐ. ܘܦܩܕ

mountains to the house, and converting them afresh, as if from paganism; and thus he used to gather them all together like wild animals. After a short time, when he had gained information about the children of each one of them, who had male children and who female, and how many each of them had, while they were unaware of his purpose, what he intended to do, he gave the order « Next first day of the week see that no persons stay away from the congregation »; and he sent to the mountains, saying, « Let the little children also be present in the congregation ». When they assembled and came according to his instructions (since they were indeed afraid of him), he provided himself with a razor, both himself and a certain man who was in the secret who knew them well, and, when all had received the oblation, he said to them: « Allow all the little ones to receive a present[1] to-day, and we will bless them and speak with them, and they shall come; since to these from to-day someone must always speak the word of God, that thus they may remember it as long as they live; and do you go everyone in peace ». And they believed it, and went away, having induced the little ones to remain by these words, « You will receive presents, and we will mix them for you[2]. Remain all of you ». Then they all remained, about ninety, males and

1. Or 'blessing'. The ambiguity is perh. intentional. — 2. It is assumed that the presents will be something to eat or drink.

ܘܦܪܫ. ܘܐܩܝܡ ܐܢܘܢ ܥܡ ܗܘ ܕܝܕܥ ܗܘܐ ܠܗܘܢ. ܟܕ ܦܪܫ ܗܘܐ ܚܕ ܡܢ ܬܠܬܐ.
ܘܢܩܒܬܐ ܬܘܒ ܗܟܢܐ. ܘܐܢ ܬܪܬܝܢ ܢܩܒܬܐ ܘܚܕ ܕܟܪܐ. ܚܕܐ ܡܢ ܗܠܝܢ ܠܩܒܠ
ܗܘܐ. ܘܗܟܢܐ ܐܦ ܕܟܪ̈ܐ. ܘܐܢ ܬܪܝܢ ܬܘܒ. ܗܟܢܐ ܚܕ ܡܢܗܘܢ. ܘܦܪܫ ܘܐܩܝܡ
ܠܚܕ ܓܒܐ. ܬܠܬܝܢ ܡܢܗܘܢ. ܬܡܢܥܣܪ ܛ̈ܠܝܐ. ܘܬܪܬܥܣܪܐ ܛ̈ܠܝܬܐ. ܘܫܪܟܢܐ
ܕܒܪܐ ܐܘܒܠ ܚܒܫ ܐܢܘܢ ܒܒܝܬܐ ܐܚܪܢܐ. ܕܠܐ ܢܐܙܠܘܢ ܢܚܘܘܢ ܡܕܡ ܕܗܘܐ.
ܘܐܣܩ ܐܢܘܢ ܩܕܡ ܡܕܒܚܐ. ܘܐܚܕ ܬܪ̈ܥܐ ܓܘܝܐ ܘܒܪܝܐ. ܘܥܒܕ ܥܠܝܗܘܢ
ܨܠܘܬܐ. ܘܫܪܝܘ ܬܪܝܗܘܢ ܠܡܣܦܪܘ ܐܢܘܢ. ܟܕ ܡܦܝܣܝܢ ܠܗܘܢ. ܘܐܝܟ ܡܢܗܘܢ ܒܟܝܢ
ܗܘܘ ܘܡܢܗܘܢ ܫܬܩܝܢ. ܘܗܟܢܐ ܓܠܚܘ ܐܢܘܢ ܠܛ̈ܠܝܐ ܘܠܛ̈ܠܝܬܐ ܐܟܚܕܐ.
ܘܫܪܐ ܗܝܕܝܢ ܠܗܠܝܢ ܩܕܡܝܐ ܕܐܬܦܪܫܘ ܘܠܐ ܐܬܓܠܚܘ. ܟܕ ܚܘܝ ܠܗܘܢ ܠܚܒܪܝܗܘܢ.
ܕܢܚܘܘܢ ܠܐܒܗܝܗܘܢ ܡܕܡ ܕܗܘܐ. ܘܢܐܬܘܢ. ܘܢܡܠܠ ܥܡܗܘܢ. ܘܠܐܝܠܝܢ
ܕܡܬܥܫܢܝܢ ܢܦܝܣ ܐܢܘܢ. ܟܕ ܕܝܢ ܐܫܬܡܥܬ. ܟܢܫܝܢ ܢܫܐ ܒܐܠܝܬܐ ܟܕ ܐܡܪܝܢ.
ܐܘܝܐ ܕܡܢܐ ܗܘܐ ܘܡܢܐ ܓܕܫ ܠܢ. ܘܡܢܗܝܢ ܡܫܬܪܝܢ ܗܘܝ ܟܠ ܡܬܘܡܝܢ.

* 58 v° b.

females. And he shut the doors, and came up and separated and arranged them with the help of the man who knew them, separating one in three, and the females moreover on the same system[1]; and, if there were two females and one male, he would take one of the former; and so also with the males too, and if again there were two[2], he would in the same way take one of them; and he separated thirty of them and set them on one side, eighteen boys, and twelve girls; and the rest he led away and shut up in another room, lest they should go and report what had happened. And he brought them up before the altar, and shut the inner and outer doors, and made a prayer over them, and the two began to tonsure them, soothing them with blandishments; and of them some wept, and some were silent; and thus they shaved them boys and girls alike. And then he released the first lot who had been separated and not tonsured, having shown them their companions, that they might report to their parents what had happened, and they might come, and he might speak with them, and might appease those who were troublesome. When the news arrived, the women assembled with lamentations, crying, « Alas! what has taken place and what has befallen us? ». And some were binding themselves under a curse, saying, « My son shall not

1. The meaning clearly is that he took the threes from boys and girls indiscriminately. — 2. Sc. males.

ܘܠܐ ܬܘܒ ܡܬܓܠܚ ܪܝܫܗ. ܘܠܐ ܬܘܒ ܡܬܩܪܐ ܥܠܘܗܝ ܫܡܐ ܕܒܪ ܩܝܡܐ. ܘܡܢܗܘܢ
ܡܢ ܚܡܬܐ ܕܢܦܫܗܘܢ. ܐܦ ܠܨܥܪܐ ܕܛܘܒܢܐ ܐܬܦܢܝܘ ܗܟܢ. ܘܗܟܢܐ ܐܦ ܓܒܪܐ.
ܗܘ ܕܝܢ ܫܬܩ ܗܘܐ. ܘܓܚܟ ܥܕ ܡܬܬܢܝܚ ܪܘܓܙܗܘܢ. ܘܡܢܗܘܢ ܫܠܡܘ ܠܡܕܡ
ܕܥܒܕܘ. ܟܕ ܐܡܪܝܢ. ܨܒܝܢܗ ܕܡܪܢ ܢܗܘܐ. ܘܡܛܠ ܗܢܐ ܠܢ. ܟܕ ܕܝܢ ܬܪܝܢ
ܡܢܗܘܢ ܩܫܝܐܝܬ ܩܡܘ ܗܘܘ. ܐܦܝܣ ܐܢܘܢ ܘܐܙܗܪ. ܘܐܡܪ ܠܗܘܢ. ܕܕܝܠܟܘܢ
ܐܢܘܢ ܒܢܝ̈. ܠܐ ܠܐܒܕܢܐ ܐܙܠܝܢ. ܠܘܬ ܡܫܝܚܐ ܡܬܩܪܒܝܢ. ܟܕ ܕܝܠܟܘܢ ܐܢܘܢ. * 59 r° a.
ܗܢܘܢ ܕܝܢ ܐܬܚܡܬܘ ܩܫܝܐܝܬ ܟܕ ܐܡܪܝܢ. ܕܠܐ ܡܩܪܒܝܢ ܚܕ ܡܢܗܘܢ ܠܘܬ
ܡܫܝܚܐ. ܗܘ ܕܝܢ ܣܗܕ ܠܗܘܢ ܟܕ ܐܡܪ. ܐܢܐ ܐܬܪܐ ܗܢܐ ܒܫܡܗ ܕܡܫܝܚܐ
ܠܫܘܒܚܗ ܪܫܡܬ. ܚܙܘ ܡܢܐ ܥܒܕܝܢ ܐܢܬܘܢ. ܐܢܐ ܡܚܣܝ ܐܢܐ ܡܢ ܚܛܗܐ.
ܗܘ ܕܦܪܫ ܡܢܗ ܢܦܫܐ ܘܡܦܩ ܕܢܗܦܟ ܠܥܠܡܐ. ܠܢܦܫܐ ܗܝ ܡܫܝܚܐ ܒܗܠܝܢ
ܚܝܐ ܕܦܓܪܐ ܠܐ ܫܒܩ. ܡܛܠ ܕܕܝܠܗ ܗܝ. ܘܒܫܡܗ ܐܬܪܫܡܬ.[1] ܐܢܐ ܗܐ
ܣܗܕܬ ܠܟܘܢ. ܐܢܬܘܢ ܝܕܥܝܢ ܐܢܬܘܢ. ܗܢܘܢ ܕܝܢ ܩܪܒܘ ܐܪܡܝܘ ܐܝܕܝܐ. ܘܓܪܘ
ܐܦܩܘ ܐܢܘܢ ܟܕ ܡܓܕܦܝܢ. ܐܡܪ ܠܗܘܢ ܛܘܒܢܐ. ܚܘܣܘ ܥܠ ܢܦܫܟܘܢ ܒܢܝ̈ ܘܠܐ

1. Ms. om. stop.

again be shaven, and the name 'son of the covenant' shall not again be called over him ». And some of them from the rage of their souls even betook themselves to abuse of the blessed man; and so also the men. But he held his tongue, and he continues laughing till their wrath is pacified; and some of them acquiesced in what they had done, saying, « Our Lord's will be done », and, « We would it were so ». But, when two of them stubbornly stood out, he exhorted and admonished them, and said to them : « They are yours, my sons; they are not going to destruction; they are being presented to Christ, while they are yours ». But they showed violent indignation, saying, « We will not present one of them to Christ ». But he testified to them, saying, « I for my part have marked out this plot in Christ's name to his glory. Beware what you are doing. I am free from sin. He who separates a soul from it and takes it out that he may bring it back to the world, Christ[1] will not resign that soul in this bodily life, because it is his and has been marked in his name. I for my part have testified to you; you know ». But they came up, and laid their hands upon them and dragged them away and removed them, blaspheming. The blessed man says to them « Have mercy upon your souls, my sons, and do not be obstinate and deprive

ܬܬܦܩܘܢ ܘܬܬܠܝܛܘܢ ܡܢ ܒܢܝܟܘܢ. ܘܬܬܚܝܒܘܢ. ܗܢܘܢ ܕܝܢ ܐܡܪܘ. ܕܡܢ ܪܡܫܐ
ܢܬܒܨܪ ܘܒܢܝܢ ܓܪ̈ܝܥܐ ܠܐ ܢܥܒܕ ܚܢܢ. ܐܡܪ ܠܗܘܢ. ܚܙܘ ܕܐܢ ܕܒܪܝܢ ܐܢܬܘܢ
ܠܗܘܢ. ܐܢܐ ܗܘܐ ܣܗܕܬ. ܘܬܘܒ ܡܣܗܕ ܐܢܐ. ܕܚܕ ܡܢܗܘܢ ܠܚܕ ܒܫܒܐ ܐܚܪܢܐ.
ܒܗܠܝܢ ܚܝ̈ܐ ܕܦܓܪܐ ܠܐ ܡܛܐ. ܗܢܘܢ ܕܝܢ ܟܕ ܫܡܥܘ. ܐܒܙܚܘ ܒܗ ܒܛܘܒܢܐ. ܟܕ
ܐܡܪܝܢ. * ܕܐܢ ܗܟܢܐ ܫܡܝܥܢ ܠܘ̈ܛܬܟ. ܙܠ ܠܘܛ ܠܗܘܢ ܠܗܠܝܢ * 59 r° b.
ܗܘ̈ܢܝܐ ܕܐܬܝܢ ܘܡܚܒܠܝܢ ܠܒܪܝܬܐ ܘܢܡܘܬܘܢ. ܘܗܟܢ ܕܒܪܘ ܒܢܝ̈ܗܘܢ ܟܕ ܚܠܝܡܝܢ.
ܘܐܙܠܘ. ܘܒܓܘ ܬܠܬܐ ܝܘ̈ܡܝܢ. ܐܬܡܚܝܘ ܬܪ̈ܝܗܘܢ ܘܡܝܬܘ. ܗܝܕܝܢ ܢܦܠܬ
ܕܚܠܬܐ ܕܛܘܒܢܐ ܥܠ ܟܠ ܐܢܫ. ܟܕ ܐܬܚܙܝ ܚܝܠܗ ܕܡܠܬܗ ܘܕܨܠܘܬܗ ܥܠ ܐܢܫ̈ܐ
ܗܠܝܢ. ܘܐܦ ܗܢܘܢ[1] ܬܘܒܘ. ܘܐܙܠܘ ܢܦܠܘ ܩܕܡܘܗܝ ܟܕ ܒܟܝܢ ܘܐܡܪܝܢ.
ܕܐܡܪܚܢ ܡܪܝ̈ ܫܒܘܩ ܠܢ. ܕܠܡܐ ܐܦ ܠܢ ܠܘܛ ܘܢܡܘܬ. ܗܝܕܝܢ ܐܡܪ
ܠܗܘܢ. ܕܐܢܐ ܒܢܝ. ܐܦ ܠܐ ܠܗܠܝܢ ܠܛܬ. ܚܣ ܠܝ. ܐܠܐ[2] ܐܠܗܐ ܕܒܪ ܐܢܘܢ.
ܕܠܟܘܢ ܢܪܕܐ ܚܠܦ ܡܡܪܚܘܬܟܘܢ ܕܥܠ ܡܠܬܗ. ܡܛܠ ܕܠܐ ܒܫܡܢ
ܕܝܠܢ. ܐܠܐ ܒܫܡܗ ܕܐܠܗܐ ܘܒܡܠܬܗ ܪܫܡܬ ܐܢܘܢ. ܘܗܫܐ ܟܠܗ ܠܘܬܗ

1. Ms. ܗܢܘܢ. — 2. ܐ fin. in erasure.

yourselves of your children, and incur blame ». They said : « Let us be deprived this evening and we will not make our children shavelings ». He says to them : « Beware, for, if you take them away, I for my part have testified, and I testify again, that neither of them will reach next first day of the week in this bodily life ». They, when they heard it, jeered at the blessed man, saying : « If you think that your curses are so well heard, go and curse these Huns who are coming and making havoc of creation[1], and let them die. » And so they took their children away in good health, and went off; and within three days both of them were smitten and died. Then the terror of the blessed man fell upon everyone, when the power of his word and of his prayer upon those men was seen; and they also repented, and they went and fell down before him, weeping and saying, « We have been presumptuous, sir, forgive us; lest you curse us also and we die ». Then he said to them : « I, my sons, did not curse these either (far be it!); but God took them away, that he might chastise you yourselves for your presumption against his word; since it was not in our name, but in the name of God himself and in his word that I marked them. And now

1. Probably therefore these things happened in 515 (see p. 19, n. 2). The invasion of 531/2 (p. 78, n. 2) is too late, for it would bring his death to 557, 17 years after J. left the East; see below, and p. 246, n. 2.

ܘܪܟܘ ܠܗ ܠܐܠܗܐ ܕܢܫܒܘܩ ܠܟܘܢ.· ܕܠܡܐ ܐܦ ܐܢܬܘܢ ܬܐܒܕܘܢ. ܗܢܘܢ ܕܝܢ ܟܕ
ܕܚܠܝܢ ܘܡܬܟܫܦܝܢ ܠܗ ܫܢܝܘ. ܘܡܢ ܗܝ ܕܝܢ ܒܟܠܗܘܢ ܙܥܘܪܐ ܘܪܘܪܒܐ ܐܠܘ
ܨܒܐ ܗܘܐ ܗܘ ܣܒܐ ܕܢܣܦܪ.· ܠܝܬ ܗܘܐ ܡܢ ܕܡܡܪܚ ܕܢܡܠܠ. ܘܡܟܝܠ ܟܠ
ܡܢ ܕܫܦܪ ܗܘܐ ܠܗ ܪܫܡ ܗܘܐ * ܘܕܒܪ ܕܠܐ ܟܠܝܬܐ. ܗܠܝܢ ܕܝܢ ܕܐܣܬܦܪܘ.· ܥܒܕ * 59 v° a.
ܠܗܘܢ ܕܦ̈ܝܬܩܐ ܠܡܟܬܒ ܘܟܬܒ ܠܗܘܢ. ܘܗܟܢܐ ܡܟܝܠ ܟܡܣܝܒܪܢܐ ܙܒܢܐ ܣܓܝܐܬ
ܝܬܒ ܗܘܐ ܐܝܟ ܕܒܐܣܟܘܠܐ.· ܘܡܠܦ ܗܘܐ ܠܗܘܢ. ܠܛܠܝ̈ܐ ܘܠܛܠܝ̈ܬܐ ܐܟܚܕܐ.
ܘܥܕܡܐ ܕܐܬܝ ܕܢܗܘܘܢ ܕܢܬܢܟܘܢ ܡܢ ܚܕ̈ܕܐ ܒܓܘ ܫ̈ܢܝܐ ܐܪܒܥ ܐܘ ܚܡܫ.· ܝܠܦܘ
ܡܙܡܘܪ̈ܐ ܘܟܬܒ̈ܐ. ܘܗܟܢܐ ܡܟܝܠ ܓܘ̈ܕܐ.· ܒܬܫܡܫܬܐ ܬܫܡܥܝܢ ܗܘܘ. ܟܕ ܐܦ
ܛܘܪ̈ܐ ܗܠܝܢ ܟܠܗܘܢ ܐܫܬܥܒܕܘ ܗܘܘ.· ܘܪܬܝܬܝܢ ܗܘܘ ܕܡܕܡ ܢܥܒܕܘܢ ܠܒܪ ܡܢ
ܛܟܣܐ.· ܕܕܠܡܐ ܢܫܡܥ ܣܒܐ ܘܢܦܪܘܫ ܐܢܘܢ ܡܢ ܫܘܬܦܘܬܐ ܕܒܢܝ̈ ܐܢܫܐ.· ܐܘ
ܕܢܠܘܛ ܐܢܘܢ. ܘܗܘ̈ܝ ܗܟܝܠ ܫ̈ܢܝܐ ܥܣܪܝܢ ܘܫܬ. ܟܕ ܐܝܬܘܗܝ ܬܡܢ. ܐܦ
ܒܥܠܡܐ. ܒܚܝ̈ܐ ܗܠܝܢ ܐܝܬܘܗܝ ܗܘܐ. ܟܕ ܒܟܠܙܒܢ ܡܢ ܒܘܪܟܬܗ ܡܬܒܪܟܝܢ
ܗܘܝܢ.· ܘܐܦ ܒܡܠܘܐܗ ܗܘܝܢ ܗܘܝܢ. ܘܡܛܠ ܒܬܪ̈ܥܝܬܗܘܢ ܕܥܡܐ ܗܢܐ ܘܡܛܠ ܫܘܒܚܗ

go repent and pray to God that he will forgive you, lest you also perish as well ». And they in fear and entreating him departed. And from that time among all of them great and low, if the old man wished to tonsure anyone, there was none who presumed to speak; and thenceforth whoever pleased him he would mark and take away without impediment. But for those who had been tonsured he made tablets for writing, and wrote for them; and thus he would thenceforth frequently sit with patience as in a school (σχόλη), and would teach them, boys and girls together. And down to the time when they reached an age at which they might receive harm from one another, within four or five years, they learned the psalms and the Scriptures; and thus thenceforward loud choirs were to be heard at the service, and all these mountains also had been brought into subjection, and they trembled to commit any breach of order, lest the old man should hear it and separate them from the fellowship of men, or that[1] he should curse them. And accordingly twenty-six years passed while he was there, and he was still in this life, and we were always receiving his blessing, and were also in intercourse with him[2]; and we used to learn from him about the

1. Sic syr.. — 2. This seems to mean that he died 26 years after the beginning of his missionary life. In this case his death must be placed circ. 541.

ܘܥܠ ܟܠ ܕܐܫܬܕܝܘܢ ܒܗ ܡܢܗܘܢ ܒܠܚܘܕ ܗܘܘ. ܟܕ ܡܟܝܠ ܣܒ ܗܘܐ ܘܫܚܝܩ.
ܐܦ ܬܠܡܝܕܘܗܝ ܗܠܝܢ. ܢܫܐ ܘܓܒܪܐ ܕܡܫܡܠܝܐ ܗܘܘ. ܘܩܪܘܝܐ ܡܟܝܠ ܘܒܢܬ
ܩܝܡܐ ܗܘܝܢ ܗܘܘ: ܟܕ ܡܠܦܝܢ * ܗܢܘܢ. ܐܦ ܠܐܚܪܢܐ. ܘܡܟܝܠ ܫܡܗ ܕܛܘܒܢܐ * 59 v° b.
ܥܠ ܐܬܪܐ ܗܘ ܟܠܗ ܢܦܩ ܗܘܐ. ܘܐܝܟ ܢܡܘܣܐ ܘܕܝܢܐ ܕܐܬܪܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܟܠ
ܡܕܡ ܕܣܢܝܩ ܗܘܐ ܠܟܠ ܬܘܪܨܐ. ܠܘܬܗ ܐܬܐ ܗܘܐ. ܘܡܟܝܠ ܡܛܠ ܕܐܕܪܟܬܗ
ܡܚܝܠܘܬܐ ܘܣܝܒܘܬܐ. ܠܐ ܫܘܐ ܬܘܒ ܗܘܐ ܕܢܦܘܩ ܠܛܘܪܐ ܐܝܟ ܥܝܕܗ ܠܒܪ ܗܘܐ.
ܐܠܐ ܬܡܢ ܒܗ ܒܐܬܪܐ. ܒܩܠܝܬܗ ܥܡܠܗ ܦܠܚ ܗܘܐ. ܘܐܦ ܠܒܢܝ̈ ܐܢܫܐ
ܗܠܝܢ ܩܢܐ ܗܘܐ. ܘܐܝܟ ܐܒܐ ܪܘܚܢܐ ܠܟܠܗܘܢ ܐܝܬܘܗܝ ܗܘܐ. ܟܕ ܐܦ ܡܢ ܛܥܝܘܬܐ
ܕܡܪܘܕܘܬܗܘܢ. ܠܛܟܣܐ ܫܦܝܪܐ ܦܓܪܢܐ ܘܪܘܚܢܐ ܐܦܢܝ ܐܢܘܢ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܫܡܥܘܢ ܐܝܚܝܕܝܐ ܛܘܪܝܐ܀

uncivilized character of that people and about their subjugation and about all the torments that they had inflicted on him, when he was now old and decrepit, and these disciples of his also had become grown women and men, and they were now becoming readers and daughters of the covenant, and they were themselves teaching others also as well. And accordingly the blessed man's name had gone out over all that country, and he was a law (νόμος) and a judge of the country; and every matter that was in need of reform was referred to him. And now, because feebleness and old age had overtaken him, he was no longer able to retire to the mountains outside according to his custom, but he used to carry out his labour there in the same country in his cell, and he had also gained possession of these men; and he was as a spiritual father to all of them, having also converted them from the error of their apostasy to proper rules of life both bodily and spiritual.

The history of the blessed Simeon the anchorite the mountaineer is ended.

ܬܘܒ ܬܫܥܝܬܐ ܕܫܒܥܣܪܐ ܕܐܝܬܝܗ̇[1] ܕܐܢܫ ܡܢ ܩܕܝܫܐ. ܗܘ ܕܟܠ ܫܡܗ ܕܢܐܡܪ ܠܐ ܐܬܛܦܝܣ܆ ܐܠܐ ܐܢ ܒܠܚܘܕ ܡܣܟܢܐ܀

ܡܢ ܗܟܝܠ ܒܡܬܡܚܠܢܘܬܐ ܕܙܒܢܝܢ ܘܫܓܘܫܝܐ ܕܝܘܡܬܢ ܡܬܕܡܪ ܐܢܐ. ܛܒ ܬܡܗ ܐܢܐ. ܕܐܝܟܢܐ ܠܐ ܣܠܩܐ ܥܠ ܪܥܝܢ. ܡܠܬܐ ܢܒܝܘܬܐ ܗܝ ܕܝܢ ܐܠܗܝܬܐ. ܕܒܩܠܐ ܪܥܡܬܐ ܠܛܘܥܝܝܢ ܐܡܪܐ.* ܕܗܐ ܟܐܢܐ ܐܒܕ ܘܠܝܬ ܕܣܐܡ ܥܠ ܠܒܗ. ܘܓܒܪ̈ܐ ܚܣܝܐ ܡܬܟܢܫܝܢ ܘܠܐ ܡܣܬܟܠ. ܗܕܐ ܕܝܢ ܢܬܒܩܐ ܒܗ̇ ܫܪܝܪܐܝܬ. ܫܘܠܡܐ ܩܒܠܬ ܒܙܒܢܝܢ. ܕܟܠܗܘܢ ܥܡܘ̈ܕܐ ܪ̈ܘܪܒܐ ܗܠܝܢ ܕܚܙܝܢ ܚܢܢ: ܕܒܒܥܘܬܐ ܡܬܡܝܕܬܐ ܘܒܨܠܘܬܐ ܥܡ ܦܫܛܗܘܢ ܘܣܡܟܘܗܝ ܕܥܠܡܐ ܕܡܬܬܙܝܥ ܗܘܐ. ܗܐ ܐܬܟܢܫܘ ܘܥܒܪܘ ܡܢ ܫܓܘܫܝܐ ܕܚܝ̈ܐ ܗܠܝܢ. ܘܗܠܝܢ ܬܘܒ ܕܕܘܒܪ̈ܐ ܪ̈ܘܪܒܐ ܘܥܡܠܐ ܥܫܝܢܐ ܐܝܟ ܟܐܦ̈ܐ ܪ̈ܘܪܒܬܐ ܒܫ̈ܬܐܣܐ ܕܥܠܡܐ ܐܬܬܣܝܡܘ. ܗܐ ܐܬܟܢܫܘ ܘܐܫܬܩܠܘ ܡܢ ܒܝܢܬܢ ܐܝܟ ܡܐ ܕܟܬܝܒ. ܘܠܝܬ ܕܡܣܬܟܠ. ܡܛܠ ܗܕܐ ܡܬܒܩܝܢܘܬܐ ܒܗܠܝܢ ܕܩܢܝ ܐܢܐ.

* 60 r° a.

1. Ms. ܘܐܝܬܝܗ̇.

XVII. — Next the seventeenth history which is that of one of the saints who would not consent to state his name, except only 'poor man'.

When therefore I consider the degeneracy of our times and the confusion of our days, I marvel greatly to think how it is that the prophetic, that is divine, saying does not rise into our mind, which says in a voice of thunder to our error, « Lo! the righteous hath perished and there is none that taketh it to his heart, and saintly men are gathered and no heed is given »[1]. If we truly consider this, it has received accomplishment in our times, since all the great pillars whom we have seen, who by means of their continual supplication and petition bore up the tottering house of the world, have been gathered and passed from the confusions of this life, and those again whose great modes of life and mighty labours had been laid like huge base-stones at the foundations of the world have been collected and removed from among us as it is written 'and there is none that heedeth'[1]. For this

1. [illegible]

ܐܙܕܥܙܥܬ ܘܐܬܛܠܛܠܬ ܘܐܬܪܦܝܘ ܚܘܝܫܘܗܝ. ܘܐܝܟ ܕܠܡܐܡܪ ܡܢ ܟܕܘ ܫܪܝܬ ܠܡܦܠ. ܘܠܝܬ ܕܡܣܬܟܠ
ܒܗܠܝܢ ܘܣܐܡ ܠܗܝܢ ܥܠ ܠܒܗ. ܐܝܟܢܐ ܕܢܬܡܠܐ ܥܠܝܢ ܡܠܬܐ
ܡܙܡܘܪܝܬܐ ܕܐܡܪܐ. ܕܡܪܝܐ ܐܣܬܟܝ ܡܢ ܫܡܝܐ ܥܠ ܒܢܝ ܐܢܫܐ. ܕܢܚܙܐ ܐܢ
ܐܝܬ ܕܡܣܬܟܠ ܘܒܥܐ ܠܐܠܗܐ. ܘܟܠܗܘܢ ܐܟܚܕܐ ܣܛܘ ܘܐܣܬܠܝܘ. ܘܠܝܬ
ܕܥܒܕ ܛܒܬܐ ܐܦ ܠܐ ܚܕ. ܟܕ ܓܝܪ ܒܡܣܬܪܘܬܐ ܕܨܘܪܬܐ ܠܫܘܦܪܐ ܬܡܝܗܐ ܕܩܕܝܫܐ ܗܠܝܢ
ܕܐܪܥܢܢ ܒܙܒܢܐ* ܕܛܠܝܘܬܢ. ܫܩܠܢ ܐܢܢ ܘܐܦ ܒܥܘܕܪܢܐ ܕܟܠܢܫ. ܢܫܒܘܩ ܘܢܥܒܕ * 60 r° b.
ܠܥܘܕܪܢܐ ܕܟܠܐ. ܐܦ ܠܗ ܠܗܢܐ ܫܪܟܐ ܕܫܒܝܩܝܢ[1] ܐܬܝܢܢ. ܠܐܬܕܡܪܘ ܪܒܐ
ܡܬܬܨܝܪ ܐܢܐ ܒܡܚܫܒܬܝ. ܕܐܝܟܢܐ ܟܠܗܘܢ ܗܠܝܢ ܬܡܝܗܐ ܘܓܢܒܪܐ. ܐܬܟܢܫܘ ܐܝܟ ܚܡܪܐ
ܨܠܝܠܐ ܘܕܟܝܐ. ܘܥܠܡܐ ܠܡܪܘܬܐ ܣܪܝܩܬܐ ܘܥܟܝܪܬܐ ܕܒܝܫܘܬܐ. ܘܗܠܝܢ
ܠܐ ܣܐܡܝܢ ܚܢܢ ܥܠ ܠܒܢ܀

ܟܕ ܓܝܪ ܒܕܝܪܐ ܩܕܝܫܐ ܗܘܝܢ ܗܘܐ ܕܥܠ ܓܢܒ ܐܡܝܕ ܡܕܝܢܬܐ:
ܗܘ ܕܝܢ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܡܬܩܪܐ: ܐܝܟܢܐ ܕܐܦ ܒܚܕܐ ܡܢ ܬܫܥܝܬܐ ܕܡܢ
ܩܕܡ ܐܬܬܫܥܝܬ ܠܢ: ܕܟܠܗܘܢ ܗܘܘ ܗܠܝܢ ܕܝܪܬܐ ܘܠܘܬ ܕܝܪܐ ܗܠܝܢ

1. ܕ added in marg., appy. in later hand.

reason the whole habitable world of men has been shaken and tottered and its structure has been loosened; and it has so to speak already begun to fall; and there is none who takes note of these things and lays them to his heart, in order that the passage of sacred song may be fulfilled upon us which says, « The Lord looked out from heaven upon men, to see if there were any man that was understanding and sought God, and all had together gone astray and become reprobate, and there was not even one who was doing what is good »[1]. For, having taken upon ourselves to trace, even if obscurely, a picture of the marvellous beauties of the saints whom I met in the times of my boyhood and leave it for the general benefit, if only to this remnant who have been left in our days, I am reduced to marvelling greatly in my thoughts how it is that all these marvellous and giant-like men have been collected like clear pure wine, and the world has been reduced to disgusting dregs turbid with evil matter, and we lay not these things to our heart.

Once, when we were in the holy convent adjoining the city of Amida, that is that which is called the convent of the holy Mar John, as has been recorded by us in one of the foregoing histories[2], since all these convents

1. Ps. XIV, 2, 3. — 2. Ch. 13 (p. 197). As the monastery was then at Amida and John was in it, the date is 530-536 (see Introd.).

ܒܟܠܗܘܢ ܕܪܚܡܬ ܐܟܣܢܝܘܬܐ: ܘܪܬܚܝܢ ܗܘܘ ܒܚܘܒܐ ܕܠܘܬ ܐܚܝܗܘܢ. ܡܛܠ
ܗܕܐ ܠܛܒܐ ܕܦܫܝܛܘܬܗܘܢ. ܡܢ ܟܠ ܦܢܝܢ ܡܬܟܢܫܝܢ ܗܘܘ ܠܘܬܗܘܢ ܠܥܘܡܪ̈ܐ
ܗܠܝܢ ܕܚܕܪܝ ܡܕܝܢܬܐ. ܡܛܠ ܕܒܪܚܡܬܗ ܕܐܠܗܐ ܒܫܪܪܐ ܚܡܝܡ ܗܘܐ ܛܢܢܗܘܢ.
ܐܝܟܢܐ ܕܠܐ ܢܚܫܒܘܢ ܗܘܘ ܥܠ ܚܕ ܡܢ ܐܚܝܗܘܢ ܕܐܬܝܢ ܗܘܘ ܠܘܬܗܘܢ ܕܒܪ
* 60 v° a. ܐܢܫܐ ܒܣܪܢܐ ܒܠܚܘܕ ܐܝܬܘܗܝ ܗܘܐ. ܐܠܐ ܗܘ ܐܠܗܐ ܕܗܘܐ ܒܣܪܐ. * ܒܝܕ ܦܓܪܐ
ܡܣܟܢܐ ܘܡܫܟܢܐ ܡܬܚܙܐ ܗܘܐ ܠܘܬܗܘܢ. ܘܗܟܢܐ ܐܝܟ ܕܠܡܫܝܚܐ ܡܫܝܚܐ ܙܪܝܙܝܢ
ܗܘܘ ܕܢܫܡܫܘܢ ܘܢܢܝܚܘܢ ܘܢܣܚܘܢ ܘܢܝܩܪܘܢ. ܕܟܠ ܐܢܫ ܢܫܬܘܬܦ ܒܡܕܡ
ܕܡܬܝܠܕ ܒܒܘܪܟܬܗ ܕܗܘ ܓܒܪܐ ܕܐܝܢܐ ܕܗܘ. ܘܗܟܢܐ ܪܘܪܒܐ ܘܙܥܘܪܐ ܐܝܟ ܚܕܐ ܚܦܝܛܝܢ
ܗܘܘ. ܕܫܢܬܐ ܘܬܪܬܝܢ ܘܥܣܪ ܘܥܣܪܝܢ ܘܟܠܗܘܢ ܝܘܡܝ ܚܝܘܗܝ ܐܢ ܢܗܘܐ ܗܘܐ
ܐܟܣܢܝܐ ܒܚܕ ܡܢ ܥܡܪ̈ܐ ܗܠܝܢ. ܠܝܬ ܗܘܐ ܡܢ ܕܢܦܬܚ ܦܘܡܗ ܘܢܘܕܥ
ܠܗ ܒܡܕܡ. ܕܠܘ ܐܝܟ ܗܘ ܕܡܢ ܥܡܘܪܐ ܩܕܡܝܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܗܟܢܐ
ܒܠܒܘܫܐ ܘܒܟܠܗ ܡܘܒܠܐ ܕܣܘܢܩܢܐ. ܥܡ ܟܗ̈ܢܐ ܘܩܕܡ ܟܠܗ ܐܚܘܬܐ ܡܬܩܪܒ
ܗܘܐ. ܗܠܝܢ ܕܥܕܡܐ ܠܗܫܐ. ܐܦ ܬܗܪܐ ܠܥܠܡܐ. ܟܕ ܗܟܝܠ ܒܗܠܝܢ ܒܟܠܝܘܡ
ܪܬܚܝܢ ܗܘܘ. ܚܕ ܡܢ ܝܘܡܝܢ. ܐܬܐ ܣܒܐ ܡܣܟܢܐ ܐܟܣܢܝܐ. ܙܢ ܠܗ

surpassed everyone in devotion to hospitality, and were fervent in love toward their brothers, therefore on account of the report of their open-handedness men used to repair from all quarters to the convents round the city, because their zeal was in truth kindled by the love of God, so that they did not in the case of any one of their brothers who came to them hold him to be merely a man of flesh, but through a mean and poor body he appeared in their eyes as God himself who became flesh, and so they were eager to serve and refresh and wash and honour as it were Jesus Christ, that everyone might share in anything that might result through the blessing of the man whoever he were; and great and small were alike so devoted that, if a stranger were in one of these convents a year and two years and ten years and twenty and all the days of his life, there was no one who would open his mouth and in any way give him to understand that he was not as one of the old inmates; and so in the matter of clothing and in the whole supply of necessities he was brought forward with the priests and before the whole of the brotherhood; things which are objects of great admiration even down to the present time. While they were showing fervour in these things every day, one day a certain old man, poor and a stranger, came to the convent

ܠܥܘܡܪܐ ܕܒܗ ܐܢܐ ܐܝܬܝ ܗܘܝܬ. ܘܟܕ ܐܬܫܐܠ ܥܠ ܐܦܝ ܗܝܡܢܘܬܐ ܘܢܦܩ
ܪܘܚܐ: ܘܥܠ ܒܥܕܢܐ ܕܪܡܫܐ ܒܫܘܠܡ ܬܫܡܫܬܐ. ܐܠܨܘܗܝ ܐܝܟ ܢܡܘܣܐ ܕܐܝܬ
ܗܘܐ ܠܗܘܢ. ܕܢܬܒ ܥܠ ܦܬܘܪܐ ܕܩܫܝܫܐ. ܗܢܘ ܕܝܢ ܕܪܝܫ ܥܘܡܪܐ. ܘܗܘ * ܟܕ ܗܕܐ * 60 v° b.
ܫܡܥ. ܥܠ ܐܦܘܗܝ ܢܦܠ ܒܡܬܟܫܦܢܘܬܐ ܘܐܡܪ. ܫܒܘܩܘܢܝ ܠܝ ܐܒܗܝ ܡܛܠ
ܡܫܝܚܐ. ܡܛܠ ܕܡܣܟܢܐ ܐܢܐ. ܘܠܗܕܐ ܠܐ ܫܘܐ ܐܢܐ. ܗܘ ܕܝܢ ܐܝܬܘܗܝ ܗܘܐ.
ܕܢܩܘܫ ܗܘܐ ܣܥܪܗ. ܘܫܦܝܥ ܕܩܢܗ. ܘܣܓܝܐܐ ܩܡܘ ܥܡܗ ܕܪܝܫ ܥܘܡܪܐ ܕܒܗܘܢ
ܦܬܘܪܐ ܗܘ ܢܣܬܡܟܘܢܗ. ܘܗܘ ܟܕ ܕܒܝܩܢ ܐܦܘܗܝ ܒܐܪܥܐ ܡܬܟܫܦ ܗܘܐ. ܕܥܒܕܘ
ܠܝ ܛܝܒܘܬܐ ܡܪܝ ܘܫܒܘܩܘܢܝ ܠܝ. ܕܐܬܒ ܥܡ ܚܕܐ ܡܢ ܦܬܘܪܐ ܐܚܪܢܝܬܐ. ܟܕ ܕܝܢ
ܘܚܙܐ ܪܝܫ ܥܘܡܪܐ ܨܒܝܢܗ ܐܡܪ. ܕܢܥܒܕ ܗܘ ܕܨܒܐ. ܘܗܟܢܐ ܐܬܛܦܝܣ
ܕܢܩܘܡ ܡܢ ܐܪܥܐ. ܘܐܝܟ ܕܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ. ܠܦܬܘܪܐ ܐܝܢܐ ܕܝܬܒ ܗܘܝܬ
ܗܠܟܘܗܝ ܬܪܨ. ܘܟܕ ܒܡܨܥ ܐܝܬܘܗܝ ܗܘܐ ܒܡܨܥܬܐ. ܘܚܢܢ ܐܚܪܢܝܬܐ ܦܬܘܪܐ ܝܬܒܝܢ
ܗܘܝܢ. ܘܩܡܢ ܟܠܢ ܘܩܒܠܢ ܚܕܝ ܠܣܒܐ ܗܘ ܚܕܝܐܝܬ. ܘܝܬܒܢ. ܘܟܕ ܐܬܬܣܝܡܬ
ܠܦܬܘܪܐ ܕܒܫܠܐ. ܡܦܝܣ ܗܘܐ ܠܗ ܪܝܫ ܦܬܘܪܐ ܕܢܒܪܟ. ܘܗܘ ܬܘܒ ܡܦܝܣ ܗܘܐ
ܕܫܒܘܩܘܢܝ ܠܝ. ܘܟܕ ܒܥܨܝܢܐ ܐܠܨܗ ܠܐ ܡܛܝܒ. ܘܐܬܕܡܪܢ ܗܘܝܢ ܒܚܪܝܢܘܬܗ

in which I myself was; and, when he had been questioned with regard to the faith and made a defence, and had come in at the hour of vespers at the end of the service, they required him according to the custom (νόμος) which they followed to sit at the seniors' table, that is the archimandrite's; and he on hearing this fell on his face in entreaty, saying : « Excuse me, my fathers, for Christ's sake; because I am a poor man, and of this I am not worthy ». But he was a man with sparse hair and long beard; and so many with the archimandrite himself among them rose to seat him at that table; and he with his face cleaving to the ground entreated : « Do me a favour, sir, and allow me to sit at one of the other tables ». And the archimandrite, seeing his wish, said : « Let him do what he likes »; and so he consented to rise from the ground. And, as if by the grace of God, he directed his steps to the table at which I was sitting; and that though it was in the middle, and we were sitting with other tables on both sides of us. And we all rose and received that old man gladly and sat down. When a dish of cooked food had been set on the table, the head of the table was requesting him to pronounce the blessing; and he again continued making request saying, « Excuse me »; and he strongly urged him, and he would not agree; and we were astonished at the resistance which that old man made by

* 61 r° a. ܕܗܟܢܐ ܡܛܠ * ܡܟܝܟܘܬܗ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܟܠ ܠܬܪܘܕܐ ܕܡܘܫܛ ܗܘܐ. ܡܬܢܝܚܐܝܬ
ܡܛܫܝܐܝܬ ܥܝܢܗ ܠܥܠ ܡܬܬܪܝܡܐ ܗܘܬ. ܘܣܦܘܬܗ ܪܦܝܢ ܗܘܝ. ܐܝܟ ܕܪܡܙܐ
ܙܥܘܪ. ܘܗܟܢܐ ܐܡܝܢܐܝܬ ܟܠ ܦܬܬܐ ܕܥܐܠܐ ܗܘܬ ܠܦܘܡܗ. ܪܡܙܐ ܕܬܘܕܝܬܐ
ܣܠܩ ܗܘܐ ܡܢ ܠܒܗ ܒܝܕ ܪܛܢܐ ܕܣܦܘܬܗ ܘܪܡܙܐ ܕܥܝܢܘܗܝ. ܟܕ ܕܝܢ ܐܬܦܩܕ
ܡܢ ܪܫ ܕܝܪܐ ܕܢܦܘܩ ܡܙܓܬܐ: ܡܛܠ ܕܗܟܢܐ ܐܝܬ ܗܘܐ ܢܘܡܘܣܐ ܕܬܠܬ ܙܒܢܝܢ
ܒܫܒܬܐ ܒܪ ܡܢ ܚܕܒܫܒܐ ܢܦܘܩ ܡܙܓܬܐ. ܘܡܐ ܕܐܬܐ ܪܒܝܬܐ ܘܢܣܒ ܣܒܐ ܚܕ
ܟܣܐ ܐܝܟ ܟܠ ܐܢܫ. ܡܛܠ ܕܒܡܝܐ ܩܪܝܪܐ ܡܙܝܓܐ ܗܘܐ. ܘܡܬܚܠܬܐ ܒܬܪ
ܗܘܐ ܚܕ ܚܕ ܟܣܐ ܒܠܚܘܕ ܘܡܬܟܢܫܐ. ܟܠܢܫ ܕܝܢ ܡܒܪܟ ܘܫܬܐ. ܘܣܐܡ ܟܣܐ
ܒܕܘܟܬܗ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܚܕܐ ܚܕܐ ܡܨܘܨܬܐ. ܐܝܟ ܗܘ ܕܪܬܝܚ ܗܘܐ ܘܠܐ ܡܫܟܚ ܐܢܫ
ܕܢܫܬܐ. ܗܘܐ ܫܬܐ ܗܘܐ. ܟܕ ܠܐ ܐܬܛܦܝܣ ܕܡܨܘܨܬܐ ܚܕܐ ܥܡ ܚܒܪܬܗ ܢܫܬܐ
ܡܬܦܝܣ. ܐܠܐ ܗܟܢܐ ܦܠܓܗ ܠܟܣܐ ܗܘ. ܠܟܡܐ ܟܡܐ ܕܫܦܪ ܠܗ ܕܢܫܒܚ ܥܠܘܗܝ
ܠܡܨܘܨܬܐ. ܘܟܕ ܙܥܘܪ ܐܝܬܘܗܝ ܗܘܐ. ܝܬܝܪ ܡܢ ܕܡܐܐ ܡܨܘܨܢ ܦܠܓܗ.
* 61 r° b. ܟܕ ܕܝܢ * ܚܙܐ ܪܫ ܦܬܘܪܐ ܐܡܪ. ܕܠܡܐ ܣܒܐ ܒܚܡܝܡܐ ܨܒܐ ܗܘܐ ܕܢܫܬܐ. ܘܡܛܠ

reason of his humility. And, every time that the blessed man reached out a spoon, his eye was furtively and gradually raised upward, and his lips moved, as if he were making a little sign; and thus regularly, whenever a morsel of food entered his mouth, a sign of thanksgiving came up from his heart by the muttering of his lips and the motion of his eyes. And, when the order was given by the archimandrite that the wine and water should go round (since this was the custom (νόμος) that the wine and water should go round three times a week ⌜besides the first day of the week [1]), and, when the steward came and the old man received one cup like everyone else, since it was diluted with cold water, and one cup each only would be rapidly carried round and collected, and everyone pronounced a blessing and drank, and deposited the cup in its place, yet the blessed man would drink a sip at a time as if it were hot and one could not drink, and he could not be induced to drink one sip together with the next, but this is how he divided that cup, into as many sips as the times that it pleased him to offer praise over it; and, though it was a small cup, he divided it into more than a hundred sips. When the head of the table saw it, he said : « Perhaps the old man would like to drink it with hot water, and

1. Or 'the first day of the week included'.

ܗܘܐ ܕܚܝܠ ܡܢ ܗܘ ܩܪܝܪܐ. ܘܐܡܪ ܠܗ. ܨܒܐ ܐܢܬ ܐܒܘܢ ܕܢܝܬܐ ܠܟ ܫܚܝܢܐ.[1]
ܐܡܪ ܠܐ ܫܒܘܩܘܢܝ ܠܝ. ܕܐܢ ܩܪܝܪܐ ܘܐܢ ܫܚܝܢܐ. ܗܕܐ ܐܝܬ ܠܝ ܥܝܕܐ. ܕܩܠܝܠ
ܩܠܝܠ ܐܫܬܐ. ܟܕ ܕܝܢ ܝܬܒܝܢ ܗܘܝܢ. ܫܐܠܢܝ ܠܣܒܐ. ܕܡܢ ܐܝܟܐ ܡܪܝ ܐܬܝܐ
ܩܕܝܫܘܬܟ. ܗܘ ܕܝܢ ܐܝܟ ܕܗܘܐ ܒܡܐܟܘܠܬܐ ܥܢܝܐ. ܟܕ ܫܬܩ ܐܪܟܢ ܪܫܗ ܠܘܬܢ
ܠܬܚܬ ܘܫܬܩ. ܘܬܘܒ ܕܬܪܬܝܢ ܘܕܬܠܬ ܙܒܢܝܢ. ܘܗܝܕܝܢ ܒܚܪܬܐ ܦܢܝ ܗܕܐ. ܕܫܒܘܩܘܢܝ
ܠܝ ܐܒܗ̈ܝ ܕܟܦܢ ܐܢܐ ܘܣܢܝܩ ܐܢܐ ܠܡܐܟܠ. ܗܝܕܝܢ ܕܝܢ ܐܣܬܟܠܢ ܪܥܝܗ ܕܛܘܒܢܐ
ܘܫܒܩܢܝܗܝ. ܘܟܕ ܠܥܣܢ ܘܗܘܐ ܚܐܪ ܠܬܚܬ ܘܪܡܙ ܠܥܠ ܒܛܘܫܝܐ. ܟܕ
ܕܡܠܠܢ ܥܡܗ ܚܕܐ ܘܬܪܬܝܢ ܘܬܠܬ ܙܒܢܝܢ ܘܫܐܠܢܝܗܝ ܕܡܢ ܐܝܟܐ ܐܢܬ. ܕܡܥܘ̈ܗܝ
ܡܢ ܫܠܝܐ ܫܦܥܘ. ܘܟܕ ܩܛܪ ܢܦܫܗ ܕܢܟܠܐ ܘܠܐ ܐܫܟܚ. ܟܦܐ ܐܦ̈ܘܗܝ ܥܠ
ܒܘܪܟܘ̈ܗܝ. ܘܟܣܝ ܪܫܗ. ܘܗܟܢܐ ܠܡܫܟܚ ܐܠܨ ܢܦܫܗ ܘܟܠܝ ܬܢܚܬܗ. ܘܗܟܢܐ
ܩܡܢ ܡܢ ܦܬܘܪܐ. ܟܕ ܩܐܡ ܣܒܐ ܒܡܨܥܬܐ ܘܪܫܗ ܡܟܣܝ. ܟܕ ܕܝܢ ܫܒܚܢ ܥܠ
ܦܬܘ̈ܪܐ: * ܘܐܬܚܠܠ ܣܒܐ ܐܝܟ ܢܡܘܣܐ. ܐܬܛܝܒܬ ܒܒܝܬ ܨܠܘܬܐ ܬܫܘܝܬܐ ܠܗ. * 61 v° a.
ܘܟܕ ܚܙܐ ܡܬܟܫܦ ܗܘܐ ܟܕ ܐܡܪ. ܕܡܛܠ ܕܡܚܝܠ ܐܢܐ ܘܡܠܐܝ ܐܢܐ. ܘܠܐ ܡܫܟܚ

1. Ms. with points...

for this reason he was afraid of the cold »; and he said to him : « Do you wish us to bring you hot water, our father? ». He says, « No, excuse me. Whether it is cold or hot, this is my habit, to drink a little at a time ». When we were sitting, we asked the old man, « Whence, sir, does your holiness come? ». But he, as if he were now occupied in eating, silently bent his head down toward us, and was silent; and again a second and a third time; and then at last he made this answer : « Excuse me, my fathers, I am hungry and need to eat ». And then we understood the blessed man's intention, and left him alone. And, when we had eaten and the old man was looking down and privily signalling upward, when we had spoken with him once and twice and thrice, and had asked him « Whence are you? », his tears suddenly gushed out; and when he had put force upon himself to refrain and could not, he bowed his face down upon his knees, and covered his head; and so he with difficulty constrained himself, and stayed his sobs. And so we rose from the table, the old man standing in the midst with his head covered; and, when we had offered praise over the tables, and the old man had been washed according to custom (νόμος), a rug was prepared for him in the chapel. And when he saw it he continued making request and saying, « Because I am feeble and weary, and cannot

ܐܢܐ ܕܐܩܘܡ ܠܬܫܡܫܬܐ. ܡܛܠ ܐܠܗܐ ܠܒܪ ܫܘܘ ܠܝ. ܒܚܕܐ ܓܘܢܝܐ. ܘܗܝܕܝܢ
ܡܛܠ ܕܕܠܡܐ ܒܫܪܪܐ ܡܬܐܠܨ ܒܬܫܡܫܬܐ. ܫܘܝܘ ܠܗ ܐܝܟ ܕܒܥܐ. ܘܡܛܠ
ܕܐܝܬ ܗܘܐ ܛܘܒܢܐ ܕܚܦܝܛܝܢ ܗܘܘ ܕܢܒܩܘܢ ܕܐܝܟ ܗܠܝܢ. ܢܛܪܘܢ ܗܘܘ
ܠܣܒܐ ܕܢܕܥܘܢ ܠܗ ܨܒܝܢܗ. ܗܘ ܕܝܢ ܒܪܫܥܬܗ ܐܝܟ ܗܘ ܕܕܡܟ. ܒܫܘܝܬܗ
ܢܦܠ. ܘܟܕ ܫܠܝ ܩܠܐ ܕܟܠ ܐܢܫ ܘܐܬܟܢܫܘ. ܗܘ ܛܘܒܢܐ ܗܦܟܗ ܒܫܘܝܬܗ
ܥܠ ܐܦܘܗܝ ܘܒܪܟ. ܘܫܪܝ ܒܟܒܝܐ. ܡܢ ܪܡܫܐ ܘܥܕܡܐ ܠܢܩܘܫܐ ܕܠܠܝܐ.
ܟܕ ܠܐ ܝܕܥ ܕܐܝܬ ܐܢܫ ܕܡܪܓܫ ܒܗ. ܟܕ ܐܦ ܠܐܝܘ ܘܐܛܒܥܘ ܒܫܢܬܐ ܬܪܬܝܢ ܘܬ̈ܠܬ
ܙܒ̈ܢܝܢ ܗܠܝܢ ܕܢܛܪܝܢ ܗܘܘ ܠܗ. ܘܟܕ ܬܡܗܝܢ ܗܘܘ. ܗܟܢܐ ܡܫܬܟܚܝܢ ܗܘܘ
ܠܩܕܝܫܐ ܗܘ. ܥܕܡܐ ܠܢܩܘܫܐ. ܟܕ ܕܝܢ ܢܩܫ ܢܩܘܫܐ. ܚܦܝ ܢܦܫܗ ܐܝܟ ܟܪܝܗܐ
ܘܐܬܪܡܝ. ܥܕܡܐ ܠܫܘܠܡܐ ܕܬܫܡܫܬܐ. ܘܗܟܢܐ ܬܘܒ ܗܘ ܗܟܢܐ. ܥܕܡܐ ܠܨܦܪܐ.
ܟܕ ܠܐ ܐܝܟ ܕܒܪܡܫܐ. ܐܠܐ ܟܕ ܙܗܝܪ ܡܢ ܗܠܝܢ ܕܐܪ̈ܥܬܐ ܡܥܩܒܝܢ ܗܘܘ * 61 v° b.
ܒܬܪ ܬܫܡܫܬܐ. ܘܡܢ ܗܠܝܢ ܕܝܠܦܝܢ ܗܘܘ ܡܙܡܘܪ̈ܐ. ܒܨܦܪܐ ܕܝܢ ܡܩܘܡ
ܗܘܐ ܕܢܫܬܪܐ ܘܢܐܙܠ. ܘܠܐ ܫܒܩܘܗܝ ܪܝܫ ܕܝܪܐ ܡܢ ܐܡܪ. ܕܐܠܐܢܫ ܐܚܘܝ ܣܓܝܐܐ

rise for service, for God's sake lay the bed for me outside in some corner (γωνία) ». Then, lest he should really be troubled by the service, they laid it for him as he asked. And, as there were some blessed men who were eager to investigate such things, they observed the old man in order to discover his intention. But he immediately fell upon his rug as if he had fallen asleep; and, when everyone's voice had ceased and they had been gathered to their beds, the blessed man turned upon his face on his rug, and he knelt and began to weep, from the evening right on till the nocturns bell, not being aware that anyone was aware of what he was doing, though those who were observing him had become weary and been sunk in sleep two and three times, and they were astounded to find that saint thus engaged down to the bell; but, when the bellman sounded the bell, he covered himself like an infirm man and lay down, until the end of the service; and then the same again until the morning, though not as he had done in the evening, but with precautions against those who were looking after the land (?) after service [1] and against those who were learning the Psalms. But in the morning he continued requesting to be dismissed and go; and the archi-

1. There seems to be something wrong here, since they could not look after the land at night and ܡܥܩܒ means 'perform' not 'look after'.

ܝܘܡܝܢ ܘܒܪܟ ܠܢ. ܘܗܝܕܝܢ ܐܙܠ. ܟܕ ܕܝܢ ܐܬܟܠܝ ܣܒܐ. ܢܦܩ ܠܗ ܠܓܢܬܐ
ܕܢܬܗܠܟ. ܟܕ ܐܢܐ ܝܠܦܬ ܗܠܝܢ ܥܠܘܗܝ ܡܢ ܐܝܠܝܢ ܕܢܛܪܝܢ ܗܘܘ ܠܗ.
ܢܦܩܬ ܒܬܪܗ. ܘܚܙܝܢܝ ܘܐܬܟܠܝ. ܐܢܐ ܕܝܢ ܟܕ ܫܪܝܬ ܐܥܒܪ ܥܡܗ ܡܡܠܠܐ. ܐܡܪܬ
ܠܗ. ܕܡܛܠ ܡܢܐ ܐܒܘܢ ܟܣܝܬ ܡܢܢ ܕܐܝܢܐ ܐܢܫ ܐܢܬ. ܘܡܢ ܐܝܢܐ ܐܢܬ
ܒܥܘܡܪܐ. ܗܘ ܕܝܢ ܡܚܕܐ ܬܘܒ ܫܦܥ ܕܡܥܘܗܝ ܘܫܬܩ. ܐܢܐ ܕܝܢ ܐܡܪܬ ܠܗ. ܕܐܢ
ܟܪܝܣܛܝܢܐ ܐܢܬ ܘܥܒܕܗ ܕܡܫܝܚܐ. ܠܐ ܫܒܩ ܐܢܐ ܠܟ. ܐܠܐ ܐܢ ܐܘܕܥܬܢܝ
ܕܡܛܠ ܡܢܐ ܒܪܡܫܐ ܘܗܫܐ ܥܠ ܫܐܠܬܐ ܗܕܐ ܒܟܝܬ. ܗܐ ܐܡܪܚܬ. ܕܐܢ ܥܒܕܐ
ܐܢܬ ܕܐܠܗܐ. ܕܒܗܘ ܕܦܠܚܬ ܐܢܬ ܠܗ ܐܘܡܝܬܟ. ܕܥܠ ܗܕܐ ܘܐܦ ܥܠ ܕܘܒܪܝܟ
ܡܛܠ ܦܘܪܩܢܐ[1] ܕܢܦܫܝ ܐܘܕܥܝܢܝ. ܗܘ ܕܝܢ ܛܘܒܢܐ. ܐܬܟܪܝ ܘܐܬܚܡܬ ܟܕ
ܐܡܪ. ܕܠܟܠ ܐܘܡܬܐ ܕܐܝܟ ܗܕܐ ܠܐ ܐܬܚܝܒ ܗܘܐ. ܘܐܢܐ ܐܡܪܬ. ܕܐܘܡܝܬ ܕܐܬܗܢܐ. ܟܕ * 62 r° a.
ܐܢܬ ܠܐ ܚܣܪ ܐܢܬ. ܗܘ ܕܝܢ ܣܒܐ ܒܡܘܡܬܐ ܐܦܩܕܢܝ[2] ܠܝ. ܕܥܕܡܐ ܕܢܥܒܪܢ
ܫܢܝܢ ܬܠܬ. ܠܐ ܢܦܘܩ ܡܢ ܦܘܡܝ ܡܕܡ ܕܐܡܪ ܠܝ. ܘܐܡܪ. ܕܐܢܐ ܒܪܝ ܝܘܡܢܐ
ܒܕܘܒܪܐ ܗܢܐ ܬܠܬܝܢ ܫܢܝܢ ܐܝܬ ܠܝ. ܘܒܗܠܝܢ ܫܢܝܐ. ܠܐ ܢܬܠ ܠܝ ܐܠܗܐ.

1. Ms. ܦܘܪܩܢܐ. — 2. ܝ in erasure.

mandrite would not let him, saying, « Rest, our father, for five days and bless us, and then you shall go ». And the old man, having been detained, went out into the garden to walk; and I, having learned these things about him from those who had been watching him, went out after him; and he saw me, and stopped. And I, beginning to enter into conversation with him, said to him : « Wherefore, our father, did you conceal from us what kind of man you are, and from what convent you come? ». But on his side his tears at once gushed forth again, and he was silent. But I said to him : « If you are a Christian and Christ's bondman, I will not let you depart, unless you have informed me wherefore last evening and now you wept at this question. I have presumed, if you are God's bondman, to adjure you by him whom you serve, inform me about this and also about your modes of life for the sake of my soul's salvation ». But the blessed man was annoyed and indignant, saying : « For such an adjuration there was no need ». And I on my side said : « I made an adjuration that I might profit, while you do not lose ». Then the old man laid an injunction upon me with an oath that, until three years had passed, no word should come out of my mouth of what he would say to me »; and he said : « I, my son, have today spent thirty years in this discipline; and during these years God will

ܕܦܬܚܬ ܦܘܡܝ ܠܡܐܟܘܠܬܐ ܡܣܒܪܐ ܕܡܢ ܡܘܗܒܬܗ ܕܐܠܗܐ. ܕܠܐ ܦܫܛܬ ܚܘܫܒܝ
ܠܬܫܒܘܚܬܐ ܕܚܠܦ ܛܝܒܘܬܗ. ܠܐ ܡܬܚܝܒ ܐܢܐ ܡܣܒܪ ܐܢܐ ܒܫܡܗ. ܕܦܫܛܬ
ܐܝܕܝ ܠܦܘܡܝ. ܘܠܐ ܟܠ ܙܒܢ ܕܦܫܛܬܗ̇. ܗܟܢܐ ܦܫܛܬ ܠܫܢܝ
ܠܬܫܒܘܚܬܐ ܘܪܥܝܢܝ ܠܨܠܘܬܐ. ܕܚܠܦ ܗܠܝܢ ܕܦܠܚܝܢ ܘܕܥܝܢ
ܘܠܐܝܢ ܒܣܘܢܩܢܝ. ܠܐ ܡܬܒܣܪ[1] ܐܢܐ ܡܢ ܗܘ ܡܛܝܒܢ ܕܛܒܬܢ. ܕܣܡܬ ܟܠܝ
ܣܦܘܬܝ ܡܐܢܐ ܠܡܫܬܝܐ ܕܡܝܐ ܐܘ ܕܚܡܪܐ.[2] ܘܐܫܬܝܬ ܬܘܪܦܬܐ ܚܕܐ ܒܬܪ ܚܒܪܬܗ̇.
ܕܠܐ ܬܘܕܝܬܐ ܕܒܪܘܝܗ̇ ܘܡܨܠܝܢܘܬܐ ܕܚܠܦ ܗܠܝܢ ܕܐܘܫܛܘ ܠܝ ܡܢܬܐ ܕܡܘܗܒܬܗܘܢ.
ܘܒܬܪ ܗܠܝܢ ܒܪܡܫܐ ܐܚܝܕ ܗܘܝܬܘܢ ܠܝ. ܕܐܫܒܘܩ ܦܘܪܥܢܐ ܕܐܝܟ ܕܡܫܟܚ
* 62 r° b. ܚܝܠܝ ܙܥܘܪܐ ܕܬܘܕܝܬܐ ܠܡܛܝܒܢܝ. ܘܡܬܡܠܠܢܐ * ܣܪܝܩܐ ܐܬܥܒܕ. ܐܘ ܠܐ
ܝܕܥܝܢ ܐܢܬܘܢ ܕܛܝܒܘܬܐ ܗܝ ܕܐܠܗܐ ܕܐܟܠܝܢ ܗܘܝܢ. ܥܡ ܚܛܗܐ ܬܘܒ
ܕܒܢܝܢܫܐ ܕܡܬܛܪܦܝܢ ܒܢ. ܘܐܝܟܢܐ ܒܪܝ ܠܐ ܢܬܚܡܬ ܐܠܗܐ ܥܠܝܢ ܘܢܫܠܡܝܢ
ܠܕܝܢܐ ܕܫܘܢܩܐ. ܟܕ ܛܝܒܘܬܗ ܐܟܠܝܢ ܘܚܠܦ ܦܘܪܥܢܐ ܕܬܘܕܝܬܐ ܒܡܬܡܠܠܢܘܬܐ
ܣܪܝܩܐ ܢܬܥܒܕ. ܘܚܠܦ ܬܘܒ ܨܠܘܬܐ ܕܥܠ ܐܦܝ ܒܢܝ ܐܢܫܐ ܗܠܝܢ ܕܕܘܥܬܐ

1. Corr. from ܡܬܒܣܪ. — 2. Ms. ins. ܐܘ cancelled.

not judge me for having opened my mouth over food which is derived from God's gift without stretching my thoughts to give praise for his bounty. I hope in his name that I shall not be condemned for having stretched forth my hand to my mouth without every time that I stretched it forth similarly stretching forth my tongue to praise and my mind to prayer on behalf of those who labour and sweat and toil to supply my need. I shall not be despised by the Giver of our good things for having put a vessel to my lips to drink water or wine, and drunk two consecutive sips without giving thanks to the Creator of it and interceding for those who have extended to me a share in their gift. And after these things last evening you were urging me to neglect such rendering of thanks to my Benefactor as my little strength is able to perform, and engage in vain talk. Or know you not that it was God's bounty that we were eating, with the sins of men[1] moreover that stain us? And how can it be, my son, that God will not be angry with us and deliver us to the judgment of torments when we eat his bounty and instead of rendering thanks engage in frivolous talk, and further, instead of prayers for the men the sweat of whose labour we are eating,

1. ... 75, l. 13

ܕܡܬܒܣܡܝܢ ܐܢܚܢܢ ܫܚܝ. ܕܢܬܒ ܢܬܦܨܚ ܒܡܫܬܥܝܢܘܬܐ ܒܛܝܠܬܐ. ܘܡܛܠ
ܘܐܘܡܝܬܢܝ[1] ܒܐܠܗܐ. ܗܐ ܡܛܠ ܗܠܝܢ ܒܪܡܫܐ ܘܗܫܐ ܣܠܩܝܢ ܫܢܝܩܬܝ ܡܢ
ܐܡܪ ܐܢܐ. ܕܐܝܟܢܐ ܐܪܐ ܒܪܢܫܐ ܕܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܡܬܬܪܣܐ ܘܡܢ ܚܛܗܐ
ܕܒܢܝܢܫܐ. ܠܐ ܪܐܠ ܠܒܗ ܕܢܦܩ ܡܠܬܐ ܒܚܢܝܢܐ ܐܚܪܢܐ. ܒܪ ܡܢ ܕܬܘܕܝܬܐ ܘܨܠܘܬܐ
ܕܥܠ ܣܢܝܩܐ. ܘܥܘܗܕܢܐ ܕܗܠܝܢ ܕܒ ܦܠܚܝܢ ܘܡܬܛܪܦܝܢ ܘܐܠܝܨܝܢ ܘܣܢܝܩܝܢ
ܘܡܣܬܟܢܝܢ. ܗܘ ܟܕ ܝܬܒ ܗܟܢܐ ܕܠܐ ܝܨܦܐ ܘܕܠܐ ܕܚܠܬܐ. ܘܡܬܒܥܐ ܠܗ ܠܫܘܥܝܬܐ ܣܪܝܩܬܐ.
ܐܢܐ ܕܝܢ ܟܕ ܗܠܝܢ ܡܢ ܣܒܐ ܗܘ ܫܡܥܬ. ܗܝ ܕܘܠܐ ܠܡܥܒܕ ܗܘܐ ܠܝ.
ܐܪܟܢ ܒܐܪܥܐ ܦܪܨܘܦܝ. ܟܕ ܬܡܝܗ ܐܢܐ ܒܗ * ܒܓܒܪܐ ܗܢܐ ܕܬܡܝܗܘܬܐ ܘܚܝܪ ܐܢܐ. ܘܬܘܒ * 62 v° a.
ܘܐܦ ܕܐܝܟ ܒܪܡܫܐ ܥܠ ܦܬܘܪܐ. ܐܦ ܠܐ ܠܬܪܬܝܢ ܡܨܘܦܢ ܒܠܚܘܕ ܐܬܛܦܝܣ
ܕܢܣܒ[2] ܐܟܚܕܐ. ܘܐܝܟ ܗܕܐ ܡܫܬܪܚܘܬܐ ܕܡܠܝܐ ܡܪܚܘܬܐ ܐܬܚܫܒܬ ܒܢܦܫܝ ܟܕ
ܩܐܡ ܐܢܐ. ܕܗܢܐ ܝܚܝܕܝܐ ܗܘ. ܘܬܘܒ ܐܦ ܡܪܐ ܢܦܫܗ ܗܘ. ܘܠܝܬ ܡܢ
ܕܦܩܕ ܠܗ ܘܦܫܝܩ ܠܗ. ܘܬܘܒ ܐܦܠܐ ܡܬܚܒܨ ܒܣܘܥܪܢܐ ܕܐܠܨܘܬܐ ܒܝܬܝܬܐ.
ܘܡܛܠ ܗܢܐ ܡܫܟܚ. ܕܗܢܐ ܩܢܘܢܐ ܬܡܝܗܐ ܢܛܪ. ܐܝܟܢ ܕܝܢ. ܐܝܟܢܐ ܡܫܟܚܝܢ.

1. Ms. ܘܐܘܡܝܬܢ. — 2. Ms. ܕܢܣܒܘ.

that[1] we should sit and enjoy ourselves in idle talk? And, because you adjured me by God, lo! these are the reasons for which last evening and now my sobs came up, since I said : 'How then (ἄρα) can the heart of a man who is fed by God's bounty and mens' sin not tremble to emit words in any other kind of conversation beyond that of thanks and prayer on behalf of the needy and remembrance of those who are working and suffering hardship and distress and want and need, while he is sitting thus without care and without fear, and concerning himself with frivolous stories?' ». I on hearing these things from that old man did the only thing that was proper for me to do, I bowed my face to the ground, marvelling at this extraordinary man and fixing my gaze on him, and further also too how[1] in the evening at table he would not consent to take even two sips only together. And such is our presumptuous impudence that I thought to myself while I was standing, « This man is a solitary, and further also he is his own master, and there is none to command him, and it is easy for him; and moreover neither is he pressed by matters of the obligation of domestic business; and therefore he can observe this amazing canon (κανών). But how are we able to

1. Sic syr.

ܟܕ ܕܝܢ ܗܠܝܢ ܐܢܐ ܒܛܘܫܝܐ ܪܫܡ ܗܘܝܬ ܒܡܚܫܒ̈ܬܝ. ܓܒܪܐ ܗܘ ܪܘܚܢܐ ܓܠܝܐܝܬ
ܐܡܪ ܐܢܝܢ ܠܝ ܟܠܗܝܢ. ܐܝܟ ܗܘ ܕܟܬܒ ܚܫܒܬܝ ܘܝܕܥܗ ܟܕ ܐܡܪ. ܕܝܕܥܬ
ܡܕܡ ܐܪܚܫ ܒܝܫܐ ܒܬܪܥܝܬܟ. ܐܝܟ ܕܢܓܠܙܟ ܡܢ ܡܘܬܪܢܐ. ܟܕ[1] ܬܢܐ ܠܝ ܟܠܗܝܢ.
ܐܝܟ ܡܐ ܕ̇ܐܬܚܫܒܬ. ܘܗܝܕܝܢ ܟܕ ܐܦ ܠܘ ܕܚܠܬܐ ܘܬܗܪܐ ܢܦܠ ܥܠܝ. ܐܘܕܝܬ
ܕܗܢܐ ܐܬܚܫܒܬ. ܗܘ ܕܝܢ ܝܬܝܪܐܝܬ ܐܬܬܢܚ ܟܕ ܐܡܪ. ܕܡܛܠ ܗܠܝܢ ܒܪܝ
ܟܪܣܛܝܢܘܬܐ ܐܬܚܒܠܬ. ܘܢܡ̈ܘܣܐ ܕܕܚܠܬ ܐܠܗܐ ܐܫܬܓܫܘ. ܐܢ ܓܝܪ ܥܠ * 62 v b.
ܐܢܬ ܦܬܘܪܐ: ܘܡܬܒܣܡ ܐܢܬ ܡܢ ܡܘ̈ܗܒܬܗ ܕܝܗܘܒܐ. ܐܝܟܢܐ ܡܥܠܠ
ܐܢܬ ̈ܬܠܒܟܬܐ ܕܣܘܚܪ̈ܢܐ ܘܛܠܡ ܐܢܬ ܛܝܒܘܬܗ ܕܐܠܗܐ ܚܠܦ ܡܘ̈ܗܒܬܗ. ܐܘ
ܐܪܐ ܠܐ ܣܦܩ ܠܟ ܝܘܡܐ ܒܫ̈ܥܘܗܝ ܘܒܙ̈ܒܢܘܗܝ ܠܣܘܚܪܢܟ. ܐܠܐ ܒܙܒܢܐ ܕܚܕ
ܣܘܚܪܢܐ ܒܠܚܘܕ ܕܡܬܒܥܐ[2] ܕܗܘ ܬܘܕܝܬܐ. ܐܢܬ ܪܟܝܢ ܠܟ ܠܫܥ̈ܝܬܐ. ܘܠܘܝ ܕܝܢ
ܣܘܚܪ̈ܢܐ ܐܝܟ ܕܐܡܪ ܐܢܬ. ܐܠܐ ܘܚܘ̈ܣܪܢܐ ܘܠܐ ܣܘܚܪ̈ܢܐ. ܘܝܬܝܪ ܕܐܦ ܕܠܐ ܥܡܠܐ
ܐܝܬܘܗܝ ܠܟ. ܕܟܕ ܡܬܬܪܣܐ ܓܒܪܐ ܒܪܝܐ ܒܡܐܟܘܠܬܗ: ܐܢ ܐܢܬ ܨܒܐ ܦܫܝܩ
ܐܦ ܗܘ ܟܣܝܐ ܒܕܝܠܗ ܠܡܬܪܣܝܘ. ܐܢ ܡܫܥܝܢܘܬܐ ܒܢܘܟܪܝܬܐ ܠܐ ܢܒܠܒܠ[3]

1. A preceding letter erased. — 2. So appy. corr. from ܘܡܬܒܥܝܐ. — 3. Ms. ܒܒܠܠ; corr. Nöld.

do so? ». But, while I on my part was secretly tracing these things in my thoughts, that spiritual man openly told me them all as if he had written out my thought and come to know it, saying : « I have come to know what the evil one has caused to creep into your mind, in order to deprive you of profit », while he repeated everything to me as I had thought it. And then, when not only fear but astonishment also as well fell upon me, I confessed that that was what I had thought. But he sighed the more, saying : « On account of these things, my son, Christianity has been corrupted, and the ordinances of religion have been thrown into confusion. If you are sitting at table, and enjoying the gifts of the Giver, how can you bring in affairs of business and cheat God's kindness of its due for the sake of his gifts? Or is not then (ἄρα) the day sufficient for you for your business with its hours and its moments, but at the moment at which one business only is required, thanksgiving, are you on your part giving attention to stories? (and would they were matters of business as you say; but they are actually detriments, and not matters of business) and all the more since it is indeed no trouble to you, since, while the outer man is feeding on his own food, it is easy, if you wish, for the hidden man to nourish himself with his, unless conversa-

ܘܢܬܠܩܛܝܘܗܝ. ܟܕ ܗܠܝܢ ܟܠܗܘܢ ܗܘܐ ܡܡܠܠ ܩܕܝܫܐ. ܫܪܝܬ ܕܐܒܥܐ ܡܢܗ
ܕܕܘܒܪ̈ܐ ܐ̱ܚܪ̈ܢܐ ܕܢܚܘܐ ܠܗ. ܗܘ ܕܝܢ ܦܣܩܗ. ܟܕ ܐܡܪ. ܕܡܛܠ ܚܕ ܡܕܡ
ܕܒܥܝܬ ܘܐܠܨܬܢܝ. ܘܐܘܡܝܬܢܝ. ܫܡܥܬ ܡܢܝ. ܦܣܝܩܬܐ ܩܒܠ. ܕܐܢ ܬܡܠܠ
ܠܝ ܡܠܬܐ ܐܚܪܬܐ. ܠܐ ܐܟܘܠ ܠܚܡܐ ܒܟܠ ܒܥܣܪܝܢ * ܡ̈ܝܠܝܢ ܡܢ ܡܕܝܢܬܐ 63 r a.
ܗܕܐ. ܐܠܐ ܙܠ ܘܐܙܕܗܪ ܒܢܦܫܟ. ܘܛܪ ܫܘܕܝܟ. ܘܨܠܝ ܥܠܝ. ܘܗܠܝܢ ܟܕ ܣܟܠܬ
ܕܡܛܠ ܕܚܠܬܐ ܕܓ̈ܝܣܐ: ܬܓܪܐ ܪܘܚܢܐ ܕܚܠ ܗܘܐ ܕܢܚܘܐ ܥܘܬܪܗ. ܢܦܠܬ
ܩܕܡܘܗܝ ܘܐܦܝܣܬܗ ܕܢܫܒܘܩ ܠܝ. ܘܗܟܢܐ ܫܢܝ ܘܐܙܠ ܒܬܪ ܬܪܝܢ ܝܘ̈ܡܝܢ.
ܟܕ ܠܐ ܫܡܥ ܘܠܐ ܥܠ ܕܘܒܪ̈ܐ ܐ̱ܚܪ̈ܢܐ ܐܫܬܥܝ ܫܡܗ ܘܕܝܠܗ. ܘܦܫܬ ܟܕ ܬܡܝܗ ܠܓܒܪܐ.
ܒܟܠܙܒܢ ܥܕ ܠܗܫܐ ܐܝܟ ܬܗܝܪܐ ܕܐܠܗܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܐܚܕ ܡܢ ܩ̈ܕܝܫܐ ܕܥܠ ܫܡܗ ܕܢܐܡܪ
ܠܐ ܐܬܛܦܝܣ܀

tion be unfairly brought in and cheat him of his due ». When the holy old man had spoken all these words, I began to request him to explain his other modes of life to me. Then he cut me short, saying : « On one point on which you begged and pressed and adjured me you have heard me speak. Take a short answer. If you repeat another word to me, I will not eat bread within twenty miles of this city. But go and beware, and observe your promise, and pray for me ». And, understanding these things, that it was on account of the fear of robbers that the spiritual merchant feared to show his riches, I fell down before him and besought him to forgive me. And thus he departed and went away after two days, without having consented to tell us his name or anything about the other modes of life. And I have remained down to the present time lost in admiration of the man of God at all seasons.

The history of one of the saints who would not consent to state his name is ended.

ܬܘܒ[1] ܬܫܥܝܬܐ ܕܬܡܢܬܥܣܪܐ܆ ܕܐܚܐ[2] ܚܕ ܕܢܦܩ ܡܢ
ܥܘܡܪܐ[3] ܟܕ ܠܐ ܫܪܐ ܠܗ[4]. ܘܩܒܠ ܢܦܫܗ ܠܐܚܪܢܐ܀

ܐܢ ܗܟܝܠ[5] ܦܣܩ ܕܝܢܐ ܕܒܬܫܥܝܬܐ ܕܚܝܠܬܐ ܕܚܙܝܬ: ܕܥܠ ܚܕ ܡܢ ܐܚ̈ܐ
* B 176 r° a. ܛܘܒܢ̈ܐ ܐܫܬܩ[6]: ܒܫܬܩܐ ܐܟܣܐ. ܠܐ ܣܒܪ ܐܢܐ * ܕܐܦ ܐܢܐ ܡܢ ܦܣܩ ܕܝܢܐ
ܕܥܕܠܐ ܕܡܢ ܟܐܢܘܬܐ ܐܬܝܠܕ. ܐܢ ܓܝܪ ܟܕ ܡܢ ܩܕܝܡ ܟܢܘܫܝܐ ܕܪ̈ܕܘܦܝܐ ܕܡܢ ܟܠ
* A 63 r° b. ܐܦ̈ܝ ܗܝܡܢܘܬܐ ܡܬܢܨܚܝܢ * ܗܘܘ[7]. ܐܦ ܟܢܘܫܝܐ ܪܘܚܢܝܐ ܕܥܘܡܪ̈ܝܐ[8] ܐܡܝܕܐ
ܕܥܘܡܪ̈ܐ ܗܠܝܢ ܪ̈ܘܪܒܐ ܒܣܓܝ[9] ܟܢܫܐ ܕܒܩܘܪܝܐ ܚܙܝܢ ܗܘܘ ܡܬܟܢܫܝܢ:
ܐܡܝܕܐ ܕܐܦ[10] ܒܚܙܝܢ ܡܢ ܠܛܝܫܦܬܐ ܟܠ ܗܠܝܢ ܟܬܒܢ: ܘܛܘܒܢ̈ܐ ܡܢ ܟܠ ܕܘܟ
ܡܬܪ̈ܓܪܓܝܢ ܗܘܘ ܕܢܬܘܣܦܘܢ ܠܚܕܝܘܬܐ ܪܘܚܢܝܬܐ[1] ܡܫܬܠܡܝܢ ܗܘܘ[11]: ܘܗܢܘܢ ܛܘܒܢ̈ܐ
* H 172 r° a. ܠܐ ܐܚܝܕ ܗܘܐ ܠܬܪܥܗܘܢ: ܐܠܐ ܠܟܠܢܫ * ܡܩܒܠܝܢ ܗܘܘ. ܐܫܬܟܚ ܛܘܒܢܐ[12] ܚܕ
ܐܬܐ ܠܬܡܢ. ܕܒܐܣܟܝܡܗ[13] ܐܝܟ ܐܝܬܘܗܝ ܗܘܐ. ܘܐܬܪܓܪܓ ܗܘܐ[14] ܕܢܬܘܣܦ

1. This ch. and the next are in B, f. 175 v° b. and this ch. in H, f. 171 v° b. B ܘܡܢܗ H ins. ܒܟܠܗ. — 2. B ܐܚܐ ܕ H ܐܚܐ ܕܫܒܩ ܕܘܟܬܗ. — 3. BH ܕܘܝܪܗ. — 4. Ins. B ܗܘܐ ܗܘ H ܗܘܐ ܕܥܠܘܗܝ ܘܐܙܠ. — 5. H ܦܣܩ ܐܢ : ܗܟܝܠ. — 6. A ܐܫܬܩ B ܐܫܬܩܬ. — 7. H om. — 8. BH ܕܥܘܡܪ̈ܝܐ. — 9. B ܕܒܣܓܝ. — 10. B ܕ. — 11. H ܗܘܘ ܡܫܬܠܡܝܢ. — 12. BH ܐܚܐ ܕܡܢ. — 13. B ܕܒܐܣܟܝܡܐ H ܕܒܐܣܟܝܡܐ. — 14. BH om.

XVIII. — NEXT THE EIGHTEENTH HISTORY, OF A CERTAIN BROTHER WHO LEFT A CONVENT WITHOUT ⌜BEING RELEASED⌝[1], AND BETOOK HIMSELF TO ANOTHER.

If therefore I cover with silence a sentence that was pronounced in a terrible story which I saw[2], which was enacted in the case of one of the blessed brothers, I do not think that I also shall be freed from the sentence of blame that proceeds from justice. When formerly the community of those who had been everywhere expelled on account of the faith were celebrated, and the spiritual community of the diocese of Amida, that of these great convents, were gathered together in great numbers in the village of Ḥzyn in Ṭyšf', as we have indeed recorded these matters in one of the histories[3], and blessed men from everywhere desired to join that spiritual unity, and the blessed men did not keep their door shut, but received everyone, it happened that a certain ⌜blessed man⌝[4] came thither, who by his habit (σχῆμα)

1. ... rule (κανών) having been relaxed'. — 2. Sic syr.. — 3. Ch. 14; cf. ch. 35. The date is ... see Introd.). — 4. BH 'brother'.

ܒܚܕ ܡܢ ܥܘܡܪ̈ܐ[1] ⌈ܒܡܫܡܥܬܐ ܘܢܩܘܐ[2]. ܘܟܕ ܦܫܛ ܗܘܐ ܠܚܕ ܡܢ ܛܘܒܬܢ̈ܐ[3]
ܪ̈ܝܫ ܕܝܪ̈ܐ ܗܢܐ. ܒܨܐ ܒܨܘܗܝ ܥܠ ܬܘܠܡܕܘܬܗ. ܘܐܢ ܒܡܫܡܥܬܐ ܐܚܪܬܐ[3]
ܐܝܬܘܗܝ. ܐܘ ܒܟܠܡܐ ܐܢܫ ܟܠܝܘܗܝ. ܗܘ ܕܝܢ ⌈ܛܘܒܢܐ ܗܘ ܟܕ ܚܙܐ ܚܬܝܬܘܬܗ ܕܒܘܨܝܐ
ܗܘ ܚܙܐ[1]. ܕܚܠ ܕܢܘܕܐ ܕܠܐ ܫܪܐ. ⌈ܕܠܡܐ ܢܦܠ ܡܢ ܗܝ[5] ܕܪܓܝܓ ܗܘܐ ܘܠܐ
ܢܬܩܒܠ. ܘܡܛܠ[6] ܗܕܐ ܐܡܪ. ܕܫܪܐ ܗܘ ܡܢ ܕܝܪܗ. ܟܕ ܠܐ ܫܪܐ ܗܘܐ. ܐܝܟ ܕܝܢ
ܕܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ ܕܝܕܥܐ ܗܘܬ[7] * ܕܝܢܐ ܕܡܚܣܢ ܠܗ ܠܗܘ ܕܘܝܐ. ܥܒܕܬ ܕܢܐܡܪ * A 63 v° a.
ܕܫܡܗ ⌈ܕܕܝܪܐ ܕܠܐ ܕܓܠܘܬܐ ܢܐܡܪ[8]. ܘܗܟܢܐ ܐܬܩܒܠ. ܘܥܠ ܠܥܘܡܪܐ ܒܡܫܡܥܬܐ.
ܡܘܬܢܐ ܕܝܢ[9] ⌈ܪܒܐ ܒܗܘ ܙܒܢܐ ܗܘ. ܐܬܪܡܝ ܗܘܐ. ܘܐܝܟ[10] ܕܒܥܝܕܐ. * ܣܓܝ̈ܐܐ[11] ܡܝܬܝܢ ܡܢ * B 176 r° b.
ܟܢܘܫܝܐ[12] ܗܘ ܡܬܚܝܢ ܗܘܘ. ܐܝܟܢܐ ܕܐܪܒܥܐ ܘܬܡܢܐܝܢ ⌈ܓܒܪ̈ܐ ܡܢܗܘܢ ܕܥܘܡܪ̈ܐ[13]
ܣܛܪ ܡܢ ܐܟܣܢ̈ܝܐ. ܡܝܬܘ ⌈ܬܡܢ ܘܐܬܬܣܝܡܘ[14]. ܘܡܢ ܒܬܪ ܥܣܪ̈ܝܢ ܝܘܡܝܢ.
ܦܣܐ ⌈ܡܛܝܗ ܠܛܘܒܢܐ[15] ܗܘ ܕܐܬܩܒܠ ܗܘܐ. ܘܡܚܕܐ ܥܠ ܒܟܐܒ. ܘܐܬܟܪܗ.

1. BH ins. ܬܡܢ. — 2. H ܒܡܫܡܥܬܐ ܘܢܩܘܐ. — 3. BH om. — 4. BH ܐܢ ܗܘ ܟܕ ܚܙܐ ܚܬܝܬܘܬܗ ܕܒܘܨܝܐ (H om.) ܗܘ ܗܘ. — 5. H ܕܠܡܐ ܢܦܠ ܡܢ ܗܘ ܗܝ ܡܢ. — 6. H ܡܛܠ. — 7. B ins. ܗܘ. — 8. B ܕܝܪܗ ܕܠܐ ܕܓܠܘܬܐ ܗܘ H ܕܝܪܗ ܕܠܐ ܕܓܠܘܬܐ. — 9. B om. — 10. H ܗܘ ܕܐܝܟ (sic). — 11. B ܘܣܓܝ̈ܐܐ. — 12. H ܟܢܫܐ, corr. to ܟܢܘܫܝܐ. — 13. H (sic) ܡܢܗܘܢ ܕܥܘܡܪ̈ܐ. — 14. H ܗܘܘ ܘܐܬܬܣܝܡ. — 15. B ܡܛܐ ܠܛܘܒܢܐ H ܡܛܐ ܠܐܚܐ.

was an anchorite, and this man desired to be received in one of the convents in obedience[1], and remain. And on his tendering this request to one of the blessed archimandrites he examined him as to his monastic training, and if he were in any other obedience, or barred by any impediment. But that ⌈blessed man[2] on seeing the thoroughness of that examination was afraid to confess that he had not been released, lest he should fail to obtain what he desired and not be received; and therefore he said that he had been released from his monastery, when he had not been released; but as if by the grace of God, which knew the sentence that threatened that wretched man, it[3] caused him to state the name of his monastery without falsehood[4]. And thus he was received, and entered the convent in obedience. At that time a great pestilence broke out[5]; and, as commonly happened, many died there from that community, insomuch that eighty-four men from the convents themselves, besides guests, died there, and were laid in the grave. And after twenty days the lot reached the ⌈blessed man[2] who had been received; and he was

1. I.e. as an inmate, not as a guest. — 2. BH 'brother'. — 3. Sic syr. — 4. The rule had been lightened since Severus' time, when a monk was free to leave his monastery at any time (*Sel. Letters*, p. 451). — 5. This clearly cannot be the great plague of 542, but must be an earlier epidemic not otherwise known.

*H 172 r° b. ܡܢ ܫܠܝܐ ܢܩܦܘ ܘܚܪܫ ܐܫܬܬܩ. ܘܢܦܫܗ ܗܘܬ ܡܬܬܙܝܥܐ. ܟܕ ܠܐ ܡܢ
ܡܝܬܐ ܘܠܐ[1] ܡܢ ܚܝܐ ܐܝܬܘܗܝ. ܘܡܛܠ ܕܥܕܐ ܕܡܛܐ ܗܘܐ ܩܨܐ ܠܐܢܫ ܘܡܬܐܠܨ
ܗܘܐ ܛܒ: ܐܝܟ ܗܘܐ ܥܝܕܐ ܕܢܬܟܢܫܘܢ ܚܡܫܐ ܐܘ ܥܣܪܐ: ܘܢܣܝܡܘܢ ܒܣܡܐ
ܘܢܚܣܘܢ[2] ܥܠܘܗܝ ܥܠ ܫܪܟܐ ܕܣܟܠܘܬܐ: ܘܐܢ ܥܕܟܝܠ ܡܬܐܠܨ ܗܘܐ: ܡܝܬܝܢ
ܐܘܢܓܠܝܘܢ[3] ܩܕܝܫܐ ܗܘܘ ܘܣܝܡܝܢ ܠܥܠܘܗܝ: ܘܡܢ ܫܥܬܗ[4] ܡܫܬܪܐ ܗܘܐ ܐܘ
*A 63 v° b. ܠܚܝܐ ܐܘ ܠܡܘܬܐ. ܗܢܐ ܕܝܢ ܡܣܟܢܐ. ܐܝܟ ܗܝ ܕܐܡܝܪܐ * ܕܡܠܬܐ[5] ܗܝ
ܕܐܠܗܐ[6]: ܕܚܝܐ ܗܝ ܘܡܥܒܕܐ ܟܠ ܫܪܟܐ[7]. ܒܥܒܕܐ ܢܬܝܕܥ ܕܫܪܝܐ. ܠܐ
ܗܘܐ[8] ܫܪܐ ܡܢ ܐܠܨܢܗ ܛܘܒܢܐ[9] ܡܬܟܢܫܝܢ ܒܒܥܘܬܐ ܘܒܨܠܘܬܐ. ܘܣܓܝܐܘܬܐ ܕܒܣܡܐ
ܘܚܘܣܝܐ. ܐܦ[10] ܐܬܐ ܡܪܗ ܕܥܠܡܐ ܘܓܪܡܐ ܕܩܕܝܫܐ. ܘܠܝܬ ܫܪܝܐ ܘܠܐ ܢܝܚܐ
ܡܢ ܗܘ ܙܘܥܐ ܥܙܝܙܐ ܘܕܚܝܠܐ ܘܡܟܐܒܢܐ ܠܥܣܪܐ ܝܘܡܝܢ. ܐܝܟܢܐ ܕܡܐܐ ܘܥܣܪܝܢ
ܓܒܪܝܢ ܐܢܫܐ[11] ܚܕܪܘܗܝ ܗܟܢܐ ܗܘܘ. ܘܩܝܡܝܢ ܘܡܬܕܡܪܝܢ. ܘܒܟܝܢ[12]
*H 172 v° a. ܘܡܬܟܪܝܢ ܥܠ ܛܘܪܦܗ ܕܗܘ ܢܦܫܐ[13]. * ܡܛܠ ܗܘ ܕܟܪܐ ܕܚܝܠܐ ܘܡܟܐܒܐ[14].

1. H ܠܐ ܐܦ. — 2. BH ܘܢܣܝܡܘܢ ܒܣܡܐ ܘܢܚܣܘܢ ܥܠ ܫܪܟܐ (H sing.) ܕܣܟܠܘܬܐ ܗܘܘ ܐܝܟ ܕܥܝܕܐ ܗܘܐ (H om. ܘ) ܘܡܬܟܢܫܝܢ ܘܢܚܣܘܢ. — 3. H ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. — 4. H ܡܢ ܫܥܬܐ. — 5. H sing. — 6. H bis. — 7. H ܫܪܟܐ. — 8. H ins. ܠܗ. — 9. B ins. ܗܢܘܢ. — 10. BH ܘ. — 11. H ܕ ܐܢܫܐ (sic). — 12. BH ܘܒܟܝܢ. — 13. H ܕܢܦܫܐ ܗܘ. — 14. H ܘܡܟܐܒܐ.

suddenly smitten, and was struck dumb, while his soul was convulsed and snorts proceeded from his throat, and he was bereft of his senses and was in torture, not being among the dead or among the living. And, whereas it was the custom, when the end was overtaking a man and he was in great pain, for five or ten to meet together, and set down incense and make propitiation for him for the other transgressions, and, if he were still in pain, they would bring the holy gospel (εὐαγγέλιον) and lay it upon him, and immediately he would be released either to life or to death, this poor man, in order that the text, « The word of God is living and doeth all things, etc. »[1], might be understood by actual facts, gained no release when the blessed men met together and made petition and prayer and much incense and many forms of propitiation. And the Lord of the world[2] even came and relics of the saints, and there was no release, nor relaxation from that intense, terrible, painful convulsion for ten days, insomuch that a hundred and twenty men were thus ranged round him, and were standing and marvelling, and weeping and

1. Hebr., IV, 12. — 2. The scribes of BH (or the scribe of the archetype of B and H) appy. understood this to mean the gospel (see p. 263, n.); but the consecrated elements must surely be intended.

ܘܡܢ ܟܡܝܪܘܬܐ ܘܡܢ ܥܩܬܐ ܗܟܢܐ ܚܕܪܘܗܝ ܝܬܒܝܢ ܗܘܘ¹. * ܬܪܝܢ² ܘܬܠܬܐ ܝܘܡܬܐ. *B 176 v° a.
ܟܕ ܬܡܝܗܝܢ ܘܒܟܝܢ. ܘܠܐ ܐܟܠܝܢ. ܘܠܐ ܫܬܝܢ. ܘܫܐܛܝܢ ܠܟܠܗܘܢ ܚܝ̈ܐ ܐܢܫܝܐ.
ܟܕ ܕܝܢ ܗܘܐ ܒܝܘܡܐ ܠܥܣܪܐ ܝܘܡܝܢ. ܛܝܒܘܬܐ ܐܝܟ ܪ̈ܚܡܝܗ̇ ܥܒܕܬ ܦܘܪܩܢܐ.
ܗ̇ܘ ܕܝܢ. ܫܘܪܝܐ ܕܢܦܫܐ ܗ̇ܝ ܡܬܛܪܦܬܐ. ܟܕ ܒܝܘܡܐ ܗ̇ܘ³ ܕܥܣܪܐ. ܟܢܫܘ⁴ ܟܠܗܘܢ
ܩܫܝ̈ܫܐ ܘܩܡܘ ܚܕܪܘܗܝ. ܥܡ ⌈ܡܪܗ ܕܥܠܡܐ⁵. ܘܒܨܠܘ̈ܬܐ ܘܒܥܘ̈ܬܐ ܘܕܡ̈ܥܐ ܝܬܝܪ̈ܬܐ:
ܟܕ ܩܥܝܢ ܟܠܗܘܢ ⌈ܕܩܝܡܝܢ * ܗܘܘ⁶ ܒܚܫܐ. ܘܐܡܪܝܢ. ܡܪܝܐ. ܣܓܝܐܝܢ ܪ̈ܚܡܝܟ. *A 64 r° a.
ܣܦܩ ܠܫܘܢܩܐ ܗܢܐ ܠܓܒܪܐ. ܢܦܝܣܘܢܟ ⌈ܪ̈ܚܡܝܟ ܥܠܘܗܝ⁷. ܐܠܗܐ⁸
ܕܒܛܝܠ ܠܗ⁹ ܥܠ ܒܪܝܬܗ⁹. ܟܕ ܕܝܢ⁶ ܩܐܡ ܗܘܐ ܪܝܫܐ ܕܩܫܝ̈ܫܐ ܥܠܘܗܝ
ܘܒܟܐ. ܐܡܪ¹⁰ ܗܘܐ ܗܠܝܢ. ܟܕ ܐܦ ܕܘܝܘܬܐ ܕܝܠܝ ܩܝܡܐ ܗܘܬ ܘܡܫܬܘܬܦܐ ܒܟܢܫܐ
ܗ̇ܘ ܟܪܝܐ¹¹. ܘܫܡܥܐ¹² ⌈ܘܐܡܪ ܒܝܒܒܘ̈ܗܝ. ܘܡܢܐ ܠܟ ܢܥܒܕ ܠܟ¹³ ܡܬܛܪܦܐ. ܠܐ
ܝܕܥܝܢ ܚܢܢ. ܕܢܫܐܠܝܟ ܕܕܠܡܐ (ܟܕ)¹⁴ ܚܝ ܡܢ ܣܘܪ̈ܚܢܐ ܩܫ̈ܝܐ ܝܕܥܬ * ܒܢܦܫܟ. *H 172 v° b.
⌈ܕܡܝܬ ܐܢܬ. ܘܐܙܠ¹⁵ ܐܢܬ ܡܢ ܚܝ̈ܐ. ܘܒܠܚܘܕ¹⁶ ܫܘܢܩܐ ܦܫ ܠܟ ܒܚܝ̈ܐ

1. B ins. ܠܟܠܗܘܢ. — 2. H ins. ܝܘܡܝܢ. — 3. H ܗܘ. — 4. BH ܟܢܫܘ. — 5. BH ܐܘܢܓܠܝܘܢ. — 6. H om. — 7. B ܢܦܝܣܘܢܟ ܪ̈ܚܡܝܟ. — 8. H ܐܠܗܘܬܐ. — 9. BH ܟ for ܗ. — 10. H ܘܐܡܪ. — 11. H ܕܩܝܪܐ. — 12. H ܘܫܡܥܬܗ B ins. ܠܗ. — 13. BH ܐܘ (H om.) ܘܐܡܪ ܒܝܒܒܘ̈ܗܝ ܘܫܡܥܬܗ. ܘܡܢܐ ܢܥܒܕ ܠܟ ܠܟ. — 14. Mss. om. — 15. B ܗܘ ܡܝܬ ܐܢܬ ܘܐܙܠ H ܡܝܬ ܐܢܬ ܘܐܙܠ. — 16. H om. ܘ.

distressing themselves at the agitation of that soul, and at that terrible and violent driving; and from distress and grief they sat thus round him two and three days, marvelling and weeping, and not eating or drinking, and despising all human life. But, when it had lasted ten days, Grace in accordance with its mercy effected deliverance, that is, the release of that agitated soul, when on the tenth day all the seniors had met together and had stationed themselves round him with the ⌈Lord of the world [1], and prayers and petitions and copious tears, while all who were standing there cried with affliction and said : « Lord, great is thy mercy. Sufficient is this torture for this man. Let thy mercy persuade thee on his behalf, God who carest for thy creation ». The chief of the seniors, while standing over him and weeping, was saying these words, while my wretchedness also was standing and forming part of that sorrowful gathering and hearing him say in the midst of his sobs : « What to do to you, afflicted man, we know not, in order to ask you 'Is it because[2] you are conscious in your soul of grievous delinquencies that you are dying and departing from life, and only torture remains for you in the bodily life?', and

1. BH 'gospel'. — 2. Ms. om.

⌈ܦܫ̈ܪܐ. ܘܐܬܐܡܪ ܕܕܐܚܕܐ[1] ܥܘܟܒܐ ܐܝܬ ܥܠܝܟ[2] ܘܒܗ ܐܣܝܪܐ ܢܦܫܟ. ܡܢܘ ܢܘܕܥ
ܠܢ ܗܕܐ. ܐܠܐ ܢܬܪܚܡ ܥܠܝܟ.[3] ܪ̈ܚܡܐ ܣܓܝ̈ܐܐ ܕܒܪܘܝܟ. ܘܡܚܕܐ ܗܘܐ ܐܝܟ ܕܡܢ
ܡܙܝܥܢܘܬܐ ܐܠܗܝܬܐ. ܐܡܪ ܗܘ ܩܫܝܫܐ ܐܚܪܢܐ * ܕܩܐܡ ܗܘܐ ܠܓܒܐ ܐܚܪܢܐ ܕܥܪܣܗ. *B 176 v° b.
ܕܐܢܐ ܡܪܝ ܐܢܐ ܣܒܪ. ⌈ܕܗܢܐ ܫܓܘܫܝܐ[4] ܕܗܕܐ ܢܦܫܐ. ܥܘܟܒܐ ܐܝܬܘܗܝ ܕܡܢ ܡܠܬܐ
ܕܐܠܗܐ. ܟܕ ܗܕܐ ܐܡܪ. ܐܝܟ ܐܢܫ ⌈ܕܡܢ ܫܠܝ[5] ܡܚܐ[6] ܠܚܒܪܗ: ܘܡܢ ܫܢܬܐ
ܥܡܝܩܬܐ ܡܥܝܪܐ ܡܫܬܚܠܦ. ܗܘܐ ܘܐܬܬܗܝܪ[7] ܡܢ ܫܠܝ ܘܙܥ ܒܪܫܗ[8] ܚܕܐ
ܙܒܢ[9]. ܟܕ ܬܘܗ * ܟܠ ܐܢܫ. ܬܘܒ ܬܢܐ ܩܫܝܫܐ. ܕܕܐܚܕܐ ܥܘܟܒܐ ܐܝܬ ܥܠܝܟ *A 64 r° b.
ܡܫܓܫܐ. ܘܬܘܒ[10] ܐܪܟܢܬ ܛܝܒܘܬܐ ܕܢܩܘܦ ܒܪܫܗ ܚܕܐ ܙܒܢ. ܟܕ ܥܝ̈ܢܘܗܝ
ܡܚܝ[11] ܗܘ̈ܝ ܠܓܡܪ. ܘܐܦ ܠܐ ܕܐܝܬܝܗܝܢ ܡܬܚܙܝܢ ܗܘ̈ܝ. ܗܝܕܝܢ ܐܬܡܠܟܘ[12]
ܛܘ̈ܒܢܐ. ܕܐܦ ܗܢܐ ܡܝܬܐ ܗܘܐ ܟܒܪ. ܐܠܐ ܛܝܒܘܬܐ ܐܠܗܝܬܐ ܐܘܕܥܬ ܠܢ. ܕܒܡܠܬܐ[13]
ܕܐܠܗܐ ܥܟܝܒܐ ܢܦܫܗ. ܘܡܢܐ ܢܥܒܕ. ܐܠܘ ܡܬܩܒܠܝܢ ܗܘܝܢ ܚܠܦ ܗܘ ܕܐܣܪ
ܕܢܥܒܕ ܫܪܝܐ. ܗܐ ܥܒܕܢ. ܙܒ̈ܢܐ ܣܓܝ̈ܐܐ. ܐܠܐ ܬܘ ܢܩܪܐ ܠܓܒܪܐ.
* ܘܢܩܘܡ ܒܗ ܟܠܢ ܥܪ̈ܒܐ. ܕܐܢ ܨܒܐ ܐܠܗܐ. ܕܢܫܕܪ ܠܘܬ ܪܝܫ ܕܝܪܗ ܦܬܩܐ[3] *H 173 r° a.

1. B ܘܐܚܕܐ (sic) ܦܩ̈ܪܐ. ܘܐܬܐܡܪ ܕ ܗܘ ܕܟܠܗ. — 2. H ܥܠܝܟ. — 3. H om. — 4. BH ܫܓܘܫܝܐ ܗܢܐ. — 5. H ܘܡܫܬܠܝ. — 6. B ܡܚܝܐ. — 7. BH ܘܐܬܬܗܝܪ. — 8. H ܒܪܫܗ. — 9. H om. ff. to ܐܦ (l.8). — 10. B ܬܘܒ. — 11. B ܡܚܝ̈ܢ (sic). — 12. BH om. ¦ · — 13. BH ܕܒܡܠܬܐ.

to say ‘Is there an impediment upon you and is your soul bound by it?’. Who will inform us of this, unless the abundant mercy of your Creator have pity on you? ». Then again, as if by divine instigation, the other senior who was standing at the other side of his bed said : « I, sir, think that this agitation of this soul is an impediment proceeding from the word of God ». And, when he had said this, like one who is suddenly struck by his neighbour and roughly dragged out of deep sleep, he was smitten with stupefaction and suddenly quivered and nodded his head once. And, everyone being astounded, the senior again repeated : « Is there an impediment upon you, agitated one? », and Grace caused him again to nod his head once, while his eyes dried up, and there was nothing to show even that they existed. Then the blessed men deliberated : « Even if this man is already a dead man, yet the divine grace has let us know that his soul is impeded by the word of God; and what shall we do? If we were accepted as ourselves making the release in place of the man who laid the bond, we have done so many times. But come now let us fetch a man, and let us all stand sureties in him that, God willing, we will send a petition to his archimandrite to release

ܕܢܫܪܐ ܠܗ. ܐܟܒܪ[1] ܡܩܒܠ ܠܢ ܐܠܗܐ ܡܪܚܡܢܐ ܘܫܪܐ ܠܗ ܡܢ ܫܘܢܩܐ ܗܢܐ. ܟܕ
ܗܠܝܢ ܐܬܦܣܩܘ. ܩܡ ⌉ܓܒܪܐ ܡܫܡܫܢܐ[2] ܕܫܡܗ ܗܘܐ[3] ܐܕܝ. ܘܐܬܐ ܘܒܪܟ ܩܕܡ
ܥܪܣܗ ܘܐܡܪ. ܕܐܢ[4] ܨܒܐ[5] ܐܠܗܐ ܕܢܬܠ ܠܝ ܚܝܐ ܥܕ ܐܙܠ ܐܫܪܐ[6]. ܒܥܪܒܘܬܐ
ܥܠ ܢܦܫܝ ܫܩܠܢܐ ܕܢܦܫܐ ܗܕܐ ܒܥܘܪܒܢܘܬܐ ܕܟܠܗܘܢ ܐܒܗܝ. ܘܟܕ * ܫܠܡܘܢ[7] *B 177 r° a.
ܘܡܠܠܐ ܕܡܢ[8] ܦܘܡܗ ⌉ܕܛܘܒܢܐ ܗܘ. ܗܘܐ ܐܦ ܫܪܝܗ[9] ܘܡܦܩܢܗ[3] ܕܢܦܫܐ
ܗܝ[10] * ܡܢ ܦܓܪܗ. ܘܗܘܬ ܩܥܬܐ ܪܒܬܐ ܘܕܚܝܠܬܐ ܘܚܝܠܬܢܝܬܐ[11] ܡܬܡܗܢܝܬܐ[12]. ܟܕ ܟܠܗܘܢ *A 64 v° a
⌉ܬܡܝܗܝܢ ܘܡܫܒܚܝܢ[13] ܠܐܠܗܐ. ܘܗܟܢܐ ⌉ܡܬܚܦܛܢܐܝܬ ܪܕܐ ܛܘܒܢܐ[14]. ܘܡܫܡܠܝܗ
ܫܘܘܕܝܗ. ܘܡܬܩܒܪ ܗܘ[3] ܒܝܘܡܐ ܕܥܣܪܐ[15] ܐܬܬܙܝܥܐ. ܟܕ ⌉ܟܠ ܐܢܫ ܬܡܝܗܝܢ[16]
ܗܘܐ ܘܡܬܕܡܪ ܥܠ ܗܠܝܢ ܕܗܘܝ[17] ܀

ܫܠܡܬ[18] ܬܫܥܝܬܐ[19] ܕܐܚܐ ܚܕ[20] ܕܢܦܩ ܡܢ ܕܝܪܐ[21] ܟܕ ܠܐ ܫܪܐ ܠܗ ⌉ܘܦܢܐ ܢܦܫܗ ܠܐܚܪܬܐ[22] ܀

1. B ܒܟܒܪ H ܘܐܟܒܪ with ܘ erased. — 2. B ܡܫܡܫܢܐ ܚܕ ܓܒܪܐ H ܚܕ ܡܫܡܫܢܐ. — 3. H om. — 4. H ins. ܗܘܐ. — 5. B ܢܨܒܐ. — 6. BH ܫܪܝܗ ܡܢ ܩܛܝܪܘܬܗ. — 7. H ܫܠܡܘܢ. — 8. H ܕܡܢ. — 9. BH (H ܫܪܝܐ) ܫܪܝܗ ܗܘܐ ܗܘܐ. — 10. H ܗܝ (erasure follows). — 11. H ܘܚܝܠܬܢܝܬܐ B ins. ܘܡܬܠ. — 12. H ܡܬܡܗܢܝܬܐ ܥܠ ܟܠ ܐܢܫ; om. ff. to ܠܐܠܗܐ. — 13. B ܘܡܫܒܚܝܢ ܗܘܘ ܠܗ. — 14. B ܗܘܐ ܪܕܐ ܡܬܚܦܛܢܐܝܬ H ܗܘܐ ܛܘܒܢܐ (sic) ܪܕܐ ܡܬܚܦܛܢܐܝܬ. — 15. H ܥܣܪܐ. — 16. BH (B ܐܢܫ) ܐܢܫ ܬܡܝܗ ܗܘܐ ܘܡܬܕܡܪ. — 17. H ins. ܐܟܡܐ ܕܥܒܕ ܥܡ ܐܢܫܐ ܕܗܘܘ ܡܬܕܠܚܝܢ. — 18. H ܫܠܡ ܬܫܥܝܬܗ B om. ff. — 19. H ܬܫܥܝܬܗ. — 20. H ܘܗܘ. — 21. H ܕܝܪܗ. — 22. H ܘܕܒܝܪ ܕܝܪܐ ܐܚܪܢܐ ܀

him. Perhaps the merciful God will accept us, and release him from this torture ». And, when they had determined upon these things, a certain deacon whose name was Addai rose, and came and knelt before his bed, and said : « If God be willing to grant me life till I go and make the release, I will under the security of all my fathers take this soul's impediment upon myself ». And, as the words that came from the mouth of that blessed man ended, then the release and the departure of that soul from its body also took place; and there was a great and terrible and mighty cry, while everyone was amazed and praised God. And so the blessed man exerted himself and travelled rapidly, and fulfilled his promise ; and on the tenth day that agitated man was buried, while all marvelled and wondered at the things that had happened.

The history of a certain brother who left a monastery without being released and betook himself to another is ended.

ܬܘܒ¹ ܬܫܥܝܬܐ ܬܫܥܣܪܝܬܐ² ܕܥܠ ܣܒܐ ܚܕ ܕܙܟܪܝܐ ܗܘܐ ܫܡܗ܀

ܩܕܝܫܐ[3] ܗܘܐ ܙܟܪܝܐ. ܒܚܕ ܡܢ ܥܘܡܪ̈ܐ ܪܘܪ̈ܒܐ ܐܝܬܘܗܝ ܗܘܐ. ܕܠܗܝܢܐ ܗܟܘܬܐ
ܠܗ ܠܥܘܡܪܐ ܗܘ: ܡܛܠ ܡܫܟܚܬܐ ܕܕܘܒܪ̈ܐ ܪܘܪ̈ܒܐ ܕܐܢܫܐ ܩܕܝܫܐ ܕܒܗ ܡܬܟܪܟ
ܗܘܝܬ ܠܡܠܬܐ. ܘܣܓܝ ܒܚܒܝܒܘܬܗ ܕܗܢܐ ܗܘܐ ܐܝܟ ܗܘܝܬ. ܟܕ ܗܘ[4] ܗܘܐ ܗܘܬ
ܙܗܝܪ[5] ܕܡܢ ܒܢܝܢܫܐ ܕܒܫܘܬܦܘܬܐ ܢܥܪܘܩ. ܗܘ ܕܐܝܟ ܒܠܚܘܕ ܒܢܝܢܫܐ ܚܕܐ ܗܘܐ[1]. ܗܢܐ
ܗܟܝܠ[6] ܗܘܐ ܟܕ ܡܬܟܫܦ ܗܘܝܬ ܠܗ: ܕܠܐ ܐܬܛܠܡ ܐܒܘܢ ܡܢ ܐܬܓܪܘܬܐ ܘܡܬܪܐ
ܕܡܬܝܠܦ: ܡܛܠ ܕܟܬܝܒ *ܕܗܘ[7] ܕܙܪܥ ܐܓܪܐ ܢܣܒ. ܐܦ ܕܢܐ ܐܪܥܐ ܐܬܟܙܒܬ. * A 64 v° b.
ܗܘ ܕܝܢ ܩܕܝܫܐ ܟܕ ܗܠܝܢ ܫܡܥ ܗܘܐ. ܕܡ̈ܥܘܗܝ ܒܬܢܚܬܐ ܫܩܠܢ ܗܘܝ. ܐܝܟܢܐ
ܕܫܥܬܐ ܟܠܗ̇ ܢܐܠܘܨ ܗܘܐ ܢܦܫܗ ܕܢܫܬܩ. ܘܡܬܟܫܦ ܡܬܡܨܐ ܗܘܐ. ܘܬܘܒ ܦܐܫ
ܗܘܐ[2] ܟܕ ܡܟܦܦ[8] ܒܫܠܐ. ܘܬܘܒ ܐܢܐ ܡܬܟܫܦ ܗܘܝܬ ܠܗ ܕܢܥܒܕ ܠܡܡܠܠܘ. ܥܡܝ
ܛܝܒܘ. ܠܝܬ ܗܘܐ ܠܗ ܕܝܠܗ ܐܝܕܐ *ܕܥܡ ܐܢܫ ܢܡܠܠ. ܟܕ ܕܝܢ ܐܬܪܗ ܠܡܬܚܫܠܐ. * B 177 r° b.

1. B ܬܘܒ. — 2. B om. — 3. B ܩܕܝܫܐ. — 4. B ܗܘ. — 5. B ܙܗܝܪܐ. — 6. B ܗܟܝܠ ܗܘܐ ܟܕ ܗܢܐ ܗܘ ܗܟܝܠ ܣܒܐ. — 7. B om. ܕ. — 8. B ins. ܗܘܐ.

XIX. — Next the nineteenth history, of a certain old man whose name was Zacharias.

This holy Zacharias was in one of the great convents; to which same convent I used often to repair on account of the pre-eminently great modes of life of certain saints in it, and I had much intercourse with this old man, while he on his part made this his concern to shun intercourse with men, being a man who had one intercourse only. This man therefore, when I used to entreat him, « Our father, let me not be deprived of the profit and gain that is acquired through you, because it is written 'He who soweth receiveth wages, even if the earth disappoint'[1]; but, as for the saint, when he heard these things, his tears would gush forth with sobs, so that for a whole hour he would be putting constraint upon himself to be silent, and was scarcely able to do so; and again he would cease and bow his head in silence. And again I on my side would entreat him to give me the favour of his conversation (for it was not his habit to converse on the spur of the moment with anyone).

1. John, IV, 36 (?). The sentence here breaks off, and the sense is completed differently.

ܐܡܪ ܠܝ ܕܝܢ ܡܟܐܒ. ܕܡܛܠ ܠܡܢܐ[1] ܒܢܝ ܐܠܨ ܐܢܬ ܠܝ ܕܐܡܠܠ[2]: ܕܗܐ ܚܙܐ
ܐܢܬ ܠܟܪܣܛܝܢܘܬܐ ܕܫܠܡܬ ܡܢ ܐܪܥܐ. ܘܕܚܠܬ ܐܠܗܐ ܐܬܛܥܝܬ. ܘܣܪܝܩܘܬܐ
ܘܛܥܝܘܬܐ ܐܬܥܫܢܬ. ܘܗܫܐ ܡܢܐ ܐܝܬ ܠܢ ܕܢܡܠܠ. ܐܠܐ ܕܢܒܟܐ ܥܠ ܫܘܠܗ
ܕܓܢܣܢ. ܡܛܠ ܕܐܦ ܚܢܢ ܕܐܝܬܝܢ ܒܫܡܐ ܟܪ̈ܣܛܝܢܐ. ܒܠܚܘܕ ܡܣܬܬܪܘ
ܡܣܬܬܪܝܢ ܚܢܢ ܒܫܡܐ ܗܢܐ. ܟܕ ܟܠܗܘܢ ܢ̈ܡܘܣܐ[3] ܕܟܪܣܛܝܢܘܬܐ[4] ܪܚܝܩܝܢ
ܡܢܢ. ܘܗܫܐ ܫܒܘܩܝܢܝ ܕܐܒܟܐ ܥܠ ܚܝܝ. ܘܨܠܐ ܥܠܝ. ܘܬܘܒ ܐܡܪܬ. ܕܐܝܟܢܐ[2]
ܡܨܝܢܢ ܕܢܚܐ[5] ܐܒܘܢ. ܗܘ ܕܝܢ ܐܡܪ. ܐܢ[6] ܕܚܝܐ ܒܥܐ ܐܢܬ. ܗܐ ܗܘ ܕܒܐܝܕ̈ܘܗܝ
ܠܡ ܕܢܦܠܬ ܡܠܦ ܠܟ. ܐܢ ܠܗ ܠܐ ܫܡܥ ܐܢܬ. ܠܡܢܐ ܡܠܐܝܬ
ܠܩܛܡܐ ܡܠܐܐ ܐܢܬ ܒܡܘܬܪܘܬܐ ܕܡܡܠܠܐ. ܟܕ ܕܝܢ ܒܫܘ̈ܐܠܐ ܕܫܐܠܬ ܐܢܐ ܠܗ
ܐܠܨܬܗ. ܐܬܦܢܝ[7] ܒܟܣܝܘܬܗ ܘܐܘܫܛ ܐܝܕܗ ܠܦܘܡܗ. ܘܐܦܩ ܟܐܦܐ ܡܢ
ܦܘܡܗ[1] ܒܛܘܫܝܐ[8] ܘܐܪܡܝܗ ܒܥܘܒܗ. ܘܫܪܝ ܡܡܠܠ ܡܟܝܠ[9] ܥܡܝ ܒܦܫܝܩܘܬܐ[10]
ܕܠܐ ܟܠܝܢܐ ܕܠܫܢܗ. ܗܘ ܕܡܢ ܩܕܡ. ܠܡܠܬܗ ܒܥܡܠܐ ܗܘܬ ܡܡܠܠܐ. ܘܐܢܐ ܗܘܝܬ
ܠܗܕܐ ܠܣܝܒܘܬܐ ܐܘ ܥܠ ܠܒܝܫܘܬܐ ܠܥܠܐ ܡܣܝܡܐ ܗܘܬ ܠܝ. ܕܟܕ ܚܙܐ[3] ܡܢ

*A 65 r° a.

1. B om. — 2. B om. ܕ. — 3. B ins. ܟܠ. — 4. B ܕܟܪ̈ܣܛܝܢܘܬܐ. — 5. B ܕܢܚܐ. — 6. B ܕܐܢ. — 7. B. ܗܦܟ ܐܦ̈ܘܗܝ. — 8. B ins. ܡܢܗ. — 9. B ܕܡܟܝܠ, but ܕ appy. later addition. — 10. B ܦܫܝܩܐ.

But on my pressing the blessed man, he said to me with sighs : « Why, my son, do you require me to speak? Lo you see that Christianity has vanished from the earth, and religion has been forgotten, and vanity and error have prevailed. And now what have we to speak, except to weep for the decadence of our generation (γένος), since even we, who are in name Christians, enjoy the shelter only of this name, while all the ordinances of Christianity are far from us? And now suffer me to weep for my life, and pray for me ». And again I said : « How can we live[1], our father? ». But he said : « If you seek to live, lo! he into whose hands you will fall teaches you. If you do not listen to him, why do you weary the piece of dust your fellow-slave by superfluous talking? » But, after I had pressed him with many questions which I was asking him, he turned round and put his hand to his mouth, and stealthily took a stone out of his mouth and dropped it into his bosom; and he began thenceforth to speak easily with me without any impediment in his tongue; while previously his words had been uttered with difficulty, and I on my part had been putting this to the account of old age or ascribing it to a

1. Sc. be 'saved'.

ܗܠܝܢ. ܠܫܢܗ ܕܣܒܐ ܡܬܥܨܪ ܗܘܐ. ܟܕ ܕܝܢ[1] ܡܢ ܫܠܝ ܦܫܝܩܐܝܬ ܒܦܫܝܩܘܬܐ
ܕܡ̈ܠܐ[2] ܣܓܝܐܬܐ ܡܡܠܠ ܥܡܝ. ܐܬܕܡܪܬ ܒܢܦܫܝ ܘܡܬܚܫܒ ܗܘܝܬ. ܕܡܢܐ ܗܘ
ܗܘܝܘ * ܠܣܒܐ. ܕܗܐ ܙܒܢܐ ܕܬܠܬ ܫܢܝܢ[3] ܕܐܝܬܝ ܒܡܣܬܘܬܗ ܠܘܬܗ ܘܥܓܝܠ *B 477 v° a.
ܒܡܡܠܠܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܗܫܐ ܒܗܕܐ ܫܥܬܐ ܐܫܬܪܝ ܐܣܪܐ ܕܠܫܢܗ ܘܡܠܠ ܦܫܝܩܐܝܬ.
ܘܟܕ ܐܦ ܣܓܝܐܬܐ ܠܘܬܝ ܡܠܠ ܡܙܗܪܢܘܬܐ ܘܙܘܗܪܐ: ܘܡܛܠ ܚܪܬܐ ܬܘܒ ܘܕܝܢܐ ܕܥܬܝܕ
ܡܡܠܠ ܗܘܐ ܥܡܝ. ܗܝ ܕܡܬܬܙܝܥܐ ܒܗ ܪܥܝܢܝ ܗܘܐ ܝܬܝܪ * ܐܬܪܡܝܬ ܗܘܝܬ. * A 65 r° b.
ܢܦܠܬ[4] ܥܠ ܐܦܝ ܟܕ ܡܬܟܫܦ ܐܢܐ ܠܣܒܐ[5]. ܕܥܠ ܥܠܬܐ ܕܡܢ ܩܕܝܡ
ܘܕܗܫܐ[6] ܠܐ ܢܟܣܐ[7] ܡܢܝ. ܟܕ ܐܦ ܬܘܒ ܕܪܘܫܡܐ ܕܢܝܡܐ ܥܒܝܐ ܕܩܛܪܐ ܬܠܬܐ ܩܛܝܪܝܢ
ܒܗ: ܘܩܛܝܪ ܥܠ ܦܣܬܐ ܕܐܝܕܗ ܕܣܡܠܐ[8]. ܕܟܒܝܫ ܒܐܝܕܗ ܘܫܘܐ ܥܡ ܒܣܪܐ
ܚܙܝܬ[9] ܙܒܢܝܢ ܣܓܝܐܢ. ܘܟܠ ܐܡܬܝ ܕܡܫܐܠ ܗܘܝܬ ܠܗ[10] ܕܟܐܒܐ ܕܟܘܪܗܢܐ
ܐܡܪ ܗܘܐ ܠܝ ܕܐܝܬܘܗܝ[11]. ܐܦ ܡܛܠ ܗܝ ܒܥܝ ܣܓܝܐ ܒܒܥܘܬܐ ܣܓܝܐܬܐ ܘܡܘܡܬܐ
ܕܩܛܝܪܐ ܐܡܪ ܗܘܐ ܠܗ. ܗܘ ܕܝܢ ܩܕܝܫܐ ܠܒܟܢܝ[12] ܘܐܩܝܡܢܝ[12]. ܟܕ ܐܦ

1. B om. — 2. B ܘܡܬ̈ܠܐ. — 3. B ܫ̈ܢܝܢ. — 4. B ܘܢܦܠܬ. — 5. B ܠܗ. — 6. A ܘܗܫܐ. — 7. B ܢܟܣܝܘܗܝ. — 8. B ܕܣܡܠܐ ܦܣܬܐ (sic) ܕܐܝܕܗ ܒܚܘܡܐ ܘܥܠ. ܒܗ ܩܛܝܪ. — 9. B ܚܙܝܬܗ. — 10. B ins. ܘܗܘ. — 11. B ܕܐܝܬܘܗܝ. — 12. A om. ܝ fin.

stammer, by one of which causes the old man's tongue was restrained. But, when he suddenly conversed easily with me with many plain words, I marvelled in myself and was thinking, « What has happened to the old man? for lo! during the space of three years[1] that I have been in intercourse with him he was a stammerer and slow of speech, and in this hour the fastening of his tongue has been loosened and he has spoken easily[2]. And, though he spoke many words with me in the way of admonition and caution, and further on the subject of the end and the future judgment, which was the matter on which my mind was above all things intent, I fell on my face entreating the old man not to hide from me the reason of his previous and his present demeanour; while I had moreover often seen an emblem of a thick thread (νῆμα) with three knots tied on it and tied to the palm of his left hand, which had sunk into his hand and was level with the flesh, and, whenever I asked him, he used to tell me that it was a case of disease; and about that also I continued inquiring of him with much entreaty and violent adjurations. But the saint took hold of me and raised me up, while he also repeated to me

1. [illegible] 2. Mark. vii. 34.

ܦܬܓܡܐ ܕܡܢ ܐܘܢܓܠܝܘܢ ܐܝܟ ܕܟܬܝܒ ܗܘܐ. ܕܡܠܟܘܬܐ ܕܐܠܗܐ ܡܢ ܝܘܡܝ ܝܘܚܢܢ
ܡܥܡܕܢܐ ܘܥܕܡܐ ܠܙܒܢܐ ܕܗܫܐ ܡܬܛܠܡܐ. ܘܡܛܠܡܢܐ ܡܚܛܦܝܢ ܠܗ̇. ܟܕ ܕܝܢ
ܬܘܒ ܡܬܟܫܦ ܗܘܝܬ ܒܗ ܐܡܪ ܠܝ[1]. ܕܡܛܠ ܠܟ ܕܚܙܝܬܟ[2] ܕܒܟܠ ܝܨܦܐ
ܕܡܬܠܡܕܘܬܐ: ܘܫܪܝܬܗ̇[3] ܕܢܦܫܐ ܣܢܝܩ ܐܢܬ ܕܬܐܠܦ. ܠܐ ܡܟܠܐ ܐܢܐ ܠܟ ܡܢ ܨܒܝܢܟ. ܗܝ
ܕܡܢ ܫܘܪܝܐ. ܗܝ ܐܠܨܬܢܝ ܕܐܣܓܐ * ܥܡܟ ܙܒܢܐ ܕܡܡܠܠܐ ܕܠܐ ܐܬܚܝܒ. ܐܝܟ *B 177 v° b.
ܡܢ ܕܠܐ ܐܬܚܝܒ ܒܕܝܢܐ ܕܟܠܢܝܘܬܐ. * ܘܐܢ[4] ܐܚܘܢ. ܕܝܘܡܬܗܘܢ ܡܢܝܬ ܕܫܢܬܐ * A 65 v° a.
ܗܕܐ[5] ܐܚܘܢ. ܠܐ ܡܠܝ[6] ܡܡܠܠܝ ܕܥܡܗܘܢ[7] ܕܒܢܝ ܐܢܫܐ ܕܡܡܠܠ ܠܝ ܒܗ̇
ܒܟܠܗ̇ ܫܢܬܐ ܠܚܘܫܒܢܐ ܕܝܘܡܢܐ ܗܘܐ. ܡܛܠ ܕܐܢܐ ܚܛܝܐ ܐܢܐ. ܕܠܐ ܫܘܐ ܐܢܐ ܕܢܬܦܬܚ
ܦܘܡܝ ܘܐܡܠܠ. ܗܝܕܝܢ[8] ܐܪܡܝ ܐܝܕܗ ܠܥܘܒܗ. ܘܐܦܩ ܟܐܦܐ ܚܠܝܠܐ ܕܢܗܪܐ.
ܚܘܪܐ ܘܢܗܝܪܐ. ܘܚܘܝ ܠܝ ܟܕ ܐܡܪ. ܕܡܛܠ ܕܚܙܝܬܟ ܒܪܝ ܕܒܥܐ ܐܢܬ ܡܥܕܪܢܘܬ ܢܦܫܟ
ܐܢܬ. ܗܐ ܗܕܐ ܐܟܠܝܬܢܝ ܕܠܐ ܗܘܐ ܠܝ ܕܐܡܠܠ. ܐܢܐ ܕܝܢ ܐܡܪܬ[9]. ܘܡܢܐ ܡܥܕܪܢܘܬܐ
ܡܢ ܗܕܐ ܟܐܦܐ ܐܬܝܠܕܬ ܐܒܘܢ. ܐܢ ܨܒܝܢ ܕܢܫܬܩ ܕܒܠܐ: ܕܠܐ ܟܐܦܐ ܠܐ ܫܬܩܝܢ[10].

1. B ins. ܘܗܘ — 2. B ܚܙܝܬܟ ܕܪܚܝܡ. — 3. B ܫܪܝܬܗ̇ ܘܡܛܠ. — 4. A ܘܐܢ ܠܐ. — 5. A ins. ܠܝ. — 6. B ܡܠܝܢ. — 7. A ܕܥܡܗܘܢ. — 8. B ܘܗܝܕܝܢ. — 9. B ins. ܠܗ. — 10. Mss. with points·. ·

this saying from the gospel (εὐαγγέλιον) : « The kingdom of God hath been suffering violence from the days of John the Baptist and down to the present time, and violent men seize it »[1]. But, when I again continued to entreat him, he said to me : « Since I have seen that you are eager to learn about the character of virtue and the life of the soul, I will not deprive you of what you wish; and this very consideration it is which from the beginning constrained me to devote so much time to conversing with you, in order that I might not be condemned on the charge of churlishness; and, if, our brother, you count all the days of this year, my conversation that I have held with men during the whole year has not reached the total of to-day's conversation; since I myself am a sinner, who am not worthy that my mouth should be opened and speak ». Then he put his hand into his bosom, and brought out a round river-pebble, white and shining, and showed it me, saying, « Since I have seen, my son, that you are eager to benefit yourself, lo! this is what prevented me from speaking ». But I said : « And tell me, our father, what benefit is derived from this stone. If we wish to be silent, are we not silent

1. Matth., XI, 12.

ܗܘ ܕܝܢ. ܐܡܪ ܠܝ. ܕܡܢ ܕܠܚܘܕܘܗܝ ܐܝܬܘܗܝ ܘܣܛܢܐ ܫܒܩ ܠܗ ܡܫܟܚ ܗܘ[1].
ܡܢ ܕܝܢ ܕܥܡܗ ܣܓܝܐܐ[2]. ܠܘܬ ܦܘܪܣܐ ܕܠܐ ܢܥܒܪ [3]ܠܡܡܠܠܘ ܘܐܬܝܐ ܡܠܬܐ.
ܐܦܢ ܣܓܝ ܢܛܪ ܐܢܫ ܢܦܫܗ. ܡܛܠ ܕܨܒܝܢܢ[4] ܐܣܝܪ ܠܛܥܝܘܬܐ ܢܝܪܐ. ܘܡܛܠ
ܗܕܐ ܣܟܪܬ ܒܟܐܦܐ ܗܕܐ[5] ܦܘܡܝ ܠܝ. ܕܠܐ ܢܬܩܠܢܝ ܠܫܢܝ ܒܨܒܝܢܝ ܐܘ ܕܠܐ
ܒܨܒܝܢܝ. ܘܗܐ ܐܠܗܐ ܝܕܥ. ܕܝܘܡܢܐ ܚܡܫ ܫܢܝܢ[6] ܐܝܬ ܠܟܐܦܐ ܗܕܐ ܒܦܘܡܝ.
ܘܠܐ ܐܢܫ ܝܕܥ ܒܗ ܐܝܟ ܡܢ ܒܢܝ ܐܢܫܐ. ܐܠܐ ܐܢ ܙܥܘܪܐ ܕܐܝܬ [7]ܒܗܢܐ ܥܘܡܪܐ[7]
ܕܗܘ ܗܢܐ[7] ܚܫܒܐ ܚܫܒܘ. ܘܐܢܬ ܕܝܠܦܬ. ܩܕܡ ܐܠܗܐ ܩܐܡ ܐܢܐ ܥܡܟ ܕܐܢ ܝܕܥܝܢ
ܒܢܝ̈ܢܫܐ. ܐܢ ܒܝܘܡܬܐ ܕܚܝܝ ܠܗܕܐ[7]. ܘܕܠܐ ܬܣܒܪ[8] ܕܐܢܐ
ܒܠܚܘܕܝ ܗܕܐ ܐܚܕܬ. ܗܫܐ ܐܝܬ ܒܥܘܡܪܐ ܗܢܐ[9] ܦܪ̈ܨܘܦܐ ܚܡܫܬܥܣܪ ܕܣܝܡܢ
ܟܐܦ̈ܐ[10] ܒܦܘܡܗܘܢ. ܕܢܬܕܪܫܘܢ ܒܫܬܩܐ[11] ܘܠܐ ܢܬܩܠܘܢ ܒܡܡܠܠܐ. ܟܕ
ܕܝܢ ܬܡܝܗ ܗܘܝܬ ܒܗܕܐ. ܐܬܟܫܦܬ ܠܗ[12] ܕܐܦ ܐܬܐ ܗܝ ܕܐܝܕܗ[13]. ܐܡܪ
ܠܝ. ܡܛܠ ܕܡܘܡܬܐ ܣܡܬ ܥܠܝ ܒܪܝ. ܫܡܥ. ܗܕܐ ܐܬܐ ܩܕܡ ܒܐܝܕܝ ܩܛܝܪܐ[14]
ܗܘܬ ܠܝ. ܡܛܠ ܕܝܢ[15] ܕܡܬܚܙܝܐ ܗܘܬ ܠܣܓܝܐܐ ܫܪܝܬܗ. ܘܥܠ ܐܝܕܝ ܩܛܪܬ

1. B ܡܫܟܚ ܗܘܐ. — 2. B ܥܡ ܣܓܝܐܐ. — 3. B ܠܡܡܠܠܘ ܘܐܬܝܐ. — 4. A ܕܨܒܝܢܢ. — 5. B om. — 6. B ܚܡܫ ܫܢܝܢ ܗܘܝ. — 7. A om. — 8. B ܬܣܒܪܘܢ ܗܘܝܬ. — 9. B ins. ܗܫܐ. — 10. A ܘܣܝܡܢ. — 11. B om. ܘ. — 12. B ܕܐܬܟܫܦܬ. — 13. Mss. om. stop. — 14. B ܩܛܝܪܐ ܗܘܬ. — 15. B ܘܡܛܠ.

without a stone? » He said to me : « One who is alone and whom Satan leaves to himself can do so; but in the case of one who is among many occasions must necessarily call and speech come, however much guard a man keep over himself, because our will is bound to the yoke of forgetfulness. And for this reason I have closed my mouth with this stone, lest my tongue with or against my will cause me to slip; while God knows that to-day this stone has been five years in my mouth without any person being aware of it except a few who are in this convent who have adopted this plan. And, for you, who have learnt it, I shall stand with you before God, if men learn this during the days of my life. And, that you may not think that I alone have adopted this practice, there are now fifteen persons (πρόσωπον) in this monastery who have stones placed in their mouths, that they may be trained to silence, and not slip in speech ». While marvelling at this, I made request to him about the emblem on his hand also. He said to me : « Now that I have laid an injunction upon you, my son, listen. This emblem I had formerly tied to my hand, but, because it was visible to many, I undid it, and tied it to my

[illegible]
[illegible]
[illegible] *A 66 r° a
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] *B 178 r° b.
[illegible]

1. B om. — 2. B [illegible]. — 3. B [illegible]. — 4. B [illegible]. — 5. B (sic) [illegible] — 6. B ins. [illegible]. — 7. B [illegible] (appy added later). — 8. B [illegible].

hand instead of my neck. Like the frontier which Jacob and Laban set up and said, 'Thou shalt not pass this heap against me, and I again will not pass it against thee'[1], so I set this emblem on my neck, between falsehood and wrath, the ministers of which are ministers of Satan, and not of God; and I made a decree for my soul that, whenever it saw this frontier, it should not allow wrath to enter from without, and, if it should be stirred up from within, that it should again not pass this frontier to go outside, and falsehood again should never go out from within. But these knots of the emblem I have put there for private observation; and, of these three knots, one, the first, I have put there as a guardian of my thoughts, lest they dissipate themselves in vain things, and that, if error gain dominion over my mind, and it be suddenly captured and dissipated by the sight of an object, I may remember my soul and turn to God; and the second again is guardian of the remembrance of God, that, as it does not depart thence, neither may my intellect also depart from the remembrance of its Creator; and, if again the evil of error gain dominion over and take possession of my intellect, when I see this

1. Gen., XXXI, 52.

ܐܬܦܢܐ ܘܐܓܥܐ ܠܘܬ ܐܠܗܐ ܕܢܦܪܩܢܝ[1] ܡܢ ܛܘܥܝܝ. ܗܘ ܕܝܢ ܕܬܠܬܐ. ܢܝܫܐ
* A 66 r° b. ܕܥܘܗܕܢܐ ܕܢܛܪܬܐ ܦܘܩܕܢܘܗܝ ܕܗܘ ܕܐܡܪ. ܕܐܢ ܪܚܡܝܢ ܐܢܬܘܢ ܠܝ * ܦܘܩܕܢܝ
ܛܪܘ. ܘܗܠܝܢ ܒܪܝ ܠܣܓܝܐܐ ܫܛܝܘܬܐ ܐܢܝܢ. ܘܠܓܘܚܟܐ ܗܘ ܕܟܐܒܐ
ܠܚܕܐ ܡܝܬܝܢ ܠܗܘܢ. ܠܝ ܕܝܢ ܛܒ ܡܘܬܪܢ. ܘܐܝܬܝܗܝܢ ܠܝ ܦܪܙܠܐ ܕܦܘܠܚܢܝ.
ܠܐܢܫ ܕܝܢ ܠܐ ܡܬܓܠܝܢ. ܚܙܝ ܕܣܗܕܘܬܐ ܣܡܬ ܩܕܡ ܐܠܗܐ. ܐܢܐ ܕܝܢ[2] ܟܕ ܬܗܪܬ ܐܢܐ
ܒܡܚܫܒܬܗ ܕܣܒܐ: ܘܒܛܘܟܣܐ ܟܣܝܐ ܕܡܝܬܪܘܬܐ ܕܡܛܒܥܝܢ ܠܗ ܒܢܦܫܗ. ܘܟܠܝ[3]
ܠܡܬܢܝܘ ܕܗܠܝܢ ܥܕܡܐ ܠܡܦܩܢܗ. ܫܢܝܐ ܬܡܢܐ ܫܢܝܢ. ܟܕ ܐܦ ܬܕܡܪܬܐ ܣܓܝܐܬܐ
ܟܕ ܣܥܪܢ ܒܝܕ ܨܠܘܬܗ[4] ܘܒܝܕ ܩܒܘܪܬܐ ܕܓܪܡܘܗܝ. ܡܫܬܡܠܝܢ[5] ܀

ܫܠܡܬ ܬܫܥܝܬܐ[7] ܕܣܒܐ ܚܕ ܕܫܡܗ ܙܟܪܝܐ[6] ܀

1. A ܕܢܦܪܩܢܝ B ܦܪܘܩܢܝ ܘܕܝ. — 2. B ܕܝܢ. — 3. B ܟܠ. — 4. B pl. — 5. A ܡܫܬܡܠܝܢ. — 6. B om.

object, I may suddenly turn myself and cry to God to deliver me from error; and the third is a symbol of remembrance to keep the commandments of him who said, 'If ye love me, keep my commandments'[1]. I know, my son, that these things are to many folly, and lead them to deplorable laughter; but to me they are very useful, and they are to me the irons of my service, but they are not manifest to anyone. Mark that I have testified against you before God ». But I, being astounded at the old man's thoughts, and the secret ordinances of virtue that he had stamped upon his soul, refrained also from repeating these things until his departure, for eight years, while many miracles were also wrought through his prayer and through the repository of his bones.

The history of a certain old man whose name was Zacharias is ended.

1 John, XIV, 15.

ܬܘܒ ܬܫܥܝܬܐ ܕܥܣܪܝܢ܆ ܕܐܚܐ ܚܕ ܡܢ ܗܘ ܕܝܪܐ ܕܒܗ ܗܢܐ ܩܕܝܫܐ ܣܒܐ ܙܟܪܝܐ ܥܡܪ ܗܘܐ܆ ܘܥܠ ܫܘܪܝܐ ܕܕܘܒܪܐ ܚܠܝܡܐ܀

ܟܕ ܗܟܝܠ ܠܗܘ ܕܝܪܐ ܗܘ ܒܟܠܙܒܢ ܐܡܝܢܐ ܗܘܝܬ ܐܙܠ܆ ܡܛܠ ܚܝܠ ܕܡܬܠܘܬܗ ܕܣܒܐ܆ ܐܦ ܕܫܪܟܐ ܕܟܠܗܘܢ ܩܕܝܫܐ ܕܒܗ܆ ܣܓܝܐܐ * ܡܢ ܐܚܘܬܐ ܗܝ ܪܚܡܬ ܠܡܫܝܚܐ܆ ܐܝܟ (ܕܗܘ) ܕܣܒܪܝܢ[1] ܗܘܘ ܥܠܝܢ ܕܡܕܡ ܐܝܬܝܢ܆ ܐܬܝܢ ܗܘܘ ܘܓܠܝܢ ܥܠ ܚܘܫܒܝܗܘܢ܆ ܘܡܫܬܥܝܢ ܥܠ ܚܘܫܒܐ ܕܡܬܟܬܫ. ܘܡܕܡ ܕܡܬܚܙܐ ܗܘܐ ܡܢ ܛܝܒܘܬܐ ܠܟܠ ܚܕ ܡܢܗܘܢ܆ ܡܬܐܡܪܐ ܗܘܐ. ܘܗܟܢܐ ܒܝܕ ܡܢ ܡܡܠܠܐ ܠܒܝܐܐ ܡܬܩܢܝܐ ܗܘܐ. ܘܗܟܢܐ ܚܕܝܢ ܗܘܘ ܘܡܚܫܒܝܢ ܠܚܕܕܐ. ܕܚܢܢ ܠܡ ܐܝܟ ܕܡܥܠܝ ܡܢ ܚܫܐ. ܠܗܘܢ ܒܒܝܐܐ ܡܒܝܐܝܢ. ܒܚܕ ܕܝܢ ܡܢ ܝܘܡܝܢ ܐܚܐ ܚܕ ܐܝܠܝܢ ܕܦܘܪܫܢܐ ܪܒܐ ܐܦ ܗܘ ܩܢܐ ܗܘܐ܆ ܕܙܒܢܐ ܕܗܘ ܕܒܗ ܟܠܗ ܦܣܬܐ ܕܪܓܠܗ ܥܠ ܐܪܥܐ ܫܟܝܒܐ ܗܘܐ ܘܢܝܚܐ ܒܥܕܢܐ ܕܬܫܡܫܬܐ. ܠܗ ܚܛܝܬܐ ܡܬܚܫܒܐ * 66 v° a.

1. Ms. ܣܒܪܝܢ

XX. — Next the twentieth history, of a certain brother from the same convent in which this holy old man Zacharias was living, and about the beginning of sound training.

Since therefore I was always constantly going to that convent, on account of the character of the old man's virtue, and that of all the other saints in it, many of that Christ-loving brotherhood, as if they supposed of us that we were something, used to come and make revelations about their thoughts, and tell of the thoughts with which they had to contend (?); and such answer would be made to each one of them as Grace supplied. And thus consolation derived from conversation was gained by many; and thus they would rejoice and cause one another to think that we, as a person raised above passions, were giving them consolation. One day a certain brother[1], who himself also possessed such great pre-eminence of character that the period during which the whole of the sole of his foot was lying and resting on the ground during the hour of service was reckoned by him as sin (« I have removed myself from

1. The sentence is left unfinished, and the sense resumed in the next.

ܗܘܬ ܠܗ. ܗܘܐ ܐܟܙܢ ܐܫܟܚܬ ܠܗ ܡܢ ܐܢܫ ܕܢܚܙܝܘܗܝ ܠܘܬ ܐܠܗܐ. ܐܡܬܝ[1] ܕܠܐ ܡܬܚܐ ܗܘܐ
ܘܐܝܟ ܢܚܝܡܘܗܝ. ܗܢܐ ܘܐܦܠܐ ܠܟܠܗܘܢ ܥܒܕ ܗܢܐ. ܐܠܐ ܡܠܝܐܝܬ ܗܘܐ[2]. ܟܕ ܠܐ ܡܬܚܝܚ
ܚܙܘܗ ܠܫܡܝܐ. ܟܕ ܐܦ ܗܟܢܐ ܢܦܫܗ ܥܡ ܦܓܪܗ ܠܥܠ ܢܬܝܕܐ ܗܘܬ. ܕܟܠ
ܐܡܬܝ ܕܡܬܚܙܝܢܐ ܗܘܐ ܐܝܟ ܦܣܬܐ ܕܪ̈ܓܠܘܗܝ. ܟܕ ܐܠܝܢ ܒܥܩ̈ܒܘܗܝ ܒܟܠܙܒܢ.
ܘܣܠܩܝܢ ܘܢܚܬܝܢ * ܚܙܐ ܗܘܐ ܠܗ. ܕܗܟܢܐ ܡܬܚܝܚ ܗܘܐ ܢܦܫܗ ܠܥܠ. ܘܟܕ ܒܙܒܢܐ * 66 v° b.
ܥܠܝܗܘܢ ܕܪܫ ܨܒ̈ܥܬܗ ܩܐܡ ܗܘܐ. ܐܝܟ ܗܘ ܕܗܘܐ ܢܣܩ ܠܗ. ܘܒܙܒܢܐ ܐܚܪܢܐ
ܕܠܐܝܢ ܗܘܝ ܨܒ̈ܥܬܗ. ܡܫܒܩ ܗܘܐ ܦܣ̈ܬܘܗܝ ܘܬܘܒ ܡܥܠܐ ܗܘܐ. ܘܗܟܢܐ ܒܟܠܗ
ܠܬܫܡܫܬܐ. ܐܡܬܝ ܕܐܦܠܘ ܒܪ̈ܝܝܐ[3] ܒܝܢܬܗܘܢ. ܠܐ ܪܓܫ ܒܗܘܢ. ܘܪܟܢ ܚܙܝܐ
ܕܥܝ̈ܢܘܗܝ ܡܢ ܫܡܝܐ. ܐܝܟ ܡܐ ܕܐܦ ܐܢܐ ܟܕ ܡܣܬܩܒܠܢܝ ܗܘܐ ܩܕܡܝ ܒܬܫܡܫܬܐ.
ܬܡܗ ܗܘܝܬ ܒܚܘܒܐ ܕܢܦܫܗ ܕܩܕܡ ܐܠܗܐ. ܟܕ ܐܦ ܐܝ̈ܕܘܗܝ ܠܬܚܬ ܡܢ ܠܒܘܫܗ
ܒܫܠܝܐ. ܗܢܘ ܕܝܢ ܦ̈ܣܬܐ[4] ܡܬܬܚܝܢ ܗ̈ܘܝ. ܘܟܠܗ ܥܡ ܗܕܡ̈ܘܗܝ ܠܥܠ
ܢܬܝܕ ܗܘܐ. ܟܕ ܐܦ ܡܠܬܐ ܕܢܦܩܐ ܡܢ ܦܘܡܗ ܕܠܐ ܬܫܒܘܚܬܐ ܐܘ ܬܘܕܝܬܐ.
ܫܒܩ ܗܘܐ ܦܘܪܣܐ. ܒܝܢܬ ܟܠ ܚܕ ܚܕ ܡܠܬܐ. ܫܘܒܚܐ ܠܟ ܡܪܝܐ.. ܠܘܬ

1. Here follows an erased word of about 3 letters, the last being ܐ· — 2. Corr. v. D. and L. ܗܘܐ. — 3. Conj. v. D. and L. ܒܪ̈ܝܐ· — 4. Ms. ܗ̈ܢܝܢ·

fervour toward God »); so that it was impossible for anyone to see him (and neither did this man so act in common with all, but specially[1]) without his eyes extended towards heaven, his soul also being in this way drawn upward with his body, so that, whenever anyone observed the soles of his feet, he would see him with his heels always raised, and moving up and down, so that in this way his soul was extended upwards, and at one moment he would stand upon the very tips of his toes, as if he were in the act of ascending, and at another moment, when his toes were tired, he would let his soles drop, and again raise them, and so all the service; so that, if barbarians[2] came in among them, he would be unaware of them and would not lower the gaze of his eyes from heaven; insomuch that I, when he happened to be in front of me at the service, was amazed at the fervour of his soul before God, since his hands also under his robe, that is the palms themselves, were secretly extended, and every part of him was being drawn upwards, while not a sentence was allowed to pass out from his mouth without an expression of praise or thanksgiving between each several sentence, « Praise to thee, Lord »;

1. This is the best that I can make of this sentence, which is probably corrupt. — 2. V. D. and L. conj. 'outsiders'.

ܬܘܕܝܬܐ ܠܟ ܣܒܪܢ. ܕܠܐܚܪܢܐ ܬܘܒ. ܒܪܝܟ ܐܢܬ ܒܪܘܝܢ. ܫܘܒܚܐ ܠܚܢܢܟ
ܡܚܝܢܢ. ܘܗܟܢܐ ܗܠܝܢ ܦܐܖ̈ܐ. ܠܫܢܗ ܒܟܠܗ ܙܒܢܐ ܕܬܫܡܫܬܗ ܡܘܠܕ ܗܘܐ.
ܘܠܫܡܝܐ * ܡܫܡܫܠܐܝܬ ܕܠܐ ܫܠܝܐ ܡܫܕܪ ܗܘܐ. ܗܘ ܗܟܝܠ ܗܢܐ ܚܦܝܛܐ[1]. ܡܢ 67 r a.
ܒܟܐ ܡܪܝܪܐܝܬ ܢܦܠ ܥܠ ܐܦܘܗܝ ܩܕܡܝ. ܘܡܠܠ ܥܡܝ. ܘܐܡܪ ܠܝ. ܕܐܢܐ ܠܡ
ܐܒܝ. ܐܒܕܬ ܠܝ ܡܢ ܩܕܡ ܐܠܗܐ. ܘܡܢ ܗܫܐ ܒܗܬ ܐܢܐ ܕܐܩܘܡ ܩܕܡ ܗܝ ܪܒܘܬܐ
ܡܢ ܐܝܟ ܕܐܪܓܙܬܗ. ܕܫܒܩܬܗ ܘܦܠܚܬ ܠܣܛܢܐ. ܟܕ ܥܒܕܬ ܨܒܝܢܗ. ܐܢܐ ܕܝܢ ܟܕ
ܫܡܥܬ. ܬܘܗܬ ܘܐܡܪܬ. ܕܡܢܐ ܐܝܬܘܗܝ ܨܒܘܬܐ ܐܡܪ ܠܝ. ܟܕ ܐܦ ܐܚܖ̈ܢܐ ܩܝܡܝܢ
ܗܘܘ ܘܫܡܥܝܢ ܘܬܡܗܝܢ. ܐܡܪ ܠܝ. ܚܛܗܐ ܪܒܐ ܚܛܝܬ. ܘܠܐ ܡܫܟܚ ܐܢܐ
ܕܐܘܕܐ ܒܗ ܩܕܡ ܒ̈ܢܝܢܫܐ. ܐܢܐ ܕܝܢ ܣܒܪܬ. ܕܠܡܐ ܢܣܝܘܢܐ ܕܙܢܝܘܬܐ ܡܕܡ
ܦܓܥ ܒܗ ܟܕܘܡ ܘܐܬܬܪܡܝ. ܐܡܪܬ ܐܢܐ ܠܗ ܐܡܪ ܠܝ ܚܛܗܟ. ܗܘ ܕܝܢ ܡܬܚܣܐ
ܗܘܐ ܟܕ ܒܟܐ. ܕܠܐ ܡܬܪܝܢ ܠܫܠܝܛܐ. ܕܠܐ ܡܫܟܚ ܐܢܐ ܕܐܘܕܐ. ܐܢܐ ܕܝܢ ܡܛܠ ܕܣܒܪܬ
ܕܠܡܐ ܡܢ ܣܓܝܐܐ ܒܗܬ. ܢܓܕܬܗ ܠܚܕ ܣܛܪ. ܘܐܡܪܬ ܠܗ. ܐܢܗܘ ܕܢܣܝܘܢܐ
ܕܙܢܝܘܬܐ ܦܓܥ ܒܟ. ܐܡܪ. ܘܠܐ ܬܒܗܬ. ܡܛܠ ܕܐܦ ܒܚܝܠܬܢܐ * ܓܕܫܬ ܗܕܐ. 67 r b.

1. Ms. ܣܗܦܐ.

again, « Thanks to thee, our Hope » ; at another again, « Blessed art thou, our Creator. Praise to thy mercy, our Saviour » ; and thus his tongue would give birth to these fruits all the time of his service, and would send them to heaven in rapid succession without ceasing. This earnest[1] man therefore fell on his face before me weeping bitterly, and spoke with me, and said to me : « I, my father, am lost from before God; and from this time forth I am ashamed to stand before that majesty inasmuch as I have provoked it; since I have deserted it and have served with Satan, doing his will ». But I, when I heard it, was astounded, and said : « Tell me what the thing is », while others also were standing and listening and marvelling. He says to me : « I have committed a great sin, and cannot confess it before men ». I, thinking that perhaps some temptation of fornication had somewhere come in his way and he had fallen, say to him : « Tell me your sin ». But he objected, weeping, « Be not vexed, sir, that I cannot confess. » But I, because I thought that perhaps he would be ashamed in the presence of many persons, took him apart, and said to him : « In case the temptation of fornication has come in your way, say, and be not ashamed; because this happened to mighty men also,

1. The ms. reading might perh. be rendered 'rapt' (v. D. and L. 'ecstaticus'); but, as ܣܗܦܐ is not known in this sense, I prefer the easy emendation.

ܘܡܚܕܐ ܬܒܘ ܘܐܫܬܒܩ ܠܗܘܢ. ܘܗܫܐ ܐܡܪ. ܘܐܢܐ ܬܐܒ ܐܢܐ ܥܡܟ. ܗܘ ܕܝܢ
ܐܡܪ. ܕܚܛܗܐ ܕܝܠܝ ܡܪܝ. ܡܢ ܙܢܝܘܬܐ ܝܩܝܪܐ ܘܡܪܝܪܐ. ܐܢܐ ܕܝܢ ܬܘܒ ܟܕ ܣܓܝ
ܐܬܐܠܨܬ. ܪܡܝܬ ܠܒܐ ܠܗܠܝܢ ܕܕܚܝܠܢ ܘܩܫܝܢ. ܕܒܗܝܢ ܗܘ ܣܛܢܐ
ܚܢܩ ܘܡܛܒܥ ܠܒܢܝܢܫܐ ܒܪܓܬܐ. ܘܟܕ ܚܫܬ ܥܠ ܗܠܝܢ. ܐܡܪܬ ܠܗ. ܛܘܒܢܐ.
ܐܠܗܢ ܛܒܐ ܐܝܬܘܗܝ ܘܡܪܚܡܢܐ. ܘܟܡܐ ܕܣܓܝܐܢ ܒܝܫܬܐ ܕܥܒܕ ܒܪܢܫܐ. ܐܢ
ܗܘ ܕܦܢܐ ܘܢܩܫ ܒܬܪܥܐ ܕܪܚܡܘܗܝ. ܠܐ ܣܠܐ ܠܗ. ܐܠܐ ܚܕܐ ܒܗ ܘܡܩܒܠ ܠܗ.
ܚܙܝ ܕܗܐ ܪܝܫ ܬܠܡܝܕܐ ܕܝܠܗ ܫܡܥܘܢ. ܠܘ ܒܠܚܘܕ ܒܒܝܫܬܐ ܕܟܦܘܪܘܬܐ
ܦܫܝܛܬܐ ܢܦܠ. ܐܠܐ ܐܦ ܕܡܘܡܬܐ ܘܕܚܪܡܐ. ܘܟܕ ܕܡܥܐ ܐܫܕ ܠܘܬܗ. ܠܐ ܐܬܕܟܪ
ܠܗ ܣܟܠܘܬܗ. ܘܗܫܐ ܐܢ ܨܒܐ ܐܢܬ ܕܬܐܡܪ ܣܘܥܪܢܟ. ܘܐܢ ܕܝܢ ܠܐ. ܠܡܢܐ ܡܠܐܝܬ
ܠܝ. ܗܘ ܕܝܢ. ܐܡܪ ܠܝ. ܕܗܫܐ ܡܪܝ. ܡܘܕܐ ܐܢܐ. ܟܕ ܩܐܡ ܐܢܐ ܩܕܡ ܐܠܗܐ
ܒܬܫܡܫܬܐ. ܫܕܐ ܡܢ ܐܚܐ ܚܕ ܣܛܢܐ* ܘܐܬܐ ܢܦܠ ܩܕܡ ܪ̈ܓܠܝ. ܘܐܢܐ *67 v a.
ܟܕ ܚܙܝܬ. ܫܒܩܬ ܠܬܫܡܫܬܐ ܕܐܠܗܐ. ܘܥܒܕܬܗ ܕܣܛܢܐ. ܘܐܬܦܪܕܬ ܘܓܚܟܬ
ܟܕ[1] ܩܐܡ ܐܢܐ ܒܬܫܡܫܬܐ ܥܠ ܐܚܐ ܗܘ. ܘܗܐ ܗܝ ܐܣܠܘܬܝ. ܗܕܐ ܕܝܢ ܟܕ

1. Ms. with stop following.

and they repented at once, and were forgiven. And now say, and I myself will repent with you ». But he said, « My sin, sir, is more grievous and more lamentable than fornication ». But I again, being greatly distressed, raised my thoughts to terrible and grievous things, in which Satan by the same desire plunges and suffocates men; and, being afflicted at the thought of these things, I said to him : « Blessed man, our God is good and merciful; and, however great are the wickednesses that a man commits, if so be he turns and knocks at the door of his mercy, he does not reject him; but he rejoices over him and receives him. See how his own chief disciple Simon fell not only into the simple wickedness of denial, but also into that of oaths and curses; and, when he poured out tears toward him, he did not remember his offence. And now, if you are willing to tell your case —, and, if not, why do you trouble me? ». He said to me : « Now, sir, I will confess. While I was standing before God at the service, Satan threw one of the brothers down, and he came and fell before my feet; and I on seeing it deserted the service of God, and performed that of Satan, and I fell, and laughed over that brother while I was standing at the service. And lo! this is my disaster ». When I on my part heard this, I also was smitten with the same sin as he,

ܐܢܐ ܫܡܥܬ܂ ܘܐܡܪܬ ܐܦ ܐܢܐ ܒܗ ܒܣܟܠܘܬܗ܂ ܘܓܚܟܬ ܥܠ ܟܠ ܗܠܝܢ ܥܘܡܩܝܗܘܢ
ܒܥܘܡܩܐ ܘܪܘܡܐ ܕܚܛܗ̈ܐ܂ ܕܥܕܡܐ ܠܗܫܐ ܡܬܚܫܒܝܢ ܗܘܐ ܠܢ ܐܠܘ ܗܢܐ ܐܝܬܘܗܝ܂
ܡܢ ܬܗܪܐ ܕܪܘܚܢܝܘܬܗ ܕܛܘܒܢܐ: ܕܟܡܐ ܠܐܝܢܐ ܚܘܣܪܐ ܙܥܘܪܐ ܕܐܝܟ ܗܟܢܐ: ܐܝܟܢܐ
ܕܐܦ ܠܐ ܚܘܣܪܐ ܚܫܝܒ ܠܢ ܕܡܛܠ: ܠܩܕ̈ܝܫܐ ܐܝܟܢܐ ܪܘܡܐ ܕܒܝܫܘܬܐ ܚܫܝܒ ܠܗܘܢ܂
ܐܡܪܬ ܠܗ܂ ܕܐܢ ܡܕܡ ܡܢ ܒܗܬܬܐ ܐܬܐܠܨܬ ܠܡܐܡܪ܂ ܚܙܝ ܠܐ
ܢܛܥܝܟ ܣܛܢܐ ܘܬܬܚܝܕ ܒܬܪ̈ܬܝܢ ܒܝܫ̈ܬܐ ܘܬܥܦܦ ܠܚܛܗܟ ܒܚܫܚܘܬܐ
ܕܕܓܠܘܬܐ܂ ܗܘ ܕܝܢ ܐܘܕܝ܂ ܕܗܢܘ ܡܪܝ ܚܛܗܝ܂ ܘܒܥܐ ܐܢܐ ܕܐܠܦ ܡܢܟ܂ ܕܐܝܟܢܐ
ܐܦܓܥ ܠܐܠܗܐ܂ ܐܢܐ ܕܝܢ ܟܕ ܚܙܝܬ ܟܝܢܐ ܕܦܪܝܫܘܬܗ ܕܓܒܪܐ܂ ܠܐ ܐܚܬܬ ܠܗ
ܠܡܚܫܒܬܗ ܠܘܬ ܡܣܟܢܘܬܐ ܕܝܠܢ ܘܐܡܪܬ ܠܗ܂ ܕܗܢܐ * ܠܐ ܚܛܗܐ ܗܘ܂ ܚܕܐ * 67 v° b.
ܡܛܠ ܕܐܝܬܘܗܝ ܚܛܗܐ܂ ܘܬܪܬܝܢ ܕܙܗܝܪܘܬܐ ܡܝܬܪܬܐ܂ ܠܐ ܡܚܣܪܐ ܠܗ
ܠܛܘܒܢܐ ܟܕ ܐܡܪܬ ܐܢܐ܂ ܕܙܠ ܐܚܘܢ ܬܘܒ܂ ܨܠܝ ܠܘܬ ܐܠܗܐ ܡܛܠ ܚܛܗܐ ܗܢܐ܂ ܠܘ
ܡܛܠ ܗܘ ܕܝܠܟ ܒܠܚܘܕ܂ ܐܠܐ ܡܛܠ ܫܪܟܐ ܕܡܬܚܠܩܝܢ ܘܢܦܠܝܢ ܒܗ܂
ܘܐܢܬ ܟܡܐ ܕܡܨܝܐ ܐܢܬ ܐܙܕܗܪ܂ ܘܡܢܗ ܘܡܢ ܐܚܪܢܐ܂ ܐܢ ܕܝܢ ܬܬܩܠ ܒܚܕ ܡܢ
ܚܛܗ̈ܐ܂ ܐܙܕܗܪ ܕܠܐ ܢܫܕܝܟ ܣܛܢܐ ܠܦܘܩ ܣܒܪܐ ܘܢܐܡܪ ܠܟ܂ ܕܐܪܓܙܬ ܠܐ
ܡܬܩܒܠ ܐܢܬ܂ ܐܠܐ ܠܟܠ ܫܘܚܢܐ ܕܚܛܗܐ ܕܗܘܐ ܠܟ܂ ܒܟܠܙܒܢ ܣܝܡ ܠܗܘܢ

and I laughed over all the depths and heights of sins which up to now we had thinking that this might be. And, being amazed at the blessed man's spirituality, to think what a height of wickedness the saints reckon such a little shortcoming as is neglected by us so that we ourselves do not even reckon it as a shortcoming, I said to him : « In case you have been constrained by shame to say one thing in place of another, beware lest Satan deceive you, and you be involved in two wickednesses and double your sin by the use of falsehood ». But he professed, « This, sir, is my sin; and I seek to learn from you how to meet God ». But I, looking at the nature of the man's pre-eminent character, did not bring his thoughts down to the level of our contemptibility and say to him, « This is not a sin », in the first place because it is a sin, and in the second since excessive caution would do no harm to the blessed man, saying : « Go, our brother, again, and pray to God on account of this sin; not for your own only, but also for the rest who slip and fall into it like you. And do you, as far as you can, beware both of it and of any other. But, if you fall into any sin, beware lest Satan lead you into despair and say to you, 'You have provoked, you will not be accepted'; but, whenever you have any ulcer of sin, lay the poultice of repentance[1]

1. Cf. p. 52.

[illegible]
[illegible]
[illegible]
[illegible]
* 68 r° a. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

upon it immediately, and do not despair ». And so he accepted the advice, and went away; and from that time forward he used to perform remorseful repentance for that sin by day and by night.

Next it has been my desire to record something on the subject of the training which I have seen them applying in that convent to those who come from the world to receive the religious habit (σχῆμα), which pleased me greatly. For these are not like all the others who[1], if a man runs away by reason of an offence committed, or from slavery, or from a quarrel with his wife, or by reason of thefts and the menace of the law, then he goes to a monastery, and at once has his hair shaven from his head, and has passed in and been admitted, while the sensual methods and acts of the worldliness of this world are thronging within his mind, and also, as soon as he has seen that his hair has been removed and he has been clothed in the loose garment, he will think that he has now also passed the limit of perfection and of monasticism. And for this reason there are many also from whom the leaven of their worldliness does not pass away even when they are in a convent many years, because the thorns and briers of their loose and dissolute and sensual customs in the wordly estate were not from the beginning cleansed,

1. The sentence is left unfinished and the sense completed in another way.

ܢܦܠ ܘܡܫܦܪܐ ܕܕܚܠܬ ܐܠܗܐ ܒܪܝܬܐ ܠܒܪ ܡܢܗܘܢ. ܘܡܚܕܐ ܒܝܘܡܐ ܩܕܡܝܐ
ܠܒܫܘܗ. ܘܡܢ ܗܝܕܐ ܫܠܝܛ ܐܝܬܘܗܝ ܠܗ.. ܕܠܡܬܦܢܩܢܘܬܐ ܘܠܡܬܪܘܪܒܘܬܐ ܘܐܦ ܠܒܝܫܬܐ
ܠܥܒܕܐ ܘܠܫܢܝܐ ܡܪܕܝܬܐ ܘܚܫܐ ܕܙܢܝܢ ܙܢܝܢ.. ܕܡܛܠܬܗ ܢܠܐܦ ܘܢܙܘܙ ܘܢܝܒܐ
ܠܥܠܡܝܘܬܐ. ܡܛܠ ܕܐܢ ܥܩܪܐ ܕܥܠܡܝܘܬܐ ܒܕܘܟܬܗ ܡܩܘܐ.. ܚܘܚܐ ܗܢܘܢ ܕܠܐ * 68 r° b.
ܡܬܛܟܣܢܘܬܐ ܘܡܬܦܢܩܢܘܬܐ ܘܥܠܘܒܘܬܐ ܘܪܚܡܬ ܟܣܦܐ ܘܚܫܐ ܒܝܫܐ ܡܢܗ ܢܦܩܝܢ.
ܒܗܢܐ ܕܝܪܐ ܗܟܝܠ ܗܘܐ.. ܠܐ ܗܘܐ ܗܟܢܐ ܐܝܬܘܗܝ. ܕܐܦ ܡܢܗ ܕܝܪܝܐ ܕܫܪܝܪܐ ܐܝܬܝܗܘܢ
ܘܠܐ ܐܝܟ ܣܓܝܐܘܬܐ ܗܘ.. ܕܗܘ ܐܓܪܘ ܠܐܝܣܪܝܠ ܐܝܟ ܡܠܬܐ ܕܟܬܒܐ.. ܕܢܬܗܦܟܘܢ
ܥܠ ܡܪܝܐ ܕܦܪܩ ܐܢܘܢ ܠܡܢܣܝܘܬܗ. ܡܚܕܐ ܕܐܬܐ ܓܒܪܐ ܥܠܡܝܐ ܕܨܒܐ ܕܢܥܘܠ
ܠܐܘܠܨܢܐ.. ܠܘܩܕܡ ܫܐܠܝܢ ܠܗ ܥܠ ܐܬܪܗ ܘܓܢܣܗ. ܘܡܕܡ ܩܢܐ ܒܥܠܡܐ.
ܘܐܝܢܐ ܥܠܬܐ ܐܘܠܕܬ ܠܗ ܡܚܫܒܬܐ ܗܕܐ. ܟܕ ܡܫܐܠܝܢ ܠܗ ܕܕܠܡܐ ܚܕܐ ܡܢ
ܥܠܠܬܐ ܥܠܡܢܝܬܐ ܐܗܦܟܬ ܠܟ ܗܕܐ ܠܡܚܫܒܬܐ. ܘܡܐ ܕܟܠ ܗܠܝܢ ܦܠܚ ܟܠܗܘܢ
ܦܣܩ ܗܘ ܡܢ ܕܗܘ.. ܐܝܟ ܕܢܕܥܘܢ ܫܪܝܪܘܬܐ ܕܪܓܬܗ: ܐܢ ܬܘܒ ܒܫܪܪܐ ܩܢܐ
ܠܗ ܠܗܕܐ ܒܬܪܥܝܬܗ.. ܡܫܐܠܝܢ ܠܗ.. ܕܗܐ ܟܡܐ ܙܒܢܐ ܐܝܬ ܠܟ ܠܗܕܐ

and then the pure unalloyed seed of the devout and venerable habit (σχῆμα) of religion falls outwardly upon them, and they have put it on at once on the first day, and from this time it has been in Satan's power easily to drag and entrap and lead many into sensuality and pride as well as into actual dishonourable and odious customs and passions of various kinds; because, if the root of worldliness remains in its place, the thorns of disorderliness and sensuality and greediness and the love of money and evil passions spring from it. In this convent therefore it is not so, since from it there come monks indeed and not like that rabble who themselves according to the words of Scripture seduced Israel to turn against the Lord who delivered them to try him[1]. As soon as a layman comes who wishes to enter upon a course of training, at first they ask him questions about his country and his family (γένος), and what he possesses in the world, and what cause gave rise to this resolution in him, inquiring of him « Has any worldly cause turned your thoughts to this purpose? »; and, after the man whoever he be has settled all these points, so that they may know the genuineness of his desire, if again he in truth possesses this in his mind, they inquire of him, « Lo! how long have you

1. Num., xi, 4.

ܣܘܥܪܢܐ ܒܠܒܟ. ܘܟܕ ܗܠܝܢ ܟܠܗܝܢ ܝܠܦܘܢ܆ ܡܫܒܩܝܢ ܠܗ ܒܬܪܥܐ ܬܠܬܝܢ
ܝܘܡܝܢ. ܟܕ ܐܡܪܝܢ܆ ܕܚܙܝ *ܕܠܡܐ ܬܪܐ ܠܟ ܚܘܫܒܝܟ ܡܛܠ ܡܕܡ ܕܬܗܦܘܟ܆ * 68 v° a.
ܐܘ ܡܛܠ ܓܢܣܐ܆ ܐܘ ܡܛܠ ܐܢܬܬܐ܆ ܐܘ ܡܛܠ ܩܢܝܢܐ ܡܕܡ. ܗܪܟܐ ܬܒ.
ܘܢܣܝ ܚܘܫܒܝܟ ܬܠܬܝܢ ܝܘܡܝܢ܆ ܐܢ ܡܫܟܚ ܐܢܬ ܕܬܡܘܬ ܡܢ ܗܠܝܢ ܕܥܠܡܐ.
ܘܗܝܕܝܢ ܬܥܘܠ ܐܢܬ ܕܬܚܐ ܥܡ ܡܫܝܚܐ. ܟܕ ܐܦ ܗܕܐ ܝܕܥ܆ ܕܐܝܟ ܕܡܝܬܐ ܡܢ ܕ
ܕܐܦܩܘܗܝ ܡܢ ܒܝܬܗ ܘܐܣܒܘܗܝ ܒܩܒܪܐ܆ ܠܐ ܡܫܟܚ ܬܘܒ ܕܐܘ ܒܙܥܘܪܬܐ ܐܘ
ܒܪܘܪܒܬܐ ܢܬܒܩܐ ܐܘ ܢܚܫܘܒ ܐܘ ܢܕܥ ܐܢ ܐܝܬ ܠܗ ܡܕܡ ܡܢ ܕܥܠܡܐ. ܗܟܢܐ
ܗܘ ܕܥܡ ܐܠܗܐ ܩܒܝܪ. ܐܢ ܠܗ ܒܥܐ ܕܢܦܠܚ. ܠܝܬ ܟܠܗ ܠܗ ܡܕܡ ܡܢ
ܕܥܠܡܐ ܟܠܗ. ܐܝܟܢܐ ܕܠܐ ܒܠܚܘܕ ܠܗܠܝܢ ܕܠܒܪ ܡܢܗ ܗܘܐ ܢܘܟܪܝܐ. ܐܠܐ ܐܦ
ܠܗ ܒܥܐ ܕܢܛܥܐ. ܗܢܘ ܕܝܢ ܕܢܫܒܘܩ ܥܝܕܘܗܝ ܕܡܢ ܩܕܝܡ. ܘܗܝܕܝܢ ܕܢ
ܡܬܩܪܒ. ܡܢ ܒܬܪ ܕܝܢ ܬܠܬܝܢ ܝܘܡܝܢ܆ ܐܢ ܚܙܝܢ ܠܗ ܕܡܫܚܢ. ܬܘܒ ܐܡܪܝܢ
ܟܕ ܗܠܝܢ ܘܣܘܓܐܐ ܐܡܪܝܢ ܠܗ. ܘܗܝܕܝܢ ܥܐܠ ܠܓܘ. ܟܕ ܝܗܒܝܢ ܠܗ ܡܥܠܬܐ
ܐܦ ܠܡܬܒܥ ܠܗ. ܕܢܗܘܐ ܒܬܫܡܫܬܐ ܘܒܫܗܪܐ ܥܡ ܐܚܘܬܐ ܘܒܫܒܬܐ.
ܘܥܒܕܐ ܟܠܗ ܕܥܒܕܐ ܕܕܝܪܐ ܐܝܟ *ܬܠܬܐ ܝܪܚܝܢ. ܟܕ ܒܩܝܢ ܠܗ ܢܣܝܘܢܗ * 68 v° b.

had this resolution in you? »; and on learning all these things they allow him to stand at the gate for thirty days, saying, « Beware lest your thoughts urge you to return for any reason, for the sake of kindred (γένος), or for the sake of wife, or for the sake of any property. Sit here, and try your thoughts for thirty days, if you can die to the things of the world, and then you shall come in to live with Christ, knowing this also, that, as a dead man, after they have carried him out of his house and laid him in the grave, is no longer able either in small or in great degree to consider or think or know if he has any worldly property, so he who is buried with God, if he seeks to serve him, has no more any kind of worldly property, so that not only does he become a stranger to things outside him, but he also seeks even to forget himself, that is to abandon his former habits, and then he approaches ». But after thirty days, if they see that he is kindled with enthusiasm(?), they again say the same things to him and many words, and then he comes inside, while they give him free admission and also require him to be regular in attending service and watching with the brotherhood, and the weekly ministration[1], and all the the menial labour of the monastery for about three months, making trial of

1. The duties of the *hebdomadarii*; see p. 62, n. 2.

ܘܚܙܝܢ ܚܦܝܛܘܬܗ. ܘܐܢ ܚܙܝܢ ܠܗ ܕܪܗܛ ܕܢܩܒܠ ܪܘܫܡܐ. ܘܐܢ[1] ܥܝܪ
ܘܡܩܪܒ ܒܥܘܬܐ. ܗܝܕܝܢ ܬܘܒ ܡܬܩܪܐ. ܘܣܓܝܐܬܐ ܡܬܐܡܪܢ ܠܗ. ܕܗܐ ܠܟ
ܢܣܝܬ ܗܘܐ ܚܙܝܬ. ܕܠܡܐ ܥܫܝܢܐ ܠܟ. ܠܐ ܡܐ ܕܩܒܠܬ ܪܘܫܡܐ ܘܐܪܡܝܬ
ܫܬܐܣܬܐ ܠܬܝܒܘܬܐ. ܠܐ ܢܗܦܘܟ ܣܛܢܐ. ܕܡܢ ܗܫܐ ܩܪܒܐ ܘܢܣܝܘܢܐ ܗܠܝܢ
ܕܠܐ ܚܙܝܬ ܠܟ ܡܣܬܥܪܝܢ ܒܟ. ܘܡܐ ܕܡܘܕܐ ܟܠܡܕܡ. ܡܩܪܒܝܢ ܠܗ ܩܕܡ
ܡܕܒܚܐ ܘܡܨܠܝܢ ܠܗ ܨܠܘܬܐ. ܘܫܩܠܝܢ ܡܢ ܐܡܬܐ ܕܪܫܗ ܟܠܝܠܐ ܙܥܘܪܐ.
ܐܝܟ ܕܐܝܬ ܥܝܕܐ ܘܐܦ ܠܥܠܡܝܐ ܣܓܝܐܐ ܫܩܠܝܢ. ܘܐܡܪܝܢ ܠܗ. ܕܡܢ
ܗܫܐ ܠܬܝܒܐ ܗܘܝܬ ܐܢܬ. ܘܠܐ ܕܝܪܝܐ. ܐܬܕܟܪ ܟܠܡܕܡ ܕܣܥܪܬ ܠܟ. ܘܐܦܝܣ ܥܠܘܗܝ
ܩܕܡ ܐܠܗܐ. ܘܬܘܒ ܥܠ ܥܝܕܝܟ ܩܕܡܝܐ. ܘܛܥܝ ܐܢܘܢ. ܘܐܬܕܟܐ ܡܢ ܟܠܗ
ܥܦܪܢܘܬܐ ܥܠܡܢܝܬܐ. ܬܠܬ ܫܢܝܢ. ܐܢ ܗܘ ܕܢܩܦܬ ܠܟ ܒܡܫܝܚܐ. ܗܝܕܝܢ
ܦܩܕ. ܘܡܠܒܫܝܢ ܠܟ ܐܣܛܠܐ ܡܝܩܪܬܐ ܕܐܣܟܡܗ. ܘܣܐܡ ܒܐܝܕܟ ܘܐܦ ܥܙܩܬܐ
ܕܢܛܘܪܐ * ܕܦܘܩܕܢܘܗܝ. ܘܗܟܢܐ ܫܒܩܝܢ ܠܗ ܬܘܒ. ܠܬܠܬܐ ܝܪܚܐ ܐܚܪܢܝܢ * 69 r° a.

1. Ms. ܘܐܢ.

his earnestness and observing his alacrity. And, if they see him to be eager to receive the mark, and if he is vigilant and presents a petition, then indeed he is again called, and many things are said to him : « You have tried, and you have seen. Is it too hard for you? after you have received the mark and laid a foundation for repentance, let not Satan return again; for from this time struggles and temptations such as you have never seen will assail you ». And, when he professes every thing, they present him before the altar and make a prayer for him, and they take a small round piece from the crown of his head, as the custom is (and they take it even from many laymen[1]); and they say to him : « From this time onward you become a penitent, not a monk. Remember everything that has been done by you, and make entreaty on account of it before God and repent of your former habits, and forget them; and cleanse yourself from all worldly foulness for three years. If so be you have cloven firmly to Christ, then he will command, and they will clothe you in the venerable robe (στολή) of his habit (σχῆμα), and he will place on your hand also the ring of observance of his commandments ». And so they leave him again for three more months; and again he presents a petition to be

1. Sc. those who are not inmates of a monastery; cf. ch. 7.

ܐܣܬܪܩ. ܘܗܘܘ ܡܥܝܪܝܢ ܦܓܪܐ ܕܢܫܐܠ. ܟܕ ܐܦ ܗܕܐ ܕܝܠܗܘܢ ܐܝܬܝܗ
ܕܢܦܝܣܘܢܝܗܝ. ܘܬܘܒ ܗܘ ܬܒܥܬܐ. ܘܗܘܘ ܬܒܥܝܢ ܒܐܝܕܘܗܝ. ܕܚܙܝ ܚܫܒܝܟ.
ܦܩܚܐ ܠܟ ܗܫܐ ܕܬܗܦܘܟ ܠܟ ܠܒܣܬܪ. ܘܦܬܝܚܐ ܡܥܒܕ ܐܝܬ ܕܬܥܒܕ: ܘܡܨܐ
ܕܬܣܝܒܪ ܡܫܬܢܝܐ ܐܚܪܢܐ ܡܢܣܘ[1] ܠܩܕܡܝܟ. ܘܐܢ ܬܘܒ ܚܙܝܢ ܕܡܬܚܦܛ: ܡܣܦܪܝܢ
ܦܠܓܗ ܕܪܫܗ ܒܠܚܘܕ. ܐܝܟܢܐ ܕܡܢ ܗܕܐ ܥܠܬܐ. ܣܓܝܐܐ ܕܡܫܬܟܚܝܢ ܣܦܪܝܗܘܢ
ܡܢ ܕܫܚܠܦܝܢ ܐܢܫ ܠܚܒܪܗ ܒܝܢܬܗܘܢ. ܘܒܫܘܠܡܐ ܕܫܢܬܐ ܕܬܝܒܘܬܗ: ܗܝܕܝܢ
ܡܫܬܠܡ ܣܘܦܪܗ ܒܠܚܘܕ. ܟܕ ܠܐ ܫܠܝܛ ܠܡܠܒܫ ܟܘܬܝܢܐ: ܘܠܐ ܙܘܢܪܐ ܕܢܐܣܘܪ.
ܘܠܐ ܡܥܦܪܢܐ ܘܠܐ ܟܘܣܝܬܐ. ܘܠܐ ܟܘܬܝܢܐ ܡܫܠܡܢܝܬܐ ܐܘ ܫܠܝ ܡܫܠܡܢܝܐ. ܐܠܐ
ܚܒܠܐ ܐܣܪܝܢ ܠܗ: ܥܠ ܟܘܬܝܢܐ ܕܬܒܢܐ. ܘܟܘܣܝܬܐ ܬܘܒ ܕܬܒܢܐ. ܟܕ ܐܡܪܝܢ:
ܕܐܬܚܦܛ ܒܬܝܒܘܬܟ. ܘܗܟܢܐ ܡܡܟܟܝܢ ܚܫܒܘܗܝ ܒܬܝܒܘܬܗ: ܟܕ ܡܬܪܓܪܓ
* 69 r b. ܘܡܣܟܐ ܘܡܣܒܪ. ܕܢܫܬܘܐ ܢܩܪܘܒ ܐܦ ܠܐܣܟܝܡܐ ܕܝܠܗ.* ܘܡܫܠܡ ܬܠܬ ܫܢܝܢ.
ܘܗܝܕܝܢ ܐܬܐ ܠܩܕܡ ܡܕܒܚܐ. ܘܬܘܒ ܙܘܗܪܐ ܪܘܪܒܐ ܗܘܝܢ. ܘܕܠܡܐ ܠܟ ܒܥܐ
ܐܢܬ ܕܬܗܦܘܟ ܗܫܐ ܦܬܝܚ ܠܟ. ܘܗܟܢܐ ܡܠܒܫܝܢ ܠܗ ܐܣܟܝܡܐ: ܡܢ ܫܬܐܣܬܐ

1. Ms. ܡܢܫܘ.

tonsured, while this also is their part, to urge him himself to seek intercessors[1]. And again they require at his hands, « Look to your thoughts. It is expedient for you now to turn back and it is open to you to do so. Can you endure, even after yet other days' journeys (μανσίων) have presented themselves before you? ». And, if again they see that he is in earnest, they shave half his head only, so that for this reason one may see many among them whose tonsures differ among themselves. And, at the end of a year of his penitence, then his tonsure only is completed, while he is not allowed to clothe himself in the coat, nor to bind on the girdle, nor the cloak, nor the cowl, nor a regular tunic or a regular coat[2], but they bind a cord on him over a tunic of straw, and a hood moreover of straw, saying, « Be in earnest in your repentance »; and thus they humble his thoughts during his repentance, while he longs and expects and hopes until he be thought worthy to approach the habit (σχῆμα) also. And he completes three years[3], and then he comes before the altar; and again great cautions are pronounced, and, « In case you seek to turn back now, it is open to you ». And so they array him in the habit (σχῆμα), the first foundation which he laid

1. Sc. sponsors. — 2. John has perh. forgotten that he had mentioned the ܫܠܝ above. — 3. The time seems to be reckoned from the first tonsure (see p. 281, l. 13).

ܠܗ ܗܘ ܫܬܐܣܬܐ ܡܫܡܠܝܬܐ ܕܐܬܣܝܡܬ. ܥܕܡܐ ܠܫܘܠܡܗ. ܘܥܠ ܗܠܝܢ ܛܒ ܐܬܕܡܪܬ. ܘܛܒ
ܫܦܪ ܠܝ. ܗܠܝܢ ܓܝܪ ܒܫܪܪܐ ܡܬܬܪܣܝܢ ܠܕܚܠܬ ܐܠܗܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܐܚܐ ܚܕ ܡܢ ܒܥܘܡܪܗ ܕܩܕܝܫܐ
ܙܟܪܝܐ. ܘܕܥܠ ܫܘܪܝܐ ܕܬܘܠܡܕܐ ܚܠܝܡܐ܀

ܬܘܒ ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܚܕܐ. ܕܛܘܒܢܐ ܪܒܐ ܬܐܘܡܐ
ܕܡܢ ܐܪܡܢܝܐ. ܗܘ ܕܡܢ ܥܘܬܪܐ ܣܓܝܐܐ ܐܬܬܠܡܕ
ܠܡܣܟܢܘܬܐ ܕܪܘܚ ܕܠܘܬ ܐܠܗܐ. ܗܘ ܘܐܢܬܬܗ
ܘܒܢܘܗܝ܀

ܬܘܢܝ ܗܟܝܠ ܕܫܘܥܝܬܐ ܕܬܕܡܘܪܬܐ ܕܕܘܒܪܘܗܝ ܕܩܕܝܫܐ ܗܢܐ ܬܐܘܡܐ. ܠܐ ܐܬܚܙܝ
ܠܝ ܕܢܟܪܝ ܠܣܕܪܐ ܗܢܐ ܩܕܝܫܐ. ܐܦܢ ܠܐ ܐܝܟ ܪܒܘܬ ܦܐܝܘܬܗ ܡܢܢ ܐܬܐܡܪܬ[1].
ܡܛܠ ܪܒܘܬܐ ܕܕܘܒܪܘܗܝ ܕܡܢ ܒܬܪܟܢ. ܘܪܬܚܐ ܕܛܢܢܗ ܕܒܐܠܗܝܬܐ. ܘܡܩܛܠܘܬܗ
ܘܨܠܝܒܘܬܐ ܕܦܓܪܗ ܕܠܥܠܡܐ ܗܢܐ. * ܐܝܟ ܕܢܬܬܢܐ ܠܐܚܪܢܐ ܡܢ ܒܬܪ ܬܫܥܝܬܗ. * 69 v° a.

1. Ms. ܐܬܐܡܪ.

having been laid by him unto his end. At these things I was greatly astonished, and they pleased me much; for these men are in truth brought to religion.

The history of a certain brother from the convent of the holy Zacharias, and about the beginning of sound training is ended

XXI. — Next the twenty-first history, of the great blessed man Thomas from Armenia, who from great riches was trained to poverty of spirit, he and his wife and his children.

A relation therefore of the history of the admirable modes of life of this holy Thomas did not seem to me to be alien to this holy series, even if it be not related by us in accordance with its magnificence, on account of the greatness of his later modes of life, and the fervour of his zeal in divine things, and his mortification and the crucifixion of his body to this world; a

ܒܬܠܡܝܕܘܬܗ ܒܫܦܝܪܘܬܐ ܘܪܘܚܢܝܐ ܗܘܝܢ܀ ܐܒܘܗܝ ܗܟܝܠ ܕܩܕܝܫܐ ܗܢܐ ܡܢ ܩܕܡ
ܐܢܫܐ ܕܫܡܗ ܗܘܐ ܫܢܩ܆ ܓܒܪܐ ܪܒܐ ܘܡܫܡܗܐ ܘܡܝܩܪܐ ܩܕܡ ܡ̈ܠܟܐ ܐܫܬܘܕܥ ܗܘܐ܂
ܘܫܘܠܛܢܐ ܐܝܬ ܗܘܐ ܠܗ ܕܣܛܪܦܘܬܐ ܒܐܬܪ̈ܘܬܐ ܕܣܘܪܝܐ ܘܕܐܪܡܢܝܐ ܫܢܝܐ ܣܓܝܐܬܐ܂ ܟܕ
ܫܡܥܝܢ ܘܡܩܒܠܝܢ ܠܗ ܗܘܘ܂ ܟܠ ܡ̈ܠܟܐ ܘܟܠ ܪ̈ܫܢܐ ܕܥܡܗܘܢ܂ ܐܝܟܢܐ ܕܐܦ ܢܥܬܪ
ܓܒܪܐ ܘܢܪܒܐ ܛܒ ܛܒ܂ ܒܕܗܒܐ ܘܒܣܐܡܐ܂ ܘܒܐܪ̈ܥܬܐ ܦܬ̈ܝܬܐ܂ ܘܥܒ̈ܕܐ ܣܓܝܐܐ܂ ܟܕ
ܟܠ ܡܕܡ ܕܩܢܐ ܪܒ ܗܘܐ܂ ܐܘ ܚܩܠܐ ܐܘ ܚܘܪ̈ܫܐ܂ ܐܘ ܦܪ̈ܕܝܣܐ ܐܘ ܒܢܝ̈ܢܐ
ܪ̈ܡܐ ܘܡܫܚ̈ܬܢܐ ܒܪ̈ܘܒܗܘܢ܂ ܐܝܟܢܐ ܕܐܦ ܝܬܝܪ ܡܢ ܣܓܝܐܐ ܕܗܘܘ ܒܡܕܢܚܐ ܥܬܝܪ ܗܘܐ
ܘܡܝܩܪ܂ ܠܗܢܐ ܗܟܝܠ ܒܪܐ ܗܢܐ ܢܟܦܐ ܥܡ ܐܚܘܗܝ ܐܚܪܢܐ ܐܝܬ ܗܘܐ ܠܗ܂ ܗܘ ܕܐܦ
ܟܘܬܗ ܡܝܩܪ ܩܕܡ ܡ̈ܠܟܐ ܡܫܡܗ ܗܘܐ ܘܡܫܬܡܥܢܐ܂ ܘܒܛܝܠ ܗܘܐ ܠܘܬܗ ܕܢܬܠܡܕ ܚܟܡܬܐ
ܕܝܘ̈ܢܝܐ ܒܡܫܡܠܝܘܬܐ ܕܝܘܠܦܢܐ܂ ܟܕ ܒܒܝܪܘܛܘܣ ܘܒܐܢܛܝܘܟܝܐ
ܘܒܕܘܟ̈ܝܬܐ ܐܚܪ̈ܢܝܬܐ * ܡܦܩ ܗܘܐ ܠܗ܂ ܟܕ ܐܦ ܢܦܩ̈ܬܐ ܣܓܝ̈ܐܬܐ ܠܘܬܗܘܢ ܦܩܦܩ * 69 v° b.

man with whom we were in pleasant and spiritual intercourse for thirty years after his training[1].

This saint's father therefore, whose name was Šnq, was formerly a great, renowned, and distinguished man before the kings[2], and he held the office of the satrapy in the districts of Syria and Armenia[3] for many years, while the kings[2] and all the leading men listened to him and welcomed him, insomuch that the man became exceedingly rich and great, in gold and silver, and extensive lands, and many slaves; while everything that he possessed was on a great scale, were it fields or woods, or parks (παράδεισος) or high buildings of vast size; insomuch that in riches and dignity he held a very high place among those who were in the East. This man therefore had this devout son besides another brother; and he also as well as himself was distinguished and renowned before the kings[2]; and he bestowed great care upon him that he might receive the best possible education in the wisdom of the Greeks, placing him at Berytus and at Antioch and at other places, while he also spent large sums of money on him in accordance with the

1. See p. 291, n. . — 2. Or 'king and queen'. — 3. This seems to be an exaggerated statement. The only satrapies were those of the 5 Armenian territories which Justinian in 536 combined into Armenia IV (*Novella* 31), and that Šnq's post was one of these is confirmed by the fact that his son had a hereditary claim to the succession. The district was appy. Balabitene, since the hereditary tenure of the other satrapies was abolished by Zeno (Proc., *Aed.*, III, 1). The 5 satrapies might be described as either Syria or Armenia, and perh. this is what J. means. Cf. p. 294.

ܗܘܐ. ܐܝܟ ܠܫܘܐ ܕܪܒܘܬܐ. ܗܘ ܗܟܝܠ ܢܗܝܪܐܝܬ ܐܬܪܕܝ ܗܘܐ. ܘܡܣܬܟܠܐܝܬ ܐܬܪܒܝ
ܒܫܢܝܐ ܣܓܝܐܬܐ. ܡܛܠ ܕܒܟܝܢܐ ܕܝܠܗ ܩܢܝܐ ܗܘܐ ܠܗ ܐܝܟ ܕܒܟܘܠܢܝܘܬܐ ܠܡܣܬܟܠܢܘܬܐ.
ܘܟܕ ܗܘܐ ܙܒܢܐ ܘܐܬܝܠܦ ܘܐܬܕܪܫ ܫܪܝܪܐܝܬ. ܡܟܝܠ ܐܒܘܗܝ ܠܗ ܠܡܥܠܢܘܬܐ ܦܪܢܣܐ
ܗܘܐ ܠܗ. ܟܕ ܐܦ ܐܣܛܪܛܝܐ ܕܐܪܟܐ ܪܒܬܐ ܡܛܝܒ ܗܘܐ ܕܢܣܒ ܠܗ. ܘܟܕ ܗܠܝܢ
ܡܬܚܫܒ ܗܘܐ. ܡܛܝܗ ܚܪܬܗ. ܘܒܗܘ ܝܘܡܐ ܐܝܟ ܕܟܬܝܒ. ܐܒܕܘ ܟܠܗܘܢ ܡܚܫܒܬܗ.
ܘܦܫ ܗܢܐ ܒܪܗ ܥܠ ܒܝܬܗ ܘܥܠ ܫܘܠܛܢܗ. ܟܕ ܐܦ ܐܚܘܗܝ ܡܝܬ. ܘܐܦ
ܗܘ ܫܪܝ ܡܬܚܫܒ ܥܡ ܢܦܫܗ ܘܐܡܪ. ܐܒܝ ܗܘ ܕܗܢܐ ܟܠܗ ܐܝܩܪܐ ܘܪܒܘ
ܘܩܢܝܢܐ ܘܥܘܬܪܐ. ܗܐ ܫܒܩܗ[1] ܠܟܠܡܕܡ. ܘܠܐ ܐܙܠ ܥܡܗ ܐܠܐ ܐܢ ܚܛܗܐ ܒܠܚܘܕ.
ܡܢ ܟܠܗ ܒܝܬܗ ܘܥܘܬܪܗ ܘܩܢܝܢܗ[2] ܘܫܘܠܛܢܗ. ܘܐܢܐ ܗܫܐ ܗܟܝܠ ܐܢ ܐܩܘܡ
ܘܐܘܣܦ ܥܠ ܩܢܝܢܗ ܕܐܒܝ. ܐܟܘܬܗ ܘܐܟܘܬܗ ܐܠܦ ܙܒܢܝܢ. * ܡܟܝܠ ܐܢܐ ܡܝܬ * 70 r° a.
ܐܟܘܬܗ ܘܗܘܐ ܕܐܚܪܢܐ. ܘܟܒܪ ܕܒܝܬ ܐܣܘܛܐ ܘܫܐܛܐ ܘܙܢܝܐ ܗܘܐ. ܘܡܒܕܪܝܢ ܠܗ
ܒܒܝܫܘܬܐ. ܘܠܝ ܡܢܐ ܢܦܩ ܡܢܗ. ܐܠܐ ܐܢ ܚܘܒܐ ܘܚܫܒܢܐ ܕܕܝܢܐ. ܡܛܠ

1. Ms. ܫܒܩܘܗ. — 2. Ms. with stop following.

scale demanded by the high position. He therefore was brilliantly instructed, and sagaciously educated, for many years; because by his own nature he possessed in general the quality of sagacity. And, when the time came and he had been taught and had received a first-rate education, his father began to occupy himself in introducing him into the office itself, since he was indeed destined to receive the charge (στρατία) of the great governorship (ἀρχεῖα)[1]; and, while he was making these plans, the end overtook him; and 'on that day', as it is written, « all his plans perished »[2]. And this his son remained over his house and over his office, his brother also having died; and he too began to deliberate with himself and to say: « My father, who acquired all this dignity and greatness and property and riches, has left everything, and out of all his house and his riches and his property and his office nothing has gone with him except sins only; and I therefore now, if I stay and add to my father's property to the same extent as he did, and to the same extent a thousand times over, shall presently die as he did, and it will become the property of others, and perhaps it will become the property of men who are prodigal and vicious and of fornicators, and they will squander it in evil fashion; and to me what will come from it

1. I. e., to succeed to the satrapy. — 2. Ps. CXLVI, 4.

ܕܗܠܝܢ ܟܠܗܝܢ ܐܦ ܠܐ ܡܢ ܟܐܢܘܬܐ ܐܘ ܡܢ ܙܕܝܩܘܬܐ ܐܬܟܢܫ. ܐܠܐ ܡܢ ܒܙܬܐ ܘܡܛܠܘܡܝܐ[1]
ܕܡܣܟܢܐ. ܘܗܫܐ ܡܢܐ ܡܬܒܥܐ ܠܝ ܫܘܠܛܢܐ ܘܪܝܫܢܘܬܐ ܕܥܒܪܐ ܘܡܬܚܒܠܐ.
ܘܡܕܡ ܐܚܪܢ ܠܐ ܡܘܬܪܐ ܠܐܝܠܝܢ ܕܡܬܗܢܝܢ ܒܗ. ܐܠܐ ܐܢ ܚܪܬܐ ܒܝܫܬܐ
ܘܕܝܢܐ ܘܬܫܢܝܩܐ. ܘܡܛܠ ܗܢܐ ܐܣܩ ܠܘܬ ܪ̈ܫܐ ܘܐܫܠܡ
ܠܗܘܢ ܪܝܫܢܘܬܐ ܕܕܝܠܗܘܢ ܐܝܬܝܗ̇. ܘܐܢܐ ܣܦܩ ܠܝ ܕܒܫܠܝܐ ܕܢܦܫܝ
ܐܬܒ. ܘܐܫܒܚ ܠܐܠܗܐ. ܘܗܢܘܢ ܣܦܩ ܠܝ ܘܠܒ̈ܢܝ ܙܒ̈ܢܐ ܣܓܝܐܐ ܠܝ ܢܗܘܘܢ ܗܢܐ
ܡܕܡ ܕܐܝܬ ܠܝ. ܢܣܒ ܗܘܐ ܠܗ ܗܟܝܠ ܒܚܝܘܗܝ ܐܢܬܬܐ ܪܒܬܐ. ܡܢ ܓܢܣܐ
ܪܒܐ ܘܡܫܡܗܐ. ܕܗܠܝܢ ܕܡܬܩܪܝܢ ܐܪܫܩܘܢܝܐ. ܗܠܝܢ ܕܐܝܟ ܕܐܡܪܝܢ. ܓܢܣܐ
ܪܡܐ ܕܡܠܟܘܬܐ ܐܦ ܗܢܘܢ ܐܝܬܝܗܘܢ ܗܘܘ. ܚܘܫܒ̈ܐ ܗܟܝܠ ܗܠܝܢ ܩܕܡܝܐ ܠܛܘܒܢܐ
ܗܢܐ ܣܠܩܘ ܗܘܘ. ܘܡܚܕܐ ܫܪܝ ܕܢܫܡܠܐ ܣܘܥܪܢܐ. ܟܕ ܠܐ ܡܘܚܪ. ܐܠܐ * 70 r° b.
ܡܚܕܐ ܠܡܕܝܢܬܐ ܡܠܟܘܬܐ ܣܠܩ. ܘܒܥܘܬܐ[2] ܗܕܐ ܡܢ ܡܠܟܐ ܒܥܐ ܗܘܐ.
ܕܢܦܩܘܕ ܕܢܩܒܠܘܢ ܚܘܫܒܢܐ ܕܫܘܠܛܢܗ. ܗܘ ܕܝܢ ܡܠܟܐ ܐܠܨ ܗܘܐ ܠܗ ܕܢܡܠܐ
ܕܘܟܬܐ ܕܐܒܘܗܝ. ܘܗܘ ܕܝܢ ܡܬܟܫܦ ܐܡܪ ܗܘܐ. ܕܐܢ ܐܫܟܚ ܥܒܕܐ ܕܡܠܟܘܬܟܘܢ

1. Ms. ܬܠܘܡܝܐ, corr. to ܛܠܘܡܝܐ. — 2. Ms. ܘܒܥܬܐ.

except hell and eternal torment, since neither has all this been amassed by justice or by righteousness, but by plundering and cheating the poor? And now why do I need office and governorship that passes away and decays, and gains nothing else for those who enjoy it except a bad end and judgment and torment? And therefore I will go up to the rulers, and surrender to them the governorship which is theirs, and for me it is sufficient to sit in my house in the silence of my soul and praise God; and what we have is sufficient for me and my children if they live many times over (?) ». He had taken therefore during his life[1] a great wife from the great and renowned family (γένος) of those who are called Arsacids, who, as they say, were themselves also an exalted royal race. Such thoughts then first sprang up in this blessed man; and he forthwith began to carry the thing out, not delaying, but going up at once to the royal city, and making this request of the king, that he would order them to receive an account of his office. But the king continued to press him to fill his father's place; and he made supplication and said : « If your majesty's slave has found mercy in your eyes, order me

1. His father's life must be meant. Perh. ܕܐܒܘܗܝ has fallen out.

ܬܒܥܐ ܒܫܬܝܩܘܬܝ· ܫܒܘܩܘܢܝ ܠܝ ܕܐܬܒ ܒܫܘܠܛܢܟܘܢ ܒܒܝܬܝ. ܒܠܚܘܕ
ܐܠܐ. ܡܛܠ ܕܐܦ ܠܐ ܫܘܐ ܐܢܐ ܠܡܕܒܪܢܘܬܐ. ܘܡܛܠ ܡܢܐ ܐܚܪܐ ܕܐܛܒܥ ܢܦܫܝ
ܘܠܐܚܪ̈ܢܐ ܘܐܩܢܐ ܚܛܗܐ. ܘܟܕ ܫܡܥ ܡܠܟܐ ܐܬܕܡܪ ܒܡ̈ܠܘܗܝ. ܠܐ ܐܥܨܝܗܝ. ܐܠܐ ܦܩܕ
ܕܢܩܒܠܘܢ ܡܢܗ ܘܢܫܬܪܐ. ܘܗܟܢܐ ܐܫܬܪܝ. ܘܢܚܬ ܠܒܝܬܗ ܒܚܕܘܬܐ. ܟܕ ܡܘܕܐ
ܠܐܠܗܐ ܘܐܡܪ. ܕܡܛܠ ܕܦܨܢܝ ܐܠܗܐ ܡܢ ܒܙܬܐ ܘܡܢ ܨܦ̈ܝܬܐ ܘܡܩܛ̈ܬܐ. ܐܚܘܪ
ܒܢܦܫܝ ܘܒܒܝܬܝ. ܘܒܐܘܣܝܣ ܕܝܠܝ. ܘܐܕܒܪ ܐܢܝܢ ܒܕܚܠܬ ܐܠܗܐ. ܘܬܘܒ ܐܦ
ܐܬܕܟܪ ܐܢܐ ܠܐܒܝ ܗܘ ܕܪܗܛ ܒܣܪܝܩܘܬܗ ܕܥܠܡܐ ܗܢܐ ܡܛܥܝܢܐ. * ܘܟܢܫ * 70 v° a.
ܠܝ ܗܠܝܢ ܟܠܗܝܢ. ܘܡܛܠ ܕܬܗܘܐ ܠܝ ܘܠܪܘܚܗ ܕܝܠܗ ܦܘܪܩܢܐ. ܕܝܕܥ ܐܢܐ
ܕܥܘܠܐ ܣܓܝܐܬܐ. ܐܦ ܐܢܐ ܡܢܗ ܕܟܢܫܗ ܙܕܩܬܐ. ܕܐܦ ܩܠܝܠ. ܢܫܟܚ
ܪ̈ܚܡܐ ܒܝܘܡܐ ܕܕܝܢܐ. ܘܡܢ ܗܝ ܕܝܢ ܫܥܬܐ. ܫܪܝ ܒܡܣܥܪܘܬܐ ܕܗܠܝܢ ܕܝܠܗܝܢ ܗܢܝܢ.
ܟܕ ܠܘ ܒܥܝܕܘܬܐ ܐܝܟ ܟܠ ܐܢܫ ܝܗܒ ܗܘܐ ܘܥܒܕ. ܐܠܐ ܠܢܣܒ ܗܘܐ ܒܛܘܫܝܐ
ܠܗܘ ܕܢܣܒ. ܘܢܦܠ ܗܘܐ ܥܠ ܐܦ̈ܘܗܝ ܩܕܡܘܗܝ ܒܛܘܫܝܐ ܟܕ ܒܟܐ ܘܡܬܟܫܦ
ܠܗ. ܕܢܒܥܐ ܠܐܠܗܐ ܕܢܩܒܠ ܨܒܝܢܗ. ܘܢܫܪܐ ܐܦ ܠܐܒܘܗܝ. ܟܕ ܐܡܪ. ܕܡܛܠ

only to sit in silence in my house in your dominions; since I am indeed not equal to the position of ruler; and why must I overwhelm myself and others and incur sin? ». And the king, admiring his words, did not press him, but ordered them to receive it[1] from him and let him be released. And thus he was released, and went down to his house with joy, giving thanks to God and saying : « Now that God has delivered me from robbery and cares and anxieties, I will attend to myself and my house and my properties (οὐσίας), and will administer them in a religious spirit; and further I will remember my father who ran his course in the vanity of this deceitful world, and amassed all these things for me. And, in order that I and his own spirit itself may receive deliverance, since I know that he did great injustice, I on my side will give alms out of the very sum that he amassed, that he may find at least a little mercy on the judgment-day ». And from that time therefore he began to carry out these same things, and he did not give and act in the ordinary way like other men, but he would in private grasp the receiver, and in private fall on his face before him weeping and beseeching him to entreat God to accept his purpose, and absolve his father also, saying, « Since you,

1. Sc. the account.

ܕܐܢܬܘܢ ܐܚܝ ܠܐ ܐܓܪܝܬܘܢ ܠܐܠܗܐ ܒܚܛܘܦܝܐ ܘܒܛܠܘܡܝܐ. ܐܬܟܫܦܘ ܚܠܦܝܢ،
ܕܠܝܬ ܣܟܐ ܠܒܝܫܬܢ. ܕܢܬܪܥܐ ܠܢ. ܘܢܬܪܚܡ ܥܠܝܢ ܒܝܘܡܗ ܪܒܐ. ܕܐܦ ܗܢܘ
ܗܢܐ ܡܕܡ ܕܝܗܒܝܢ. ܡܢ ܕܡܐ ܕܢܦܫܬܐ ܐܬܝܐ ܕܡܣܟܢܐ ܘܕܒܨܝܪܐ. ܘܕܝܬܡܐ
ܘܕܐܪܡܠܬܐ. ܟܕ ܕܝܢ ܗܠܝܢ ܙܒܢܐ ܣܓܝܐܐ ܥܒܕ ܗܘܐ. ܟܠ ܐܢܫ ܬܡܗ ܗܘܐ ܒܗ
ܘܡܫܒܚ ܠܐܠܗܐ. ܕܐܝܟܐ ܐܒܐ ܥܩܫܐ ܘܚܛܘܦܐ. ܠܐܝܟܐ ܒܪܐ ܟܐܢܐ ܘܡܦܩܢܐ ܘܡܪܚܡܢܐ
ܐܘܠܕ. ܟܕ ܕܝܢ ܦܘܠܓܐ ܣܓܝܐܐ ܕܙܕܩܬܐ ܠܟܠܗܘܢ ܣܢܝܩܐ * ܥܒܕ ܗܘܐ ܘܝܗܒ. ܒܗܝܢ * 70 v° b.
ܗܠܝܢ ܠܬܘܣܦܬܐ ܡܫܒܚܬܐ ܐܦ ܡܚܫܒܬܗ ܫܩܠܝܢ ܗܘܘ. ܐܝܟܢܐ ܕܢܫܪܐ ܫܬܐܣܬܐ
ܚܠܝܡܬܐ ܠܬܝܒܘܬܐ ܥܡ ܐܘܠܨܢܐ. ܒܨܘܡܐ ܘܨܠܘܬܐ ܕܒܟܠ ܥܕܢ. ܟܕ ܡܟܝܠ
ܡܢ ܟܠܗܘܢ ܦܓܥܘܗܝ ܘܦܘܢܩܝܘܗܝ ܪܘܪܒܐ. ܠܐ ܡܬܬܪܣܐ ܗܘܐ ܐܠܐ ܐܢ
ܠܚܡܐ ܒܠܚܘܕ ܘܡܠܚܐ. ܘܩܠܝܠ ܩܠܝܠ ܪܕܘ ܚܘܫܒܘܗܝ ܠܡܛܝܘܬܗܘܢ.
ܠܗܕܐ ܕܐܬܐ ܠܗܢܐ. ܕܢܙܒܢ ܟܠ ܕܩܢܐ ܘܢܬܠ ܠܡܣܟܢܐ ܐܝܟܢܐ ܕܐܦ ܡܪܢ ܦܩܕ.
ܘܢܫܩܘܠ ܨܠܝܒܗ ܘܢܐܬܐ ܒܬܪܗ. ܘܗܕܐ ܠܐ ܐܘܚܪ ܠܡܥܒܕ. ܐܠܐ ܡܚܕܐ ܫܕܪ ܠܪܘܪܒܢܐ
ܕܐܬܪܐ ܫܒܒܘܗܝ ܘܐܡܪ ܠܗܘܢ. ܕܐܢ ܨܒܝܢ ܕܢܙܒܢܘܢ ܩܘܪܝܗ ܕܡܕܢܝ ܥܡܗܘܢ
ܕܢܙܒܢܘܢ. ܘܐܢ ܕܝܢ ܠܐ. ܠܐ ܢܬܟܪܘܢ ܡܢ ܡܟܝܠ ܕܢܙܒܢܘܢ ܐܚܪܢܐ. ܡܢ

my brothers, have not provoked God by robbery and injustice, entreat him on our behalf, of whose wickednesses there is no end, that he may be reconciled to us, and have mercy upon us in the great day; since even this which we are giving comes from the blood of the souls of the poor and of the indigent, and of orphans and of widows ». When he had been doing these things for a long time, everyone was astonished at him and praised God, thinking what a cruel and rapacious father had begotten what a just and generous and merciful son. But, while he was making many distributions of alms to all the needy and giving them, during these things his thoughts also were receiving a praiseworthy advance, so that he began to lay a sound foundation for penitence, with affliction and fasting and prayers at all times; and henceforth out of all his great dainties and delicacies he fed on nothing except bread only and salt; and gradually his thoughts progressed until they reached this point, to sell all that he possessed and give to the needy as our Lord also commanded, and take his cross and follow him[1]. And this he did not delay to carry out, but he thereupon sent a message to the magnates of the district his neighbours, and stated that, if they were willing to buy his lands which bordered upon them —, and, if not, they were not to be annoyed

1. Matth., XIX, 21 (X, 38).

ܘܟܕ ܗܕܐ ܐܫܬܡܥܬ. ܐܝܟ ܗܿܝ ܕܡܪܢ ܒܡܬܠܐ ܐܡܪ: ܕܓܒܪܐ ܠܗܘ ܕܡܫܟܚ
ܣܝܡܬܐ ܒܚܩܠܐ: ܘܙܒܢ ܟܠܗ ܕܩܢܐ ܘܙܒܢܗ ܠܚܩܠܐ ܗܘ. ܗܟܢܐ ܟܠ ܐܢܫ
ܕܐܝܬ ܗܘܐ ܠܗ ܚܦܝܛ ܗܘܐ ܕܢܙܒܢ ܟܠ ܡܕܡ ܕܐܝܬ ܗܘܐ ܠܗ. ܘܚܕ ܡܢ
ܩܘܪܝܐ ܗܠܝܢ ܠܬܡܝܗܬܐ ܘܠܦܬܝܬܐ * ܢܙܒܢ ܗܘܐ. ܘܗܟܢܐ ܟܕ ܟܠܢܫ ܪܗܛ ܗܘܐ * 71 r° a.
ܕܢܩܕܘܡ ܘܢܙܒܢ: ܘܬܘܒ ܕܐܦ ܗܘ ܠܐ ܣܓܝ ܡܣܥܪ ܗܘܐ. ܒܙܒܢܐ ܙܥܘܪܐ ܐܘܣܝܐ
ܪܒܬܐ ܙܒܢ. ܟܕ ܠܐ ܟܠܝܗܝ. ܠܐ ܫܘܦܪܐ ܕܒܢܝܢܐ[1]. ܘܠܐ ܠܦܬܝܘܬܐ ܕܦܠܛܝܬܐ ܕܒܩܘܪܝܐ
ܗܠܝܢ ܡܒܕܪ̈ܝܢ ܗܘܘ. ܘܠܐ ܡܒܥܒܥܘܬܐ ܕܐܝܠܢ̈ܐ ܣܓܝ̈ܐܐ ܘܦܪ̈ܕܝܣܐ ܡܫܚܠܦܝ
ܒܦܐܪ̈ܝܗܘܢ. ܘܠܐ ܪܓܝܓܘܬܐ ܕܫܩܝܐ ܘܕܓ̈ܢܐ ܘܕܟܪ̈ܡܐ. ܘܚܘܕܪܐ ܕܫܘܪ̈ܐ ܡܘ̈ܪܟܐ
ܕܡܣܝܓܝܢ ܗܘܘ ܠܟܠ ܡܪ̈ܥܝܐ ܘܟܪ̈ܡܐ ܘܐܒ̈ܐ ܚܣܝܢܐܝܬ. ܐܠܐ ܐܝܟ ܕܒܚܡ̈ܪܐ[2] ܣܓܝ̈ܐܐ
ܡܢ[3] ܚܡܪܐ ܐܝܟ ܕܪܘܐ. ܗܟܢܐ ܢܦܫܗ ܪܘܬ ܒܐܠܗܐ. ܘܒܕܪ ܡܩܢܝܢܘܗܝ ܒܚܘܡܐ
ܕܚܘܒܐ ܕܝܠܗ. ܟܕ ܡܟܝܠ ܥܝܢܐ ܕܪܥܝܢܗ. ܡܬܠܝܐ ܗܘܬ ܒܩܘܝܡ̈ܐ ܡܩܘܝ̈ܢܐ
ܘܡܬܚܝܢ. ܘܡܛܠ ܗܕܐ ܗܠܝܢ ܕܙܒܢܐ ܠܐ ܐܥܝܩ ܠܗ ܒܘܕܪܗܘܢ. ܟܕ ܡܟܝܠ
ܒܡܘܗܒܬܐ ܪܘܪܒܬܐ ܕܡܣܟܢ̈ܐ ܘܕܐܠܝ̈ܨܐ. ܘܕܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܡܪ̈ܝ ܚܘܒܐ.

1. Ms. sing. — 2. Ms. ܒܚܡܪܐ; corr. v. D. and L. — 3. Ms. ܕܡܢ.

at strangers buying them. And, when this news was received, like that which our Lord says in the parable, « A man who finds treasure in a field hath sold all that he possessed and bought that field »[1], so everyone who had anything was eager to sell all that he had, and buy one of these admirable and extensive fields. And so, since everyone hastened to be the first to buy, and further since he himself also did not do much valuing, in a short time he sold the great estate (οὐσία), not being deterred by the beauty of the buildings, nor the extensiveness of the courts that were scattered over these lands, nor the thickness of the many woods and of the parks (παράδεισος) with various kinds of fruit, nor the attractiveness of the irrigation and of the gardens and of the vines, and the circuit of long walls which formed a strong fence round the meadows and vines and fruit; but, just as a man becomes often drunk from wines, so his soul became drunk on God, and he scattered all his possessions in the fervour of his love; since the eye of his mind was henceforth set on the possessions that remain, and the scattering of temporal ones therefore did not trouble him, while henceforth he devoted himself to making gifts on a large scale to the needy and the distressed, and to those who had creditors, and to churches and monasteries,

1. Id., XIII, 44.

ܘܕܒ̈ܢܬܐ ܘܕܝܡ̈ܬܐ ܦܠܐܚܫ ܗܘܐ. ܘܐܝܟ ܕܠܡܐ ܠܡܦܪܫܘ ܘܠܡܬܡܠܠܘ. ܡܩܢ̈ܝܢܘܗܝ ܕܠܐ
ܣܘܟܐ ܒܕܪ ܗܘܐ. ܟܕ ܐܦ ܕܝܪܐ ܚܕܐ ܕܐܝܬܘܗ̇ ܚܣܝܢܐ ܕܠܒ ܦܪܝܫܐ. ܒܢܐ ܗܘܐ
ܠܢܦܫܗ ܕܝܠܗ * ܘܕܒܝܬܗ ܟܠܗ. ܟܕ ܐܦ ܙܥܘܪܐ ܘܪܒܐ ܘܐܢܬܬܗ ܘܒܢ̈ܘܗܝ:
ܘܐܦ ܥܒ̈ܕܘܗܝ ܘܣܓܝ̈ܐܐ ܕܚ̈ܐܪܐ ܕܕܒܝܩܝܢ ܗܘܘ ܠܗ. ܠܡܫܥܒܕ ܢܦܫܗܘܢ ܥܡܗ. * 71 r b.
ܒܢܝܪܐ ܒܣܝܡܐ ܕܕܝܪܝܘܬܐ ܡܫܬܘܕܝܢ ܗܘܘ ܠܗ. ܗܝ ܕܐܦ ܥܒܕܘ܀ ܛܝܒ ܕܝܢ
ܘܕܘܟ̈ܝܬܐ ܬܪ̈ܬܝܢ. ܚܕܐ ܠܗ ܘܠܓܒܪ̈ܐ ܕܥܡܗ. ܘܐܚܪܬܐ ܠܐܢܬܬܗ ܘܠܢ̈ܫܐ ܐܚܪ̈ܢܝܬܐ
ܕܥܡܗ̇. ܟܕ ܟܢܫ ܗܘܐ ܓܒܪ̈ܐ ܐܢܫ̈ܐ ܛܘܒܢ̈ܐ ܡܫܡܗ̈ܐ ܘܡܦܪ̈ܫܐ. ܘܐܬܘ ܘܥܒܕܘ ܫܗܪܐ
ܘܨܠܘܬܐ ܘܝܗܒܘ ܠܗܘܢ ܐܣܟܡܐ. ܘܡܠܦܝܢ ܗܘܘ ܠܗܘܢ ܕܘܒ̈ܪܐ ܕܕܚܠܬ ܐܠܗܐ.
ܘܛܟ̈ܣܐ ܕܕܝܪܝܘܬܐ. ܘܗܟܢܐ ܬܘܒ ܐܦ ܐܢܬܬܗ. ܫܕܪܬ ܐܝܬܝܬ ܠܗ̇ ܡܢ ܒܝܬ[1]
ܩܦܘܕܩܝܐ ܢܫ̈ܐ ܬܪ̈ܬܝܢ ܪ̈ܘܪܒܬܐ ܘܩܕ̈ܝܫܬܐ. ܘܥܡܗ̇[2] ܥܡܪ̈ܢ ܗ̈ܘܝ. ܘܐܦ ܠܗ̇[2]
ܘܠܒܪܬܗ̇ ܚܕܐ ܘܠܟܠܗ̇ ܕܥܡܗ̇. ܡܪܕܘܬܐ ܕܕܚܠܬ ܐܠܗܐ ܡܠܦ̈ܢ ܗ̈ܘܝ. ܘܡܟܝܠ
ܡܘܒ̈ܠܐ ܪ̈ܘܪܒܬܐ ܕܢܟܦܘܬܐ ܘܕܫܗܪܐ ܘܕܙܗܝܪܘܬܐ. ܛܘܒܢ̈ܐ ܟܠܗܘܢ ܒܥܩܝܡܘܬܐ ܟܠܠ
ܢܦܫܗܘܢ ܥܨܝܢ ܗܘܘ ܘܛܥܝܢܝܢ. ܐܝܟܢܐ ܕܢܟܒܫܘܢ ܒܚܪܝܦܘܬܐ ܗܝ ܠܥܠܡܝܘܬܐ

1. Ms. ܒܝܬ. — 2. Ms. ܗ for ܗ̇.

and he dissipated his possessions without stint in a manner that cannot be understood and told; while he also built a certain monastery (which is a well-fortified stronghold) for his own personal use and that of his whole household, since both great and small and his wife and his children, and his slaves also and many free men who were attached to him would promise him to yoke themselves with him under the gentle yoke of monasticism, which they in fact did.

And he prepared two places, one for himself and the men who were with him, and another for his wife and the other women who were with her, while he collected certain renowned and distinguished blessed men, and they came and made vigil and prayer, and gave them the habit (σχῆμα); and they used to teach them the methods of the religious life and the ordinances of monasticism; and so again his wife also as well sent and fetched for herself two great and holy women from the land of the Cappadocians, and they lived with her, and taught both her and her one daughter and everyone who was with her the discipline of religion. And henceforth all the blessed men used severely to bind upon themselves great burdens of asceticism and of watching and of abstinence and bear them, in order to subdue the worldly

ܕܦܓܪܝܗܘܢ. ܘܝܠܕܝܢ ܢܝܚܘܬܐ ܘܡܟܝܟܘܬܐ ܘܕܚܠܬ ܐܠܗܐ. ܚܠܦ ܗܠܝܢ
* ܕܒܥܠܡܐ. ܟܕ ܫܡܥܐ ܕܥܡܠܝܗܘܢ ܘܕܢܟܦܘܬܗܘܢ. ܒܟܠ ܕܘܟ ܡܫܬܡܥ ܗܘܐ. * 71 v° a.
ܘܡܟܝܠ ܪܘܪܒܢܐ ܣܓܝܐܐ ܘܒܢܝ ܪܘܪܒܢܐ ܡܝܩܪܐ. ܟܕ ܬܡܗܝܢ ܒܡܕܡ ܕܥܒܕ
ܛܘܒܢܐ ܗܢܐ. ܒܗ ܛܐܢܝܢ ܗܘܘ. ܘܟܠܗ ܥܠܡܐ ܐܝܟܘܬܗ ܡܒܣܪܝܢ ܗܘܘ.
ܘܡܢܗܘܢ ܠܘܬܗ ܐܬܝܢ ܗܘܘ ܠܡܣܒ ܐܣܟܝܡܐ ܐܦ ܗܢܘܢ. ܘܡܢܗܘܢ ܬܘܒ ܠܐܬܪܘܬܐ
ܐܚܪܢܐ ܘܠܕܝܪܘܬܐ ܡܝܕܥܬܐ ܪܗܛܝܢ ܗܘܘ. ܗܢܐ ܕܐܦ ܣܓܝܐܐ ܥܒܕܘ. ܘܡܚܕܐ ܡܟܝܠ
ܪܒܐ ܘܫܦܝܪܐ ܛܘܒܢܐ ܗܢܐ ܥܒܝܕ ܗܘܐ ܠܟܠܗܘܢ ܒܢܝ ܐܢܫܐ. ܟܕ ܐܦ ܦܣܩ
ܠܗ ܠܢܦܫܗ. ܕܡܢ ܠܥܠܡ ܠܐ ܢܪܡܐ ܐܘ ܢܣܡܘܟ ܪܫܗ ܥܠ ܓܒܗ. ܐܘ
ܢܦܠܘܢ ܡܝܐ ܥܠ ܦܓܪܗ. ܐܘ ܡܫܚܐ ܥܠ ܟܡܐ ܕܡܨܝܐ. ܐܠܐ ܐܢ ܐܠܨܐ ܐܢܢܩܐ ܠܐ
ܠܚܒܠܐ. ܗܢܐ ܕܐܦ ܥܒܕܗ. ܥܕܡܐ ܕܪ̈ܓܠܘܗܝ ܐܝܟ ܐܣܛܘ̈ܢܐ ܡܚܪ̈ܟܐ ܕܗܘ̈ܝ ܗܘܘ.
ܡܢ ܥܒ̈ܝܢ ܘܐܘܟ̈ܡܝܢ. ܥܕܡܐ ܕܡܢ ܒܬܪ ܥܣܪ ܫܢܝܢ. ܙܘܠܐ ܣܓܝܐܐ ܩܕܡܝܢ
ܗܘܘ. ܘܐܝܟ ܗܘ ܕܠܐ ܕܝܠܗ ܗܘܘ. ܟܕ ܐܬܢܓܕ ܒܫܘܚܢܐ ܩܫܝܐ. ܘܠܐ ܪܢܐ ܗܘܐ
ܕܢܚܠܠ ܒܡܫܝܓܘܬܐ ܐܦ ܥܠ ܫܝܚܘܬܗ ܕܙܘܠܐ ܗܘ. ܘܟܠ ܟܒܪܬܐ. ܟܕ * ܪ̈ܘܒܐ * 71 v° b.

animal instincts of their bodies, and beget mildness and humility and religion instead of the things that are in the world, while the report of their labours and of their asceticism was heard everywhere; and thenceforth many magnates and sons of distinguished magnates, marvelling at what this blessed man had done, would imitate him, and like him despise the whole world; and some would come to him that they also might receive the habit (σχῆμα), and some again would hasten to other districts and well-known convents, which many in fact did. And accordingly this blessed man had been made a great and beautiful sight for all men, while he had also determined for himself that he would never throw himself upon his side or rest his head upon a pillow, or let water fall upon his body, or oil, as far as was possible, except under the pressure of great necessity (ἀνάγκη), which he in fact carried out, until his feet were like charred columns, being thick and black, until after ten years they used to discharge a large quantity of matter, and were as if they were not his, since he was smitten with severe ulcers, and would not concern himself even to wash off that discharge, and to apply a poultice, while we used often to say to him[1], « While thinking

1. This would probably be after Th. had removed to Claudias (see below). The statement at the beginning that J. knew him 30 years from his entering upon the monastic life can hardly be reconciled with the statement that Th. lived 30 years after his banishment (p. 296), and probably the period should be reckoned from his banishment.

ܡܫܬܪܝܬܐ ܐܚܪܢܝܢ ܗܘܝܢ ܠܗܘ. ܕܟܕ ܡܬܥܒܕ ܐܢܬ ܕܡܬܠܒܒ ܐܢܬ ܡܬܙܟܐ ܐܢܬ. ܐܢ
ܠܐ ܚܐܪ ܐܢܬ ܕܗܠܝܢ ܫܘܚܢܐ ܘܢܦܠ ܐܢܬ. ܗܘ ܕܝܢ ܠܬܗܪܐ ܗܘܐ ܠܢ. ܟܕ ܐܡܪ. ܐܪܐ
ܟܡܐ ܟܕ ܩܕܝܫܝܢ[1] ܗܠܝܢ ܪ̈ܓܠܐ ܒܣܡ̈ܡܢܐ: ܘܡܬܡܫܚܢ ܡܢ ܣܓܝܐܐ ܘܡܬܕܟܝܢ
ܒܒܛܝܠܘܬܐ ܪܒܬܐ: ܕܠܡܐ ܐܬܐ ܗܘܐ ܐܢܫ ܐܡܪ ܗܘܐ. ܕܣܦܩ ܠܗܘܢ. ܗܫܐ
ܢܦܘܥ ܦܪ̈ܥܢ ܗܘ ܡܫܘܬܐ ܕܐܣܬܒܪܘ. ܕܠܡܐ ܒܓܗܢܐ ܢܬܦܪ̈ܥܢ ܥܠܝܗ. ܘܗܟܢܐ
ܟܕ ܬܡܗܝܢ ܗܘܝܢ ܒܫܠܡܘܬܐ ܕܪܥܝܢܗ ܡܫܒܩܝܢ ܗܘܝܢ. ܠܗܠ ܕܝܢ ܕܫܪ̈ܟܐ
ܩܫ̈ܝܐ ܘܬܘܩ̈ܠܐ ܕܥܡ̈ܠܐ ܕܣܝܡܝܢ: ܠܘ ܒܠܚܘܕ ܥܠ ܢܦܫܗܘܢ: ܐܠܐ ܘܥܠ
ܕܬܠܡܝ̈ܕܝܗܘܢ ܘܐܢܬܬܗ ܘܒ̈ܢܘܗܝ. ܠܐ ܡܨܝܢܢ ܕܢܬܠܐ ܐܘ ܕܢܬܢܐ. ܕܗܟܢܐ
ܠܬܚܘܡܐ ܕܦܓܪ̈ܢܝܐ ܥܒܪܝܢ ܗܘܘ. ܘܗܝ ܬܘܒ ܕܬܡܝܗܐ ܠܗܘܢ ܘܪܒܐ. ܕܟܕ ܫܪܝܘ
ܕܢܥܒܕ ܝܘܡܐ ܩܕܡܝܐ ܟܠ ܚܕ ܚܕ ܡܢܗܘܢ. ܐܦ ܗܘ ܐܚܪܝܐ ܕܫܘܠܡܗ ܠܗ
ܐܫܟܚܘ. ܟܕ ܠܐ ܐܬܡܠܝܘ. ܐܘ ܐܬܪܦܝܘ ܘܢܦܠܘ. ܠܐ ܒܟܘܪ̈ܗܢܐ ܘܠܐ ܒܡܚܝܠܘܬܐ * 72 r a.
ܕܦܓܪܗ. ܘܠܐ ܒܥܙܝܙܘܬܐ ܕܩܘܪܐ ܕܣܬܘܐ. ܘܠܐ ܒܬܘܩܦܐ ܕܚܘܡܐ ܕܩܝܛܐ. ܗܘܐ

1. Ms. ܡܩܕܫܝܢ; corr. v. D. and L.

yourself to be showing prowess, you will be defeated, if you do not attend to these ulcers, and you will fall ». But he would look in astonishment at us, saying : « Then (ἄρα), when these feet are anointed with drugs, and are rubbed by many persons and cleaned with great care, someone would perhaps come and say, 'They have enough, now let them pay for the outward show with which they have been magnified, lest they be requited for it in hell' ». And so, being amazed at the soundness of his intellect, we would allow the matter to drop. Of the rest of the severe practices and heavy labours which they laid not only on themselves, but also the rest of their disciples and his wife and children[1], we are not capable of composing a relation or description, so far did they transcend the limits of corporal creatures. And this again is a point that is very admirable and great, that at the beginning when they began, the first day, each one of them found the last day also, that of his end (?)[2], without wearying of the life or slackening and falling off, through sicknesses, or through the infirmity of his body, or through the intensity of the winter cold, or through the extremity of the summer heat. But the

1. Sc. 'did the same' (?). The Syr. is awkward. — 2. I do not understand this. V. D. and L.'s translation 'omnes qualia die 1° facere coeperant, etiam postremo die talia agentes vidi' may express the meaning intended, but is not in the text.

ܗܘ ܕܝܢ ܪܓܬܐ ܠܛܘܒܢܐ: ܡܛܠ ܕܛܪܝܚ ܒܩܠܐ ܗܘܐ ܒܩܪܝܢܐ. ܕܢܩܢܐ ܟܬ̈ܒܐ
ܕܐܒܗ̈ܬܐ. ܘܡܛܠ ܪܓܬܐ ܗܕܐ ܠܐܠܟܣܢܕܪܝܐ ܪܒܬܐ ܡܪܕܝܬܗ ܥܡ ܬܠܬܐ ܡܢ
ܬܠܡܝܕܘܗܝ. ܘܒܟܢܫܐ ܕܩܕ̈ܝܫܐ ܣܓܝ̈ܐܐ ܐܦܝܣܩ̈ܘܦܐ. ܘܫܪܟܐ ܕܥܡ ܗܠܝܢ ܕܪܕܘܦܝܐ
ܒܗܘ ܙܒܢܐ ܠܬܡܢ ܟܢܝܫܝܢ ܗܘܘ ܬܡܢ. ܘܐܬܚܝܠ ܝܬܝܪܐܝܬ ܗܘܐ ܒܗܝܡܢܘܬܐ
ܘܒܥܡܠܐ. ܙܒܢ ܕܝܢ ܟܬ̈ܒܐ ܪ̈ܘܪܒܐ ܕܣܓܝ̈ܐܐ ܕܟܠܗܘܢ ܐܒܗ̈ܬܐ. ܟܠ ܟܡܐ ܕܐܫܟܚ
ܘܐܬܡܨܝ. ܐܝܟ ܛܥܢܐ ܚܡܫܐ ܪ̈ܘܪܒܐ. ܘܗܟܘܬ ܐܦ ܒܣ̈ܡܐ ܒܡܐܐ ܕܝܢܪ̈ܝܢ ܡܢ ܐܘܪܗܝ.
ܘܗܦܟ. ܟܕ ܟܢܫ ܨܘܪ̈ܐ ܕܡܝܬܪ̈ܘܬܐ. ܘܗܟܢܐ ܡܢ ܗܝܕܝܢ ܒܟܠܙܒܢ ܥܠ ܐܡܝܢܘܬܐ ܒܠܠܝܐ
ܘܐܝܡܡܐ ܠܚܘܕ ܐܡܝܢܬܐ ܘܬܢܝ̈ܢܐ ܣ̈ܓܝܐܐ ܕܬܫܡܫܬܐ. ܒܩܪܝܢܐ ܕܟܬ̈ܒܐ ܗܠܝܢ ܕܦܘܫܩ̈ܐ
ܘܕܡܠܝܟܘܬܐ ܘܕܘܓܡܛܝܩܐ ܕܐܒ̈ܗܬܐ ܐܚܝܕܝܢ ܗܘܐ. ܐܝܟܢܐ ܕܢܗܝܪ ܡܕܥܗ. ܐܝܟ
ܫܡܫܐ ܡܢ ܗܝܕܝܢ ܗܘܐ. ܒܬܪ ܕܝܢ ܬܪܬܥܣܪ̈ܐ ܫܢܝ̈ܢ ܕܟܕ ܛܘܒܢܐ ܥܡ ܫܪܟܐ
ܕܕܝܪܗ ܟܠܗ * ܡܬܢܨܚ ܗܘܐ. ܬܢܢܐ ܕܪܕܘܦܝܐ ܗܪܛܝܩܝܐ ܒܗ ܒܐܬܪܐ ܕܐܪܡܢܝܐ ܡܬܢܫܦ * 72 r° b.
ܗܘܐ. ܟܕ ܡܫܘܕܥܢܐ ܘܣܥܘܪܐ ܕܗܠܝܢ ܗܘܐ ܗܘܐ. ܕܡܘܬܗ ܕܐܢܛܝܟܪܣܛܘܣ ܩܕܡܝܐ.
ܗܘ ܐܝܢܐ ܕܐܚܝܕ ܫܘܠܛܢܐ ܕܦܛܪܝܪܟܘܬܐ ܒܗܘ ܙܒܢܐ ܐܝܟ ܗܘܐ. ܕܫܡܗ

blessed man, because he used to bestow much labour on reading, conceived the desire of obtaining some books of the fathers; and in consequence of this desire he directed his journey to Alexandria the great with three of his followers; and he entered into communication with the many holy bishops and the others who on account of the persecution were at that time collected there[1]; and he was strengthened yet more both in the faith and in labours. And he bought many great books of all the fathers, the full amount that he could and was able to obtain, about five large loads[2], and similarly also some spices for a hundred *denarii* from Edessa; and he returned having collected examples of virtue. And so he thenceforth occupied himself constantly night and day, besides constant prayers and frequent repetitions of service, in reading books of the fathers containing commentaries and exhortations and dogmatics (δογματικά), so that thenceforward his mind was enlightened like the sun. After twelve years during which the blessed man with all the rest of his convent was thus distinguishing himself, the smoke of heretical persecution was being exhaled in the same district of Armenia, the instigator and perpetrator of these things being the likeness of the original Antichrist, the man who held the authority of the patriarchate in Antioch at that time,

1. 519-536. — 2. Horses' burdens (?).

ܗܘܐ ܐܦܪܝܡ ܒܪ ܐܦܝܢܐ ܐܡܝܕܝܐ. ܗܘ ܕܒܦܓܪܗ ܒܩܢܘܡܗ ܟܠܗܝܢ ܕܥܬܝܕܢ ܕܢܬܥܒܕܢ
ܒܚܪܬܐ ܡܢ ܡܫܝܚܐ ܕܓܠܐ ܒܥܠܡܐ. ܩܕܡ ܚܘܝ ܒܥܕܬܗ ܕܐܠܗܐ. ܐܚܘܗܝ ܗܟܝܠ
ܕܗܢܐ ܐܝܬܘܗܝ ܗܘܐ ܒܐܬܪܐ ܕܐܪܡܢܝܐ ܘܕܣܘܪܝܐ. ܘܐܚܝܕ ܗܘܐ ܫܘܠܛܢܗ ܕܐܝܟ
ܕܛܘܒܢܐ ܬܐܘܡܐ ܗܘ ܕܡܢ ܩܕܝܡ ܕܐܣܛܪܦܘܬܐ. ܘܗܢܐ ܡܥܝܪ ܪܕܘܦܝܐ ܥܠ ܡܗܝܡ̈ܢܐ
ܟܠܗܘܢ ܕܒܐܬܪܐ ܕܐܪܡܢܝܐ ܐܝܟ ܗܘܐ. ܘܡܟܝܠ ܟܘܪܐܦܝܣܩܘܦ̈ܐ[1] ܘܪ̈ܫܝ ܕܝܪ̈ܝܐ
ܘܫܪܟܐ ܕܟܗ̈ܢܐ ܕܩܘܪ̈ܝܐ. ܠܘܬ ܛܘܒܢܐ ܬܐܘܡܐ. ܐܝܟ ܕܠܘܬ ܪܒܐ ܘܡܕܪܫܐ ܘܡܕܒܪܢܐ
ܕܒܢܝ̈ܢܫܐ. ܐܝܟܢܐ ܕܒܟܢܘܫܝܐ ܪܒܐ ܕܚܡܫܡܐܐ ܓܒܪ̈ܝܢ ܢܗܘܐ ܗܘܐ. ܟܕ ܐܡܪܝܢ. ܕܟܠ
ܕܦܩܕ ܠܢ ܢܥܒܕ. ܗܝܕܝܢ ܗ̈ܠܝܢ ܐܥܝܪܝ. ܣܢܝܬܐ ܩܫܝܐ ܠܥܠܝܗ ܕܡܝܬܪܐ ܬܐܘܡܐ
* 72 v a. ܕܝܠܗ ܗܘ. ܟܕ ܐܡܪܝܢ. ܕܗܘ ܐܝܬܘܗܝ ܪܫܐ ܘܛܘܦܣܐ ܠܟܠܗܘܢ ܕܒܐܬܪܐ ܗܢܐ
ܕܢܡܪܕܘܢ ܥܠܝܢ. ܗܝܕܝܢ ܟܕ ܐܦ ܣܓܝ ܗܘܐ ܡܢܝܢܗܘܢ ܐܦ ܕܡܛܐ ܠܬܡܢܡܐܐ.
ܡܟܝܠ ܠܦܪܛܘܪܝܢ ܕܣܛܪܦܐ ܡܬܩܪܝܢ ܗܘܘ. ܕܚܕܐ ܡܢ ܬܪܬܝܢ ܢܥܒܕܘܢ. ܐܘ
ܕܢܫܬܠܡܘܢ ܠܪܘܫܥܐ ܕܣܘܢܗܕܘܣ ܕܟܠܩܝܕܘܢ[2]. ܐܘ ܕܢܫܒܩܘܢ ܐܬܪܐ. ܘܗܢܘܢ ܕܝܢ

1. Ms. ܠܐܣܛܪܦܘܬܐ ܗܕܐ. — 2. Ms. ܕܟܠܩܝܕܘܢ.

whose name was Ephraim ⌜the son of Appian⌝[1] of Amida; who in his own person displayed beforehand in the church of God all the things that are to be done in the world at the end by the false Christ. This man's brother therefore was in the district of Armenia and Syria, holding the office of the satrapy previously held by the blessed Thomas himself[2]; and this man stirred up a cruel persecution against all the believers in the district of Armenia; and thereupon the *chorepiscopi* and the heads of convents and the rest of the priests of the villages assemble before the blessed Thomas as before a teacher and a learned man and a leader of men, so that a great assembly of five hundred men was formed, saying, « Everything that he commands we will do ». Then these things stirred up violent odium against the virtuous Thomas himself, since they said, « He is a head and an example to all who are in this district to rebel against us ». Then, when the numbers of their assembly had further mounted even to eight hundred, they thereafter received summonses to the *praetorium* of the satrap, that they might do one of two things, either assent to the impiety of the synod of Chalcedon, or leave the

1. Or, as a family name, 'Bar Afyana'. — 2. Cf. Land, II, 295. Hence it appears that these events happened at the time of Ephraim's descent to the E., which was at the end of 536 or beginning of 537 (see Introd.). The satrapies were abolished by the edict of 18 Mar., 536 (p. 284, n. 3), but the provisions would take some time to carry out. The beginning of Th.'s monastic career must then be placed in 524.

ܟܕ ܐܬܘ ܘܩܡܘ ܩܕܡ ܕܝܢܐ ܘܐܬܒܥܝܘ ܗܠܝܢ ܠܡܥܒܕ. ܟܠܗܘܢ ܐܝܟܢܐ ܕܡܠܦܝܢ
ܗܘܘ ܠܛܘܒܢܐ ܩܥܘ. ܕܚܢܢ ܡܫܝܚܐ ܠܐ ܟܦܪܝܢ. ܘܪܒܝܥܝܘܬܐ ܚܠܦ ܬܠܝܬܝܘܬܐ
ܩܕܝܫܬܐ ܠܐ ܡܘܕܝܢ ܐܘ ܡܥܠܝܢܢ. ܠܟܦܘ̈ܪܐ ܚܣ ܠܢ ܕܢܫܬܘܬܦ. ܟܕ ܗܠܝܢ
ܒܩܠܐ ܚܣܝܢܐ ܡܢ ܟܠܗ ܟܢܫܐ ܗܘ ܪܒܐ ܡܬܐܡܪ̈ܢ ܗܘܝ. ܐܬܬܙܝܥ ܪܕܘܦܐ ܘܕܝܢܐ
ܘܟܠ ܫܡܘ̈ܥܐ. ܘܢܦܠܬ ܪܬܝܬܐ ܒܟܠܗܘܢ. ܡܢ ܥܫܝܢܘܬܐ ܕܚܕ ܩܠܐ ܩܫܝܐ ܕܐܝܟ
ܪܥܡܐ ܪܒܐ ܢܦܩ ܗܘܐ. ܘܟܕ ܚܙܐ ܪܕܘܦܐ ܕܐܠܐ ܐܢ ܩܕܡܝܬ ܢܐܣܘܪ ܠܚܣܝܢܐ: ܠܐ
ܡܫܟܚ ܕܢܚܒܘܫ ܡܫܪܝܬܗ. ܐܬܪܥܝ ܕܟܠܗ ܚܝܠ ܕܐܬܟܬܫܘܬܗ ܚܠܦ ܟܢܫܐ ܗܘ
ܟܠܗ. ܢܦܢܝܘܗܝ ܠܟܠܗܘܢ ܠܛܘܒܢܐ ܟܕ ܐܡܪ ܠܗ. ܕܗܠܝܢ ܠܟ * ܟܠܗܝܢ. ܐܢܝܢ * 72 v° b.
ܗܟܝܠ. ܘܐܢ ܡܝܬܝܢ. ܗܠܝܢ ܟܠܗܘܢ. ܡܢ ܐܝ̈ܕܝܟ ܡܝܬܝܢ. ܘܡܟܝܠ ܥܡ ܡܠܟܐ
ܐܝܬ ܠܟ ܕܝܢܐ. ܐܘ ܦܘܩ ܡܢ ܐܬܪܐ ܡܚܕܐ. ܐܘ ܛܝܒ ܢܦܫܟ ܠܐܬܟܬܫܘܬܐ. ܛܘܒܢܐ
ܕܝܢ ܐܝܟ ܐܚܝܕ ܦܪܗܣܝܐ ܘܚܝܠܬܢܘܬܐ ܠܘܬܗ. ܐܡܪ. ܐܢܐ ܓܝܪ ܐܘ ܓܒܪܐ ܪܡܐ ܗܫܐ. ܡܢ ܡ̈ܠܝܟ
ܠܐ ܡܬܕܚܠ ܐܢܐ. ܘܠܡܘܥܕܢ̈ܝܟ ܠܐ ܚܫܒܢ ܠܝ. ܐܦ ܠܐ ܠܡܠܟܐ ܒܨܒܘܬܐ ܕܗܝܡܢܘܬܐ
ܕܡܫܝܚܐ ܚܫܒ ܐܢܐ. ܘܠܐ ܠܟ. ܘܠܐ ܠܟܠ ܕܚܝ ܒܥܠܡܐ ܗܢܐ. ܘܠܐ ܕܝܢ ܠܗܕܐ ܠܟ

district. But they, when they came and stood before the judge and were required to do these things, all as they had been taught by the blessed man cried : « We for our part will not deny Christ; and we will not confess or introduce a quaternity in place of the holy Trinity. Far be it from us to communicate with the renegades ». Upon these words being uttered in a loud voice by all that great company the persecutor and judge and all the hearers were alarmed, and trembling fell upon all of them, from the intensity of the one stern cry that resounded like a great thunderclap; and, when the persecutor saw that, unless he first bound the strong man, he could not reduce his camp[1], he formed the plan of turning the whole force of his efforts in the struggle against the blessed man himself in place of all that company, saying to him : « All these things are your doing; and, if all these men die, they will die at your hands; and henceforth you must contend with the king. Either depart from this district at once, or prepare yourself for the struggle ». But the blessed man as one possessed of confidence and strength said to him : « For my part, O man now exalted, I am not frightened of your words, and your threats are of no account to me; nor in the matter of the faith of Christ do I take account of the king, nor of you, nor of anyone who lives in this

1. Matth., xii, 29.

ܕܐܢܐ ܒܐܬܪܐ ܐܘ ܒܕܘܟܬܐ ܐܣܝܪ ܐܢܐ. ܐܢ ܕܬܦܢܝܢܢܝ ܡܢ ܐܬܪܐ ܒܥܐ ܐܢܬ. ܐܢܐ ܡܢ
ܪܡܫܐ ܢܦܩ ܐܢܐ. ܕܬܗܘܐ ܝܕܥ ܕܐܠܐ ܠܝ ܒܝܫܘܥ ܐܠܗܝ ܗܘ ܕܒܫܡܗ ܐܬܦܨܝܬ ܠܐ
ܐܣܝܪ ܐܢܐ ܒܡܕܡ ܐܚܪܢ. ܗܘ ܕܝܢ ܐܡܪ ܠܗ. ܕܐܢ ܨܒܐ ܐܢܬ ܕܬܝܩܪ ܢܦܫܟ ܘܠܐ
ܬܗܘܐ ܚܪܒܐ ܒܟܠܗ ܐܬܪܐ ܒܡܛܠܬܟ. ܦܘܩ ܡܢ ܐܬܪܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܚܕܝܐܝܬ
ܩܒܠ ܠܡܦܩ ܒܚܕܘܐ. ܟܕ ܐܡܪ. ܕܠܘܝ ܠܝ ܠܚܛܝܐ. ܕܡܛܠ ܐܦܝ ܫܡܗ
ܪܒܐ ܕܡܫܝܚܐ ܐܠܗܝ ܐܬܪܕܦ. ܐܦ ܠܐ ܓܝܪ ܫܘܝܬ ܐܘ ܫܘܐ ܐܢܐ ܠܗܕܐ * ܛܝܒܘܬܐ. *73 r° a.
ܘܗܟܢܐ ܡܢ ܐܬܪܗ ܢܦܩ. ܥܡ ܟܠ ܕܥܡܗ. ܘܫܪܟܗ ܕܟܢܘܫܬܐ ܗܘ ܟܠܗ ܒܬܪܗ ܪܕܐ.
ܘܡܢܗܘܢ ܠܐܬܪܘܬܐ ܐܚܪܢܝܬܐ. ܘܡܢܗܘܢ ܠܛܘܪܐ ܥܫܝܢܐ ܘܩܫܝܐ. ܘܗܟܢܐ ܪܕܘܦܝܐ ܚܣܝܢܐ
ܘܩܫܝܐ ܡܣܝܒܪܢܐܝܬ ܟܠܗܘܢ ܒܟܠ ܕܘܟ ܡܣܝܒܪܝܢ ܗܘܘ. ܗܘ ܕܝܢ ܛܘܒܢܐ
ܠܐܬܪܐ ܕܡܬܩܪܐ ܩܠܘܕܝܐ ܥܒܪ. ܘܬܡܢ ܙܒܢ ܐܬܪܐ. ܘܒܗ ܒܐܬܪܐ ܒܛܘܪܐ ܕܪܡܝܢ ܐܬܝܪܝܢ
ܕܥܠ ܢܗܪܐ ܦܪܬ ܩܠܝܬܐ ܙܥܘܪܝܬܐ ܥܒܕ. ܬܪܬܝܢ ܕܝܪܝܢ ܠܢܫܐ ܘܠܓܒܪܐ. ܘܬܡܢ ܡܢ ܗܫܐ
ܠܥܡܠܐ ܕܥܒܕܝܢ ܗܘܘ. ܘܥܒܕܘ ܥܡܠܐ ܒܥܝܕܐ ܕܝܠܗܘܢ ܚܝܠܬܢܐܝܬ ܡܫܡܠܝܢ ܗܘܘ
ܘܟܕ ܫܠܡ ܠܗ ܒܓܠܘܬܐ ܙܒܢܐ ܕܫܢܝܢ ܬܠܬܝܢ: ܟܕ ܡܢ ܒܬܪܟܢ ܠܘܬܗ ܕܝܠܢ ܗܘ

world. But, lest you think that I for my part am bound by district or place, if you seek to expel me from the district, I on my part will leave this evening, that you may know that I am not bound by anything else except by Jesus my God by whose name I was saved ». He said to him : « If you wish to respect yourself, and not let there be slaughter in the whole district on your account, depart from the district ». But the blessed man gladly undertook to depart, saying, « Would that I the sinner might be persecuted on behalf of the great name of Christ my God; for I neither have merited nor do merit this privilege ». And so he departed from his district with all who were with him; and the rest of all that assembly journeyed after him, and some to other districts, and some to the stern and rugged mountains; and so all of them everywhere bravely endured the violent and cruel persecution. But the blessed man crossed into the district called Claudias, and there he bought a site; and on that site on the high mountains of towering size above the river Euphrates he erected some small huts forming two monasteries for women and for men; and there for the future they valiantly carried out the labours which they habitually practised. When he had completed the period of thirty years in banishment[1], when afterwards we used to resort to

1. This brings us to 566/7, but probably the sentence is faultily expressed, and J. does not mean

ܕܛܘܒܢܐ ܡܬܚܙܐ ܗܘܐ܆ ܘܐܝܟ ܗܘ ܕܒܥܐ ܗܘܐ ܕܠܘܒܝܐ ܢܦܝܣ ܠܗ܂ ܗܘ
ܠܡܝܬܪܐܝܬ ܣܒܝܪܘܬܗ ܦܫܘܛ ܗܘܐ ܘܠܒܝܒܘܬܗ. ܟܕ ܐܡܪ܂ ܕܐܢܐ ܠܘ ܡܛܠܬܗ
ܠܐܬܛܪܕ܆ ܐܘ ܚܕ ܡܘܬܐ ܕܡܫܝܚܐ ܡܛܠ ܡܫܝܚܐ ܘܐܦܠܐ ܡܛܝܒ ܐܢܐ܂ ܐܠܐ
ܘܪ̈ܒܘ ܩ̈ܛܠܝܢ ܠܗܘ ܡܫܟܚܐ ܢܡܘܬ ܒܪ ܐܢܫܐ. ܘܗܕܐ ܠܐ ܡܟܪܝܐ ܠܝ. ܘܗܟܢܐ ܡܟܝܠ
ܠܚܝܘܬܐ ܗܝ ܕܛܘ̈ܪܐ * ܘܡܫܚܠܦܬܐ ܕܥܩ̈ܬܐ ܕܥܠܝܗܘܢ܂ ܠܗܠܝܢ ܐܝܟ ܦܪܕܝܣܐ ܪܘܝܚܐ * 73 r° b.
ܣܡܝܟ ܗܘܐ. ܟܕ ܓܝܪ ܫܟܚ ܗܘ ܐܬܪܐ ܫܠܝܐ܆ ܘܪܘܙ ܚܕܐ ܗܘܐ ܪܒܐ ܗܘܐ ܘܡܬܒܣܡ. ܟܕ
ܡܟܝܠ ܥܒܕ ܠܗ ܡܫܟܢܐ ܙܥܘܪܐ ܕܕܦ̈ܐ. ܘܡܫܡܠܐ ܗܘܐ ܥܡܠܐ ܪܒܐ ܕܕܘܒܪ̈ܘܗܝ ܟܣ̈ܝܐ ܒܗ
ܦܣܩܐܝܬ ܗܘܐ. ܟܕ ܣܡ ܠܗ ܢܡܘܣܐ ܠܢܦܫܗ܂ ܕܠܐ ܠܚܡܐ ܘܠܐ ܚܡܪܐ ܢܛܥܡ.
ܐܠܐ ܐܢ ܠܐ ܐܢܢܩܐ. ܘܗܟܢܐ ܙܪ̈ܥܘܢܐ ܘܡܢ ܐܦܐ ܒܠܚܘܕ ܡܬܬܪܣܐ ܗܘܐ. ܟܕ ܡܢ
ܡܢ ܫܒܬܐ ܠܫܒܬܐ܂ ܘܬܘܒ ܒܚܕ ܒܫܒܐ. ܘܟܕ ܠܬܪ̈ܝܢ ܘܠܬܠܬܐ ܝܘܡ̈ܝܢ.
ܐܝܟܢܐ ܕܠܬܐܘܪܝܐ ܕܟܣܝܬܐ ܢܫܬܘܐ. ܘܗܟܢܐ ܐܦ ܠܒ̈ܢܘܗܝ ܕܬܠܬܐ ܗܘܘ
ܠܗܕܐ. ܒܕܘܒܪܐ ܗܢܐ ܪܒܐ ܡܕܪܫ ܗܘܐ ܠܗܘܢ. ܐܝܟܢܐ ܕܛܘܒܢܝܬܐ ܐܢܬܬܗ ܐܦ ܗܝ
ܕܡܪܝܐ ܡܬܩܪܝܐ ܗܘܬ܂ ܠܗܘ ܕܘܒܪܐ ܕܝܠܗ ܢܦܫܗ. ܘܗܟܢܐ ܒܥܡܠܐ ܗܘܬ ܐܦ

the presence of the same blessed man himself, and wished as it were to offer him consolation, he would show his fortitude and his courage yet more by saying, « For my part I am ready not only to be expelled or to die one death only for Christ's sake, but also, if it were possible for a man to die ten thousand deaths, even this will not distress me ». And so thenceforward the severe life of the mountains and the multifarious hardships existing upon them were counted by those persons as a spacious garden; for, when he had found that quiet retreat, he had great joy and pleasure, and he thereupon made himself a small hut of planks, and used to carry out the great labour of his secret practices in it, having laid down an absolute rule for himself not to taste bread or wine unless constrained by necessity (ἀνάγκη); and thus he would feed on pulse and some fruit only, sometimes from one week to the next and again on the first day of the week, and sometimes every two or three days, so that he was granted the gift of secret vision (θεωρία). And so also his sons too who were three he used to train in this great method of life, in the same way as his blessed wife who was called Maria also yoked herself to the same mode of life, and she also laboured in the same way,

that it was after the 30 years that he visited him. At p. 284 the 30 years are reckoned from the beginning of his monastic life (524), which brings us to 554, but see p. 291, note. Since J. wrote in 566 (see Introd.), 30 years should probably not be taken as an exact reckoning.

ܗܘܐ. ܟܕ ܠܐ ܚܙܝܐ ܕܛܘܒܢܐ ܠܓܡܪ ܘܐܦܠܐ ܠܒܢܘܗܝ ܡܬܚܙܝܐ ܗܘܬ. ܐܠܐ ܟܠ
ܚܕ ܡܢܗܘܢ ܦܠܚܘܬܗ ܪܘܚܢܝܬܐ. ܠܒܘܕܝܘܬܐ ܘܝܚܝܕܝܘܬܐ ܦܠܚ ܗܘܐ. ܘܗܟܢܐ
ܟܠܢܫ ܬܡܝܗ ܗܘܐ ܒܗܘܢ. ܒܡܬܒܥܝܢ * ܕܡܢ ܕܗܘ ܡ̈ܠܟܐ ܐܝܟ ܕܒܥܠܡܐ ܐܬܚܙܝܘܗܝ * 73 v° a.
ܗܘܘ. ܕܠܐܝܕܐ ܡܫܘܚܬܐ ܕܡܟܝܟܘܬܐ ܘܕܥܡܠܐ ܘܕܐܘܠܨܢܐ ܕܐܝܟ ܗܕܐ ܐܬܦܢܝܘ ܘܫܒܚܝܢ
ܗܘܘ ܡܛܠܬܗܘܢ. ܘܡܫܒܚܝܢ ܠܐܠܗܐ. ܢܦܩܘ ܕܝܢ ܡܢ ܥܠܡܐ. ܒܫܘܡܪܐ
ܕܕܒܪ̈ܐ ܡܫܒܚܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܫܠܡ ܪܗܛܗ ܒܡܕܝܢܬܐ ܡܠܟܘܬܐ. ܟܕ ܐܦ
ܐܬܬܣܝܡ ܒܥܘܡܪܐ ܕܝܠܢ. ܒܒܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܡܡܐ. ܐܢܬܬܗ ܕܝܢ ܛܘܒܢܝܬܐ
ܒܗ ܒܙܒܢܐ ܫܠܡܬ ܪܗܛܗ. ܒܐܬܪܐ ܕܐܪܡܢܝܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܬܐܘܡܐ ܕܡܢ ܐܪܡܢܝܐ
ܘܕܐܢܬܬܗ ܘܕܒܢܘܗܝ܀

while she never came within sight of the blessed man nor yet of his sons, but each of them performed his[1] spiritual service alone and solitary. And so everyone was amazed at them, to think to what extremity of humility and of labours and of hardship like this persons who were already in the world's eyes kings had been brought, and they gave thanks because of them and praised God. And they departed from the world with a reputation for marvellous modes of life; and the blessed man finished his course in the royal city, being also interred in our convent at the holy Mar Mama beyond the water[2], and his blessed wife ended her course at the same time in the district of Armenia.

The history of the blessed Thomas from Armenia, and of his wife and of his sons is ended.

1. Sc. his or her. — 2. The convent was in Sycae (ch. 37), i. e. the suburb beyond the Golden Horn. Pargoire (*Izvestiya Russkago Arkheologicheskago Istituta v Konstantinopole*, IX, p. 261, (1904)) has shown that the palace of S. Mama was on the Thracian coast opposite Chrysopolis, and the monastery of S. Mama at Belgrad Kapu in the SW. of the city; and 'beyond the water' shows the palace to be here meant, even if we did not know the site to be in Sycae. V. D. and L.'s rendering 'ecclesia' in ch. 37 is erroneous, the Syr. having 'house' only.

ܬܘܒ ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܬܪܬܝܢ܆ ܕܬܪ̈ܝܢ ܐܚ̈ܐ ܐܝܚܝܕܝ̈ܐ
ܛܘܒܢ̈ܐ ܐܕܝ ܘܐܒܪܗܡ ܛܢ̈ܢܐ܀

ܛܘ̈ܒܢܐ ܗܟܝܠ ܗܠܝܢ ܐܕܝ ܘܐܒܪܗܡ܂ ܐܚ̈ܐ ܒܢ̈ܝ ܐܡܐ ܐܝܬܝܗܘܢ ܗܘܘ.
ܘܠܘܩܕܡ ܒܬܠܡܝܕܘܬܗܘܢ ܒܥܘܡܪܐ. ܫܢ̈ܝܐ ܗܘܘ. ܘܡܢ ܒܬܪܟܢ ܗܘܐ ܠܗܘܢ ܚܘܫܒܐ
ܕܢܦܩܘܢ ܒܐܟܣܢܝܘܬܐ. ܘܟܕ ܫܢ̈ܝܐ ܣܓܝܐܐ ܡܬܟܪܟܝܢ ܗܘܘ܂ ܗܘܐ ܚܘܫܒܐ ܒܝܢܬܗܘܢ
ܟܕ ܐܡܪܝܢ܂ ܕܡܛܠ ܡܢܐ ܗܟܢܐ ܡܬܟܪܟܝܢܢ ܒܛܠܢܝܘܬ܂ ܘܠܐ ܡܚܘܝܢܢ ܥܡܠܐ
* ܕܡܛܠ ܡܪܢ܂ ܘܡܩܝܡܝܢܢ ܕܘ̈ܟܝܬܐ ܠܬܫܒܘܚܬܗ. ܘܗܟܢܐ ܟܕ ܡܬܟܪܟܝܢ. * 73 v° b.
ܘܕܘܟܬܐ ܚܕܐ ܐܫܟܚܘ. ܕܫܦܝܪܐ ܗܘܬ ܒܗ ܕܝܪܐ. ܘܩܒܥܘ ܬܡܢ ܨܠܝܒܗܘܢ. ܘܥܒܕܘ
ܡܫܟܢܬܐ. ܘܫܐܠܘ ܠܗܘܢ ܦܪ̈ܙܠܐ. ܘܫܪܝܘ ܚܦܪܝܢ ܕܘܟܬܐ ܕܒܝܬ ܣܗ̈ܕܐ. ܘܟܕ ܚܙܘ
ܒ̈ܢܝ ܐܬܪܐ ܘܫܡܥܘ. ܐܬܟܢܫܘ ܠܘܬܗܘܢ܂ ܡܢ ܟܠܕܘܟ. ܟܕ ܡܩܪܒܝܢ ܢܟ̈ܣܐ
ܘܩܝ̈ܣܐ ܘܟܠ ܡܕܡ ܕܢܚܫ. ܘܒܫܢܬܐ ܚܕܐ ܒܢܘ ܥܘܡܪܐ ܪܒܐ ܒܕܘܟܬܐ ܗܝ ܡܢܗܘܢ.
ܘܐܦ ܬܠܡܝ̈ܕܐ ܗܘܘ ܠܗܘܢ. ܘܟܕ ܚܙܘ ܚܕܝܘ ܘܐܡܪܝܢ. ܕܗܫܐ ܫܦܝܪ ܠܢ ܛܒ ܡܢ
ܗܝ ܕܢܦܘܩ ܘܢܬܟܪܟ ܒܛܠܢܝܘܬ. ܘܟܕ ܬܠܡܕܘ ܐܢܫܐ ܘܐܠܦܘ ܐܢܘܢ ܡܙܡ̈ܘܪܐ܆
ܘܚܘܝܘ ܠܗܘܢ ܡܕܒܪܢܘܬܐ. ܚܫܒܘ ܕܢܫܒܩܘܢܝܗܘܢ ܕܢܕܒܪܘܢ ܐܢܘܢ ܠܗܘܢ ܐܝܟ

XXII. — NEXT THE TWENTY-SECOND HISTORY, OF THE TWO BLESSED ANCHORITE BROTHERS ADDAI AND ABRAHAM THE ZEALOUS MEN.

These blessed men Addai and Abraham therefore were brothers on the mother's side, and at first they remained under training in a convent for several years; and afterwards they formed the resolution of going out on pilgrimage. And, when they had been thus going about for several years, they began to deliberate between themselves, saying, « Wherefore do we thus go aimlessly about, and not show labour for our Lord, and erect places for his praise? » And so, as they were going about, they found a certain place that was a convenient site for a monastery, and they planted their cross there, and made a cabin; and they asked for iron tools, and began to dig out a site for a martyrs' chapel. And, when the people of the district saw and heard it, they repaired to them from all quarters, providing money and wood and everything that was useful. And in one year they erected an extensive convent in that place, and they also gained disciples; and when they saw it they rejoiced, and they say : « Now it is better for us than roving and going about aimlessly ». And, when they had trained some men and taught them the psalms, and shown them how to conduct affairs, they conceived the plan of leaving them there as it were to govern themselves and depar-

ܕܡܫܬܠܛܝܢ ܗܘܘ ܘܢܦܩܝܢ. ܘܡܩܝܡܝܢ ܕܘܟܬܐ ܐܚܪܬܐ. ܘܗܟܢܐ ܗܘܘ ܥܒܕܝܢ. ܥܣܪܝܢ
ܘܚܡܫ ܫܢܝܢ. ܟܕ ܡܩܝܡܝܢ ܕܝܪܝܢ ܬܪܬܥܣܪ. ܗܠܝܢ ܕܣܓܝܐܬܗܝܢ ܝܕܥ ܐܢܐ
ܕܡܩܝܡܝܢ ܗܘܘ ܒܐܬܪܐ. ܘܫܪܟܐ ܡܛܠ ܕܪܚܝܩܝܢ ܗܘܘ ܠܐ ܚܙܝܬ ܐܢܝܢ. ܐܠܐ ܠܒܢܝ
ܐܢܫܐ ܚܙܝܬ ܒܚܪܬܐ ܒܗܝ ܕܒܗ ܫܢܝ ܛܘܒܢܐ ܐܕܝ ܗܘ ܕܩܫܝܫ ܗܘܐ. ܘܡܬܚܠܛ ܗܘܝܬ * 74 r° a.
ܥܡܗܘܢ. ܟܕ ܐܡܪܝܢ. ܕܗܕܐ ܗܝ ܬܪܬܥܣܪܐ ܕܝܪܐ ܕܡܩܝܡܝܢܢ. ܡܢ ܕܫܠܡܢ ܠܢ
ܠܨܒܘܬܐ ܗܕܐ. ܘܗܟܢܐ ܥܒܕܝܢ ܗܘܘ ܒܟܠ ܚܕܐ ܡܢܗܝܢ. ܕܡܐ ܕܐܬܒܢܝܬ. ܟܠ ܡܕܡ
ܕܡܐ ܕܡܨܝܢ ܗܘܘ. ܡܩܒܠܝܢ ܗܘܘ ܠܗ. ܘܡܩܝܡܝܢ ܒܗ ܪܝܫܕܝܪܐ. ܘܫܒܩܝܢ
ܡܫܢܝܢ ܗܘܘ. ܒܚܪܬܐ ܕܝܢ ܛܘܒܢܐ ܐܕܝ ܐܬܢܝܚ ܒܗܝ ܕܬܪܬܥܣܪܐ܀

ܫܠܡܬ ܬܫܥܝܬܐ ܕܐܕܝ ܘܐܒܪܗܡ ܐܚܐ ܛܢܢܐ܀

ܬܘܒ ܬܫܥܝܬܐ ܕܥܣܪܝܢ ܘܬܠܬ. ܕܛܘܒܢܐ ܫܡܥܘܢ ܝܚܝܕܝܐ܀

ܛܘܒܢܐ ܗܢܐ ܗܘܐ ܫܡܥܘܢ. ܒܕܘܒܪܐ ܪܒܐ ܘܕܠܐ ܫܘܢܝ ܥܣܝܩ ܗܘܐ ܒܥܘܡܪܐ ܕܡܩܪܒ ܠܡܕܝܢܬܐ ܐܡܝܕ. ܟܕ ܡܦܪܫ ܒܫܠܝܐ ܘܒܡܟܝܟܘܬܐ ܘܒܡܫܬܡܥܢܘܬܐ. ܘܒܚܘܒܐ ܕܟܠܗܘܢ ܕܘܒܪܐ ܪܘܚܢܝܐ.

ting, and erecting another place. And thus they continued doing for twenty-five years, during which they erected twelve monasteries; most of which I know, which they erected in the district, and the rest, because they were some way off, I have not seen; but the men I saw at last in that in which the blessed Addai who was the elder died, and I was for some time in intercourse with them, and they said, « This is the twelfth monastery that we have erected, since we devoted ourselves to this object ». And in each of them this is what they used to do. As soon as it was built, they would obtain everything that they could for it, and appoint an archimandrite in it, and then depart. But at last the blessed Addai fell asleep in the twelfth.

The history of Addai and Abraham the zealous brothers is ended.

XXIII. — Next the twenty-third history, of the blessed Simeon the solitary.

This blessed Simeon therefore used to occupy himself with great and marvellous practices in a convent adjoining the city of Amida, being distinguished for quietude and humility and obedience, and love of all spiritual

ܘܣܘܓܐܐ ܪܒܐ ܘܥܬܝܪܐ ܕܚܘܒܐ ܠܘܬ ܟܠܗܘܢ ܡܣܟܢܐ ܘܐܟܣܢܝܐ. ܟܕ ܕܝܢ ܫܢܝܐ ܥܣܪܝܢ
ܫܡܠܝ ܠܗ ܒܕܘܒܪܐ ܗܠܝܢ ܫܡܝܢܐ. ܠܡܕܒܪܘ ܐܬܪܓܪܓ ܕܝܚܝܕܝܘܬܐ. ܘܢܦܩ
ܘܐܙܠ ܠܛܘܪܐ ܚܕ ܕܪܚܝܩ ܬܪܝܢ ܡܝ̈ܠܝܢ ܡܢ ܡܕܝܢܬܐ. ܘܒܬ ܒܕܘܟܬܐ ܚܕܐ.
ܘܨܠܝ ܘܪܫܡ ܠܗ ܒܘܪܝܐ ܬܡܢ. * ܘܫܪܝ ܘܒܢܐ ܬܡܢ ܒܘܪܝܐ ܕܛܒ ܬܡܝܗܝܢ * A 74 r° b.
ܗܘܘ. ܟܕ ܡܢ ܣܓܝܐܐ ܡܬܡܠܐ ܗܘܐ ܒܟܠܗ ܣܘܢܩܢܗ. ܘܡܟܝܠ ܡܫܡܠܐ ܥܡ̈ܠܐ
ܬܡܝܗܐ ܕܕܘܒܪܘܗܝ ܡܝܩܪܐ ܦܫܝܛܐ ܗܘܐ. ܡܛܠ ܕܝܢ ܣܘܓܐܐ ܚܘܒܗ ܘܪܚܡܬ
ܐܟܣܢܝܐ ܘܡܣܟܢܐ ܕܡܬܝܩܕܐ ܗܘܬ ܒܗ. ܠܐ ܐܬܛܦܝܣ ܕܢܥܒܕ ܕܪܬܐ ܐܘ ܬܪ̈ܥܐ
ܠܒܘܪ̈ܝܘܗܝ. ܟܕ ܐܡܪ. ܕܗܟܢܐ ܬܗܘܐ ܦܬܝܚܐ ܠܡܫܝܚܐ ܡܪܝ ܡܐ ܕܐܬܐ ܠܘܬܝ.
ܕܢܥܘܠ ܠܒܝܬ ܡܫܪܝܬܝ ܒܦܪܨܘܦ ܥܒܕ̈ܘܗܝ ܦܫܝܛܐܝܬ ܘܕܠܐ ܟܠܝܐ. ܕܗܟܢܐ ܢܬܠ ܠܝ
ܠܒܘܪܟܬܐ ܕܛܝܒܘܬܗ. ܘܗܟܢܐ ܡܚܝܠ ܗܘܐ ܒܚܘܒܗ ܗܘܐ ܕܡܫܝܚܐ ܐܠܗܐ. ܘܒܚܘܒܐ
ܕܐܚܘܗܝ. ܐܝܟܢܐ ܕܟܕ ܕܒܠܐ ܐܦܢܐ ܗܘܐ ܠܗ ܕܢܦܘܩ ܡܢ ܒܘܪ̈ܝܘܗܝ. ܠܐ ܐܚܕ ܗܘܐ
ܬܪܥܐ ܘܡܛܫܐ ܗܘܐ ܡܕܡ ܡܢ ܡ̈ܐܢܘܗܝ ܕܩܠܝܬܗ. ܐܠܐ ܐܦ ܪܒܐ ܘܡܫܒܚܐ ܘܬܡܝܗܐ
ܡܝܬܪܐܝܬ ܠܡܫܡܥܘ[1] ܥܒܕ ܗܘܐ. ܟܕ ܢܗܘܐ ܗܘܐ ܠܗ ܕܢܦܩ. ܐܘ ܝܘܡܐ ܚܕ ܐܘ
ܬܪܝܢ ܐܘ ܬܠܬܐ ܡܢ ܩܠܝܬܗ. ܗܘ ܕܠܘ ܒܠܚܘܕ ܠܐ ܐܚܕ ܗܘܐ ܕܫܒܩ[2] ܡܕܡ

1. Ms. ܠܡܫܡܥܘܬܗ. — 2. Ms. ܘܫܒܩ.

labours, and especially the service of the saints, and great and abounding love towards all poor men and strangers. But, when he had completed twenty years in these heavenly practices, he desired to adopt the life of a solitary; and he set out and went to a certain mountain two miles from the city; and he passed the night at a certain spot. And there he prayed and traced the plan of some cabins for himself, and he began and built some huts there that were very marvellous, being supplied by many persons with all that he needed; and thereafter he used to carry out all the marvellous labours of his honoured course of life. But on account of the abundance of his charity and the love of strangers and poor men that burned in him he would not consent to make a court or gates for his huts, saying, « Thus it will be open to Christ my Lord when he comes to me to enter my dwelling in the person of his bondmen simply and without impediment; that so he may grant me the blessing of his favour ». And so much was this saint smitten with the love of God, and with the love of his brethren, that, when occasion called him to leave his huts, he did not close the door and conceal any one of the articles of furniture in his cell, but also he used to do a thing that is particularly great and splendid and marvellous to hear, when it happened that he was absent were it one day or two or three from his cell. Not only did

ܡܢ ܕܠܗܘܢ ܩ̈ܢܝܢ ܠܩܠܝܬܗ. ܐܠܐ ܐܦ ܒܝܘܡܐ ܕܢܦܩ ܗܘܐ ܡܢ ܩܠܝܬܗ. ܡܩܕܡ
ܗܘܐ ܡܒܫܠ ܗܘܐ ܒܘܫܠܐ. ܘܡܬܩܢ * ܗܘܐ ܦܬܘܪܐ. ܘܪܒܟ ܠܚܡܐ ܘܡܙܓ ܚܡܪܐ[1] * 71 v° a.
ܘܣܐܡ ܗܘܐ. ܘܠܘܚܐ ܕܟܬܝܒܐ ܘܣܝܡܐ ܠܥܠ ܡܢܗ ܗܟܢܐ. ܗܢ ܕܐܦ ܙܒ̈ܢܝܢ
ܣܓܝ̈ܐܢ ܩܪܝܢܢ. ܕܐܝܬ ܗܘܐ ܒܗ ܗܠܝܢ. ܐܬܘ ܒܫܠܡ ܐܚܝ̈ܢ ܥܒ̈ܕܘܗܝ
ܕܡܫܝܚܐ. ܥܘܠܘ ܠܒܝܬ ܥܒܕܟܘܢ ܒܬܘܟܠܢܐ ܘܐܬܢܝܚܘ ܘܠܐ ܬܬܦܠܓܘܢ. ܡܛܠ ܕܠܝ
ܚܛܝܐ ܥܒܕܐ ܩܪܝܬ ܕܐܙܠ ܒܬܫܡܫܬܐ ܕܐܢܢܩܐ. ܗܐ ܒܘܪܟܬܐ ܕܡܣܬܒܥܢܘܬܐ
ܕܣܢܝܩܘܬܐ ܡܢ ܡܘܗܒܬܗ ܕܡܛܝܒ ܛܝܒܘ̈ܬܢ ܥܬܝܕܐ. ܡܛܠ ܚܘܒܗ ܫܪܝܪܐ
ܐܘ ܚܕ ܐܢܘܢ ܐܘ ܣܓܝ̈ܐܐ: ܕܡܛܝܒ ܠܗܘܢ ܡܫܝܚܐ ܡܪܝ ܘܡܫܕܪ ܠܗܘܢ
ܠܒܝܬ ܥܒܕܗ. ܠܐ ܢܬܡܪ ܒܠܒܗܘܢ ܠܡܥܠ ܘܠܡܣܒܥܘ ܟܠܗ ܣܢܝܩܘܬܗܘܢ.
ܐܦ ܐܢܐ ܒܦܓܪ ܪܚܝܩ ܐܢܐ. ܘܐܢ ܡܨܝܐ ܕܢܩܘܐ ܠܗ ܥܕ ܐܬܐ ܐܢܐ. ܡܬܟܫܦ ܐܢܐ
ܘܐܢ ܕܝܢ ܠܐ. ܡܢ ܡܘܗܒܬܗ ܕܡܪܢ ܢܬܬܢܝܚ ܘܢܒܪܟ ܠܡܘܗܒܐ. ܘܢܫܒܘܩ ܠܢ
ܒܘܪܟܬܐ ܕܨܠܘܬܗ. ܘܗܟܢܐ ܢܐܙܠ ܒܫܠܡܐ. ܘܐܢ ܕܝܢ ܡܕܡ ܐܚܪܢܐ ܢܣܢܝܩ. ܗܐ
ܟܠܗ ܩܠܝܬܐ ܠܐܝ̈ܕܝ ܡܫܝܚܐ ܡܫܠܡܐ. ܘܠܐܝ̈ܕܘܗܝ[2] ܡܢ ܟܠ ܕܐܝܬ ܒܗ ܟܠܗ
ܣܘܢܩܢܗ ܢܡܠܐ ܕܠܐ ܟܠܝܢ. ܒܕܘܟܬܗ ܕܝܢ ܗܢܐ ܠܫܪܟܐ ܕܐܚ̈ܝܢ ܕܡܛܝܢ.

1. Corr. from ܡܙܓܐ. — 2. Ms. with stop following.

he not trouble himself to bring in any one article of furniture in his cell, but also on the day on which he left his cell he would first cook food, and would lay a table, and moisten bread and temper wine, and put it out, and a tablet inscribed and laid on the top of it as follows (which we have also often read), on which were these words : « Welcome, our brothers, Christ's bondmen; come into your bondman's house confidently and refresh yourselves, and hesitate not. Since occasion has called me the sinner to go on necessary service, here is a present of what is required to satisfy need from the gift of our Benefactor set ready. For the sake of his true love, whether it is one or many whom Christ my Lord is preparing and sending to his bondman's house, shrink not from coming in and satisfying all your need, though I myself am absent in the body. If it be possible for him to wait till I come, I beg him to do so; if not, let him refresh himself out of our Lord's gift and bless the Giver, and leave us the blessing of his prayers, and thus go in peace; and, if he need anything else besides, lo! the whole cell is committed to Christ's hands, and at his hands let him satisfy all his need without restraint from everything that is in it. But let him leave this writing of ours in its place for the rest of our brethren who shall arrive in order to inform them

ܒܪܘܟܬܗ ܐܡܪ * ܕܠܫܘܪܒܐ ܐܦ ܕܡܠܟܘܗܝ ܢܥܒܕ. ܘܗܟܢܐ ܛܒܐ ܕܣܘܓܐܐ ܕܚܘܒܗ ܪܒܐ ܕܩܕܝܫܐ * 74 v° b.
ܗܢܐ. ܒܟܠܗ ܡܕܝܢܬܐ ܘܐܬܪܐ ܗܘ ܡܫܬܥܐ ܗܘܐ. ܒܙܒܢ ܕܝܢ ܐܬܘ ܬܪܝܢ ܥܠܝܡܐ
ܕܥܒܪܝܢ. ܘܐܫܟܚܘ ܠܟܘܪ̈ܚܐ ܕܦܬܝܚܝܢ. ܘܐܢܫ ܒܟܠܗ ܚܘܕܪܐ ܗܘ ܠܐ ܡܬܚܙܐ ܗܘܐ.
ܘܥܠܘ ܘܐܟܠܘ ܘܐܫܬܝܘ. ܘܫܪܟܐ ܐܪܡܝܘ ܒܬܪܡܠܝܗܘܢ. ܘܛܥܢܘ ܘܒܥܘ ܕܢܐܙܠܘܢ.
ܘܟܕ ܢܦܩܘ ܠܒܪ ܡܢ ܬܪܥܐ. ܘܕܒܩܘ ܪ̈ܓܠܝܗܘܢ ܬܡܢ. ܘܩܡܘ ܛܥܝܢܝܢ ܠܡܛܥܢܝܗܘܢ
ܥܕܡܐ ܠܪܡܫܐ. ܘܩܝܡܝܢ. ܘܠܐ ܕܢܙܝܥܘܢ ܐܫܟܚܘ. ܘܠܐ ܕܢܚܬܘܢ ܛܥܢܝܗܘܢ. ܥܕܡܐ
ܕܐܬܐ ܛܘܒܢܐ. ܘܟܕ ܚܙܐ ܐܢܘܢ ܡܢ ܪܘܚܩܐ. ܐܣܬܟܠ ܠܗܘܝܬܐ. ܘܗܢܘܢ ܐܪܝܡܘ
ܒܩܠܐ ܪܒܐ ܘܐܡܪܝܢ. ܡܪܢ ܐܬܪܚܡ ܥܠܝܢ ܕܚܛܝܢ ܠܟ. ܘܫܒܘܩ ܠܢ.[1] ܗܘ ܕܝܢ
ܛܘܒܢܐ ܒܪܫܥܬܗ ܐܪܝܡ ܥܝ̈ܢܘܗܝ ܠܫܡܝܐ. ܘܨܠܝ ܘܐܡܪ. ܡܪܝܐ ܦܪܘܩ ܠܒܪ̈ܝܬܟ.
ܘܚܪܪ ܐܢܘܢ ܡܢ ܡܠܦܢܘܬܐ ܕܢܟܠܐ ܕܒܥܠܕܒܒܐ. ܘܐܪܚܩ ܡܢܗܘܢ ܠܡܠܦܢܐ ܕܒܝܫܬܐ
ܗܘ ܕܠܗܠܝܢ ܐܟܠܝ ܐܢܘܢ. ܘܒܗ ܒܫܥܬܐ ܐܫܬܪܝܘ ܘܢܦܠܘ ܥܠ ܐܦ̈ܝܗܘܢ
ܩܕܡܘܗܝ. ܗܘ ܕܝܢ. ܐܡܪ ܠܗܘܢ ܗܠܝܢ. ܕܠܐ ܠܟܘܢ ܝܕܥܝܢ ܗܘܝܬܘܢ ܒܢܝ.
ܕܠܡܫܝܚܐ * ܡܪܝ ܡܫܠܡܐ ܗܘܬ ܠܗ ܩܠܝܬܐ ܗܕܐ: ܘܡܢܗ ܡܕܡ ܠܐ ܡܬܛܫܐ. * 75 r° a.
ܐܘ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܒܟܠ ܐܬܪ ܕܫܡܗ ܩܪܐ ܕܡܫܝܚܐ. ܟܠ ܕܡܡܪܚ ܘܡܫܬܠܛ

1. Ms. om. stop.

also ». And so the fame of this saint's great charity was spoken of over the whole of the city and that district. But once two young men who were passing came, and they found the huts open, and no one was to be seen all round; and they went in and ate and drank, and the rest they put into their packs; and they loaded themselves, and started to go. And, when they had passed out of the door, their feet stuck there, and they stood still bearing their loads till the evening and standing erect; and they became incapable of moving, or of laying down their loads until the blessed man came. And on seeing them from a distance he understood what had happened; and they themselves cried with a loud voice and say, « Sir, have mercy on us for we have sinned against you, and forgive us ». But the blessed man immediately raised his eyes to heaven, and prayed, and said : « Lord, deliver thy creatures, and free them from the deceitful teaching of the enemy; and remove from them the teacher of evil who incited them to these things ». And the same hour they were released, and fell on their faces before him. And he on his side said these words to them : « Knew you not, my sons, that I had committed this cell to Christ my Lord, and him nothing escapes? or know you not that, wherever Christ's name is called, everyone who presumes

ܐܝܕܗ ܥܠ ܡܕܡ. ܥܡ ܐܠܗܐ ܕܝܢܐ ܕܟܠ ܐܝܬ ܠܗ. ܘܗܫܐ ܒܢܝ ܙܠܘ ܐܙܕܗܪܘ
ܒܢܦܫܟܘܢ. ܘܗܟܢܐ ܫܪܐ ܐܢܘܢ. ܘܛܒܐ ܕܢܨܚܢܘܗܝ ܕܩܕܝܫܐ ܒܟܠ ܕܘܟ ܡܫܬܡܥ
ܗܘܐ. ܒܬܪܟܢ ܕܝܢ. ܐܦ ܟܝܡܘܢܐ ܕܪܕܘܦܝܐ ܥܠܘܗܝ ܥܠ ܛܘܒܢܐ ܗܢܐ ܥܡ ܫܪܟܐ ܕܥܕܬܐ
ܐܬܬܙܝܥ. ܘܐܓܘܢܐ ܚܝܠܬܢܐܝܬ ܘܓܢܒܪܐܝܬ ܡܬܟܬܫ ܗܘܐ. ܟܕ ܥܘܡܪܐ
ܟܠܗܘܢ ܐܬܟܒܫܘ ܘܐܙܕܟܝܘ ܡܢ ܪܕܘܦܝܐ. ܘܡܢ ܐܬܪܐ ܟܠܗ ܐܬܪܕܝܘ. ܘܗܘ ܚܣܝܢ.
ܘܗܟܢܐ ܟܬܪ. ܘܓܢܒܪܐܝܬ ܐܬܟܬܫ. ܘܗܘ ܒܡܕܝܢܬܐ ܒܗ ܒܚܡܝܡܘܬܗ ܕܪܕܘܦܝܐ
ܡܬܗܦܟ ܗܘܐ. ܘܚܘܣܝܐ ܘܡܥܡܕ ܒܠܠܝܐ ܘܒܐܝܡܡܐ. ܟܕ ܐܦ ܗܕܐ ܩܕܡ
ܦܣܩ. ܕܡܕܡ ܐܠܐ ܐܢ ܡܢ ܥܡܠܐ ܕܐܝܕܘܗܝ ܠܟܪܣܗ ܠܐ ܢܥܘܠ. ܐܠܐ ܦܠܚ ܗܘܐ
ܒܐܝܕܘܗܝ ܡܫܘܚܬ ܣܘܢܩܢܗ ܕܝܠܗ. ܘܕܫܪܟܐ ܐܟܣܢܝܐ ܕܒܛܘܫܝܐ ܡܩܒܠ ܗܘܐ.
ܘܡܢ ܥܡܠܗ ܡܢܝܚ [1] ܗܘܐ ܠܗܘܢ. ܘܗܟܢܐ ܫܢܝܐ ܣܓܝܐܬܐ ܐܬܟܬܫ. ܘܫܠܡ
ܒܫܘܒܚܐ ܗܢܐ. ܒܙܟܘܬܐ ܕܓܢܒܪܘܬܐ. ܟܕ ܡܬܟܬܫ ܠܡܘܬܐ ܥܠ ܐܦܝ ܩܘܫܬܐ
ܡܬܟܬܫ ܗܘܐ. ✣

* 75 r° b.

ܫܠܡܬ ܬܫܥܝܬܐ ܕܛܘܒܢܐ ܫܡܥܘܢ ܝܚܝܕܝܐ ✣

1. In erasure with erased word following.

to stretch out his hand and lay it upon anything has to deal with God the Judge of all? And now, my sons, go and beware ». And so he dismissed them[1]. And the fame of the saint's triumphs was spoken of everywhere. But afterwards the storm (χειμών) of persecution was stirred up against the same blessed man also together with all the rest of the church; and he bravely and heroically contended in the conflicts (ἀγών), while all the convents were overcome and defeated by the persecution, and driven from the whole district[2]. And he himself held firm; and thus he persevered and maintained a heroic contest; and he used to go about the city itself at the very height of the persecution, and give absolution and baptize night and day, while he had previously determined this also, that nothing should enter his belly except from the labour of his hands; but he used to labour with his hands in proportion to his own needs, and those of the other strangers whom he was in the habit of receiving in secret and relieving out of his labour. And thus he contended several years while occupied in this labour; and he ended his life with this reputation, in the triumph of heroism, while contending until death on behalf of the truth.

The history of the blessed Simeon the solitary is ended.

1. A similar story is told in Rufinus, *Hist. Mon.*, 6 (Dyakonov, p. 385). — 2. This seems to mean that some submitted and others went into exile.

ADDENDA AND CORRIGENDA

P. xiii, n. 4. For '1' read '2'.
P. 1, transl., l. ult. After 'means' ins. 'of'.
P. 3, text, l. 5. After ܐܣܛܪܛܘ ins. ref. '¹'.
— — transl., l. 4. Om. 'the of'. For ܐܢܫܐ read ܐܢܫܐ.
P. 6, text, n. After 'Point' ins. ·. .
P. 7, notes. Read 'Three leaves missing'. See Introd., p. vii.
P. 10, text, l. penult. For ܠܠ read ܠܠ.
— — transl., l. 6. Om. 'of'.
P. 11, text, n. 2, and transl., n. 3. Read 'A leaf missing'. See Introd., p. vii. So also at p. 18, text, and transl., n. 2.
P. 18, transl., l. 3. For 'confitently' read 'confidently'.
P. 21, text, l. ult. For ܒܥܡܕܐ read ܒܥܡܕܐ.
P. 23, text, l. 1. For ܘܡܕܢܗ read ܘܡܕܝܢܗ.
P. 31, transl., n. 1. Add. 'but at x, 1, he places his death at the end of March'.
P. 32, text, l. 10. For ܡܫܡܘܐ read ܘܡܫܡܘܐ.
— — — n. 3. For ܣܡܝܟܐ read ܣܡܝܟܐ.
— — transl., l. 13. After 'was' ins. 'speaking and'.
— — — l. 15. After 'sobs' ins. 'suddenly'.
P. 33, text, n. 3. For ܡܢܟ read ܡܢܟ.
— — — n. 12. For ܘܡܥܡܪܐ read ܘܡܥܒܪܐ.
P. 35, transl., l. 3. Add note 'He was banished by decree of 6 Aug., 536 (Just., *Nov.* xlii, 3); cf. Mansi, VIII, 886, et passim'.
P. 44, text, n. 3. For ܐܦܝܠܛܘܣ ܘ read ܐܦܝܠܛܘܣܘ.
P. 45, text, l. 3. For '3' read '4'.
— — — l. 8. For '13' read '3'.
— — — n. 16. For ܡܕܝܢܬܗ read ܡܕܝܢܬܗ.
P. 48, text, n. 14, l. 1. For ܘܒܕܘܡܝܢ read ܘܒܕܘܡܝܢ.
P. 49, text, n. 11. For 'ACP' read 'A, CP'.
P. 53, transl., l. ult. For 'he' read 'the'.
P. 56, text, l. penult. Om. 1st half-bracket.
P. 57, text, l. 7. For '3' read '5', and for '5' '3'.
P. 70, transl., n. For 'viii, 6' read 'vii, 4'.
P. 72, transl., n. For '1' read '2'.
P. 74, transl., l. 7. For 'ace' read 'face'.
P. 79, transl., n. 2, l. 2. Read "This expression and the imper. ܦܩܘܕ (= please) occur several . . . . but are unknown to the lexicons ".
P. 85, transl., n. 2. For '1°' read '10', and for 'columan' read 'column'.
P. 103, transl., n. 1. Add. 'n. 2'.

P. 132, transl., n. 1. Om. 'p.'.
P. 139, transl., n. 2. For 'foo' read '800'.
P. 155, text, l. 9. For ܕܡܥܕܪܢܗ read ܕܡܥܕܪܢܗ.
P. 165, text, l. 11. For ܐܓܪ read ܐܓܪ̈.
P. 168, transl., l. 4. For 'nything' read 'anything'.
P. 172, text, l. 5. For ܒܡܫܪܐ read ܒܡܫܪܐ.
P. 181, text, l. 3. For ܠܗ read ܠܗ̇.
P. 186, n. In ch. 23, init., and ch. 33 all Christian recipients of charity are appy. called saints (cf. Rom. xv, 25; Hebr. vi, 10). If this is the meaning here, the chronological difficulty disappears.
P. 190, text, l. 6. For ܗܘܐ read ܗܘ̈ܐ.
— — transl, l. 6. Add note 'Cf. ch. 51 (f. 121 r° b)'.
P. 191, transl., n. 1. Add " Nöldeke (ap. Brockelmann) renders 'pera', but I do not know on what evidence ".
P. 194, text, l. 3. For ܐܚ̈ܝ read ܐܚ̈ܝ [1].
P. 195, text, n. 5. For ܫܪܝܠ read ܕܫܪܝܠ.
P. 199, text, n. 9. For ܠܡܬܝ read ܠܡܬܝ.
P. 207, text, l. 5. For '4' read '6'.
— — — l. 8, 11. For ܐܚ̈ܝ read ܐܚܝ [1].
— — — l. 9. For '8' read '9'.
— — transl., l. 10. For 'brethren' read 'brother'.
P. 208, text, l. 1. For ܐܚ̈ܝ read ܐܚܝ.
P. 212, transl., n. 2. Read 'Circ. £ 22500 = fr. 562500'.
P. 214, text, l. 4, 5. For ܠܡܚܙܐ ܠܠ read ܠܡ ܚܙܐ ܠܠ.
P. 218, text, l. penult. For ܠܡܬܚܘܝܘ read ܠܡܬ ܚܘ ܝܘ.
P. 225, text, l. 6. For ܘܐܬܥܝܩ read ܘܐܬܥܝܩ.
— — — l. penult., marg. Read 'A 54 r° b'.
— — transl., l. 3. For κατάστρωμα read κάστρωμα.
P. 228, text, n. 1. Read 'B om. ܝ'.
P. 234, text, l. 3. For ܬܘܚܡܐ read ̈ܬܘܚܡܐ [1].
— — — l. 9. For ܡܪܝ read ̈ܡܪܝ [1].
P. 241, transl., l. 2. After 'yourselves' ins. ref. to note 'Sc. for the communion'.
P. 243, text, l. 8. For ܘܡܬܠܚܡܢܐ read ܘܡܬܠܚܡܢܐ.
P. 244, transl., l. 14. For 'resign' read 'leave'.
P. 254, transl., l. 15. For 'land' read 'lands'.
P. 261, text, n. 4. For ܚܙܐ read ܚܙ̈ܐ.
— — transl., n. 4. For 'lightened' read 'tightened'.
P. 263, transl., n. 2. For 'Ms.' read 'Mss.'.
P. 264, text, n. 12. Read 'B H om. ܝ'.
P. 265, text, n. 4. For ܗܘܐ read ܗܘ ܐ.
P. 269, text, n. 3. For ܬܡܢܗ read ܬܡܢܗ.
P. 271, text, n. 7. Om. bracketed words.
P. 283, transl., l. 8. After 'spirit' add 'for God's sake'.
P. 301, text, n. 1. Read 'Ms. ܠܡܥܡܕܢܗ'.

1. 2 points are often placed at the end of a word (in the mss. sometimes above the line, sometimes on it) to denote the vocative. See p. 74, l. 6; p. 75, l. 4; p. 76, l. 2; p. 79, l. 11; p. 80, l. 11; p. 246, l. 6, 13; p. 245, l. 10. This usage is not noted in the grammars.

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DOCUMENTS RELATIFS

AU CONCILE DE FLORENCE

II

ŒUVRES ANTICONCILIAIRES DE MARC D'ÉPHÈSE

DOCUMENTS VII-XXIV

TEXTES ÉDITÉS ET TRADUITS

PAR

S. E. Mgr Louis PETIT

ARCHEVÊQUE LATIN D'ATHÈNES

Nihil obstat, die 6° martii 1923.

R. GRAFFIN.

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Ed. THOMAS, v. g.

INTRODUCTION

Si l'union promulguée à Florence, le 6 juillet 1439, demeura pour tout l'Orient à peu près lettre morte, on le doit principalement à l'opposition systématique du clergé inférieur et des moines, qui eurent pour porte-voix le seul des prélats qui eût obstinément refusé de signer à Florence, le célèbre Marc d'Éphèse. A son retour à Constantinople, le 1er février 1440, Marc s'éleva vivement contre l'accord; il attaqua avec virulence tous les signataires du décret d'union et chercha à faire revenir à leurs premiers sentiments ceux qui s'étaient soumis moins par conviction que par entraînement et par nécessité politique. Il n'en fallut pas davantage pour faire de lui l'oracle et l'idole de la foule, aux yeux de laquelle il passa pour un héros et un saint. Pour ces motifs, il nous a paru qu'un fascicule, où seraient groupés, dans un ordre méthodique, tous les opuscules anticonciliaires du fanatique archevêque d'Éphèse, rencontrerait bon accueil auprès de nos lecteurs. Parmi ces violentes diatribes, au moyen desquelles il s'est acharné à étouffer dans l'âme de ses compatriotes toute velléité de réconciliation, il en est qui ont déjà vu le jour, mais en des éditions qui ne répondent plus aux exigences de notre temps; les autres paraissent ici pour la première fois. Dans toutes, d'ailleurs, se retrouve la même inspiration : haine farouche, aveugle, irréductible, de l'union et de ses adhérents. Sans craindre de se répéter, l'auteur ne cesse d'y produire jusqu'à satiété les mêmes arguments, eussent-ils été réfutés cent fois, fussent-il dépourvus de toute valeur dogmatique. Tout homme de bonne foi en conviendra : si tel argument de Marc paraît spécieux, voire sérieux, la plupart sont d'une étonnante puérilité, et l'on est surpris de voir l'auteur y revenir encore et encore, sans se soucier le moins du monde des solutions fournies, au cours du concile, par les théologiens latins, ou dans le passé, par les Grecs eux-mêmes, dont plusieurs ont répondu par avance à Marc d'Éphèse en réfutant les controversistes mis par lui à contribution. L'unique mérite de Marc, si mérite il y a, est d'avoir présenté les griefs de ses devanciers sous une forme concise, nerveuse, propre à faire impression sur les foules non familiarisées avec ces questions de haute spéculation. Nous reproduirons les textes de Marc, bons ou mauvais, sincères ou hypocrites, avec un soin égal, car il importe de bien

connaître les sources délétères où vont puiser, depuis cinq siècles, les ennemis de l'union que l'Orient compte encore en si grand nombre.

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Notre série s'ouvre par un discours au Pape Eugène IV, de facture étrange; il est aisé d'en fixer approximativement la date, grâce à une curieuse page de Syropoulos [1]. Depuis la séance solennelle du 9 avril, à Ferrare, Grecs et Latins avaient continué de s'observer, sans aborder aucune discussion sur les points en litige, au grand déplaisir d'Eugène IV, dont le budget devenait chaque jour plus lourd, plus écrasant pour le trésor pontifical, auquel incombait l'entretien des Orientaux. Pour charmer leurs loisirs forcés, certains cardinaux influents multipliaient les réceptions. Le patriarche, il est vrai, avait fait défense à ses subordonnés de répondre aux invitations des Latins tenues pour compromettantes, mais cette prohibition n'allait pas sans quelque exception, le Grec étant né curieux. C'est ainsi qu'un jour Marc d'Éphèse, son frère le nomophylax Jean Eugénikos, et Dorothée, métropolite de Mitylène, s'étaient rendus à un somptueux banquet donné en leur honneur par le célèbre cardinal Giulio Césarini, celui-là même que Marc devait avoir pour principal antagoniste dans les discussions publiques du concile. La conversation avait roulé sur divers sujets, principalement de philosophie, comme on aimait à le faire à cette époque. Au moment où ses invités allaient prendre congé, Césarini insinua à l'archevêque d'Éphèse de rédiger une adresse au Pape pour le remercier de ses efforts dans la convocation du concile et l'engager à persévérer dans la voie où il était entré, en dépit des apparentes difficultés. Marc, qui ne s'attendait pas à pareille proposition, hésita un instant; il finit cependant par accepter, et c'est précisément cette adresse, restée presque inconnue des historiens de l'Occident, que l'on trouvera plus loin, sous le n° VII. Césarini avait-il été bien inspiré en poussant son hôte d'un jour à cet acte de déférence envers Eugène IV, il ne m'appartient pas de le dire. Sans doute ne trouva-t-il pas entièrement de son goût cette page d'éloquence, car au lieu de la remettre à son auguste destinataire, il en donna communication à l'empereur. Celui-ci entra aussitôt dans une violente colère, dont le patriarche fut le premier à supporter les éclats. De quel droit, répétait-il, les évêques agissaient-ils ainsi à leur guise, et risquaient-ils de le compromettre auprès des Latins par des démarches inconsidérées? Il voulut même ouvrir une enquête contre l'archevêque d'Éphèse et le faire juger par le synode; mais il finit par se désister devant les remontrances de quelques prélats, de Bessarion en particulier. C'est dans les premiers jours de mai 1438, peu après les funérailles de l'arche-

1. *Historia concilii Florentini* (La Haye, 1660), p. 113-115.

vêque de Sardes (24 avril), que doit se placer, au rapport de Syropoulos, ce curieux incident, et la composition du petit monument littéraire qui l'avait provoqué. C'est moins un compliment qu'une leçon hautaine donnée au Pape par le fougueux champion de l'orthodoxie grecque. S'il est venu au concile, ce n'est point assurément pour changer d'avis, mais bien pour guérir l'Occident de ses erreurs. Il n'en signale que deux, l'addition au symbole et l'emploi des azymes; mais au ton qu'il y met, à l'audace avec laquelle il rejette sur le pontife de Rome toute la responsabilité du schisme, on devine sans peine les sentiments intimes qui l'animaient. A ce titre, le document méritait d'être mis en pleine lumière, dégagé des superfétations dont Calliste Blastos, son premier éditeur, l'avait surchargé.

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Un érudit grec, l'archimandrite Andronic Démétracopoulos, dont les loisirs furent presque exclusivement consacrés à recueillir dans les bibliothèques d'Allemagne et de Russie les écrits de ses compatriotes hostiles à l'Église romaine, avait rencontré dans deux manuscrits de la bibliothèque synodale de Moscou l'opuscule suivant de Marc d'Éphèse[1] : Συλλογὴ χρήσεων γραφικῶν, ὅτι ἐκ μόνου τοῦ Πατρὸς ἐκπορεύεται τὸ Πνεῦμα τὸ ἅγιον, οὐχὶ δὲ καὶ ἐκ τοῦ Υἱοῦ, δοθεῖσα τῷ αὐτοκράτορι καὶ θεοστέπτῳ βασιλεῖ τῷ Παλαιολόγῳ, καθὼς παρὰ τῆς ἁγίας αὐτοῦ βασιλείας προσετάγη. La compilation proprement dite y est précédée d'une lettre à l'empereur qui débute ainsi : Ἐπειδὴ μετὰ τῆς τοῦ κόσμου παντὸς φροντίδος καὶ τῆς ἐκκλησιαστικῆς εἰρήνης καὶ ὁμονοίας μέλει τῷ ἐνθέῳ κράτει σου, θεοφρούρητε, θεόστεπτε, νέε Κωνσταντῖνε, ἅγιε βασιλεῦ, καὶ ζήτησιν ἡ ἁγία βασιλεία σου ἔθετο τοῦ ἐπισωρευθῆναι χρήσεις γραφικάς, παριστώσας ὅτι τὸ θεῖον καὶ ζωαρχικὸν Πνεῦμα ἐκ τοῦ Πατρὸς μόνου ἐκπορεύεται κτλ. Pour s'adresser au souverain en termes si pleins de déférence, Marc ne devait pas encore avoir rompu avec lui. L'opuscule a donc été composé durant le concile même, avant le retour à Constantinople de l'empereur et des prélats qui l'avaient accompagné. Pour ce motif, l'opuscule devait figurer dans notre collection de monuments relatifs au concile. Mais la Russie nous demeurant fermée, il était impossible de consulter les manuscrits de Moscou, et les catalogues des autres fonds restaient silencieux sur cette œuvre de Marc d'Éphèse. Après avoir frappé en vain à la porte des principales bibliothèques, j'avais renoncé pour le moment à la publication de cette *Sylloge*, quand un manuscrit de l'Ambrosienne de Milan, le n° 653, vint heureusement fournir le document cherché. On n'y trouve point, il est vrai, la lettre d'envoi à l'empereur, mais il s'agit évidemment du recueil rencontré par Démétracopoulos dans les manuscrits de Moscou. Si le nom de Marc ne figure pas, à l'intérieur

1. Ὀρθόδοξος Ἑλλάς (Leipzig, 1872), p. 101.

du manuscrit ambrosien, au début de l'opuscule qui nous occupe, il se lit, par contre, dans l'index placé en tête du volume. Le feuillet qui contient cet index est entièrement déchiré à l'angle supérieur de gauche; mais, par un rare bonheur, la partie conservée débute ainsi : ...'Εφέσου κῦρ Μάρκου· συλλογαί, ἃς συνέλεξεν ἔκ τε προφητῶν καὶ εὐαγγελίων, ἀποστόλων τε καὶ τῶν ἁγίων πατέρων, περὶ τῆς τοῦ ἁγίου πνεύματος ἐκπορεύσεως.

Ce libellé, qui est de la même main que le reste du manuscrit, levait tous les doutes, et à défaut des volumes de Moscou, celui de Milan venait de nous livrer une compilation, dont il ne faudrait pas exagérer l'importance, mais qui n'est pas non plus dépourvue d'intérêt : elle constitue en quelque sorte l'arsenal où Marc allait s'approvisionner dans ses tournois dogmatiques avec les théologiens latins. On y sent l'improvisation, l'*opus tumultuarium,* soit à la répétition de certains textes, soit au désordre dans lequel ils sont présentés. Incompatibles avec le travail soigné du cabinet, ces caractères s'expliquent aisément avec les nécessités des luttes quasi quotidiennes durant les séances orageuses de Florence. Aussi n'ai-je pas hésité, bien qu'il manquât de la lettre d'envoi qui en expliquerait l'origine, à insérer ici cet ouvrage sous le n° VIII, avec les références aux œuvres originales des Pères, hormis deux ou trois, que je n'ai pas encore réussi à retrouver. J'avais longtemps caressé l'espoir de rencontrer une copie des manuscrits de Moscou, avec le texte de la lettre à l'empereur, soit parmi les papiers de Démétracopoulos, soit parmi ceux de Nicéphore Calogéras, l'ancien évêque orthodoxe de Patras, qui avait lui aussi utilisé les manuscrits de Moscou. Mais en dépit de hautes recommandations, il m'a été impossible d'obtenir à ce sujet le moindre renseignement, hormis l'invitation à y aller voir moi-même. Une visite, je l'avoue, eût peut-être obtenu le résultat désiré ; mais la distance était telle que je n'ai pas osé l'entreprendre, sans avoir la certitude qu'elle ne serait pas en pure perte.

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Le lecteur trouvera, sous le n° IX, une compilation considérable, celle à coup sûr où Marc a mis en œuvre toutes les ressources de sa dialectique. Il se vantait d'être ferme sur les syllogismes, mais il avait, en ce genre de sport, trop de devanciers pour que nous retrouvions dans cette longue série d'arguments la moindre originalité. Depuis Photius et Nicétas de Byzance, on avait, durant tout le moyen âge byzantin, usé et abusé du système. Ce qui surprend chez Marc, c'est l'art, disons mieux la souplesse avec laquelle, au cours de ces pages, il ressasse cent fois les mêmes arguments sans avoir l'air de se répéter. Mais sa dialectique, malgré la richesse apparente des formules, est d'une indigence extrême. Elle ne vit que de sophismes, de perpétuelles équivoques ; seulement, tout est échafaudé de façon à donner l'impression d'une construc-

tion solide. Georges Scholarios d'abord, avant de reprendre pour son propre compte les sophismes de Marc, Bessarion ensuite, ont bien montré la fragilité du monument, en des pages où la science théologique se montre, comparée à celle de Marc, d'une écrasante supériorité. Joseph Hergenröther a édité, avec la réfutation de ces deux savants, une bonne partie de l'ouvrage de Marc : trente-neuf chapitres sur cinquante-six[1]. Seulement, dans l'édition d'Hergenröther, l'ordre général des chapitres est entièrement bouleversé, l'éditeur ayant pris pour base, non l'œuvre de Marc lui-même, mais celle de ses contradicteurs, chez lesquels l'ordre original, pour des motifs que je n'ai pas à examiner ici, n'a pas été sauvegardé. Il était donc nécessaire de donner de cet ouvrage une édition nouvelle, qui comprendrait les chapitres omis par Hergenröther et respecterait l'ordonnance primitive de l'auteur. L'éditeur allemand aurait pu s'apercevoir des lacunes de son travail, s'il avait eu connaissance de trois éditions antérieures à la sienne, parues au cours du XVIIIe siècle[2]. A Dieu ne plaise pourtant que je veuille lui faire grief de les avoir ignorées ; il est si difficile, aujourd'hui encore, en dépit des communications devenues plus fréquentes, de se renseigner sur les publications de l'Orient hellénique, et, une fois renseigné, de se les procurer ! Je relève le détail, moins pour critiquer Hergenröther, que pour montrer en quelle estime le monde orthodoxe a toujours tenu les *Syllogismes* de Marc. Du reste, les trois éditions dont je parle et qui seront signalées plus loin, sont devenues si rares que pour consulter tel chapitre de Marc non publié dans Migne, on avait plus tôt fait de recourir directement aux manuscrits. L'édition que nous présentons au public, tout en constituant un utile complément à la *Patrologie* de Migne, dispensera du même coup le lecteur de rechercher désormais les rarissimes imprimés de Séraphin de Pisidie, de Koutounios ou d'Eugène Bulgaris.

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Migne a également publié, par les soins du même Hergenröther, le petit *Dialogue* de Marc sur l'addition du *Filioque* au Symbole, reproduit plus loin sous le n° X; mais par un procédé qui étonne chez un éditeur aussi grave qu'Hergenröther, il y est horriblement tronqué, sans que l'on saisisse bien le motif de pareilles mutilations. Si le traité de Marc, rapproché d'autres pages de l'auteur contenues dans le même volume de la *Patrologie*, ne fournissait aucun argument nouveau et formait double emploi, mieux valait le laisser dormir encore à l'ombre discrète des bibliothèques; mais à le tirer de l'oubli, c'est dans son intégrité qu'il convenait de le reproduire. C'est ce que j'ai tâché de

1. Migne, *P. G.*, t. 161, c. 11-244.
2. On trouvera ces détails purement bibliographiques dans le corps du volume, en tête du texte de l'ouvrage.

faire ici, à l'aide d'un bon manuscrit de notre Bibliothèque Nationale. Marc s'y répète sans doute, mais on peut en dire autant de chacun de ses opuscules. Cette constatation, loin de nous arrêter, doit nous inciter au contraire à les publier tous : on apercevra mieux, à travers les perpétuelles redites, la pauvreté des arguments.

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Dans l'Introduction au premier fascicule de cette collection, j'ai écrit[1] que les dix syllogismes sur le Purgatoire, contenus dans un manuscrit de Moscou, devaient être identiques à ceux du deuxième discours de Marc à Ferrare, et ne constituaient pas une œuvre distincte. Cette assertion n'est vraie qu'en partie, comme le montrera, sous le n° XI, l'édition de ces dix syllogismes d'après une copie de Constantinople de M. X. Sidéridès.

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Les ouvrages de Marc, mentionnés jusqu'ici, portent presque exclusivement sur la Procession du Saint-Esprit et sur l'addition au Symbole de la particule *Filioque :* irritante question, qui absorba à elle seule toutes les séances publiques du concile de Florence. Dans l'opuscule reproduit sous le n° XII, Marc aborde un autre point de la controverse gréco-latine, celui de l'épiclèse, ou de la formule consécratoire du sacrifice eucharistique. On connaît le fond du débat. La transsubstantiation, ou la transformation du pain et du vin au corps et au sang de N.-S. J.-C. dans l'Eucharistie, s'opère-t-elle par les paroles mêmes du Christ : *Ceci est mon corps, ceci est mon sang,* ou seulement par cette invocation au Saint-Esprit, que les liturgies orientales placent après le récit de l'institution eucharistique. Contrairement à la doctrine catholique, qui attribue le changement aux paroles du Christ, les schismatiques de l'Orient estiment aujourd'hui que ce changement a lieu en vertu de l'épiclèse. Marc d'Éphèse n'a pas peu contribué à répandre cette erreur parmi ses compatriotes en composant son opuscule sur la consécration, plusieurs fois réimprimé depuis l'époque où Claude de Sainctes le publiait pour la première fois à Paris, en 1560, dans sa précieuse collection des Liturgies primitives. Bien que déjà connu, cet opuscule de Marc devait trouver place ici, car il fut composé à Florence même, à la fin du concile, alors que cette question vint en délibération. C'est du moins ce qu'affirme Syropoulos, témoin oculaire, lequel ajoute même ce détail intéressant : c'est à la demande expresse de l'empereur que Marc écrivit son traité[2]. Bessarion y fit une riposte pleine d'érudition ; elle est encore inédite dans son texte grec, mais elle viendra, en temps opportun, prendre rang dans cette collection de monuments conciliaires. Car, on aurait tort de

1. P. 13, note. — 2. *Op. cit.*, p. 278-279.

le croire, le concile de Florence ne compta pas, parmi les Grecs, que des adversaires. Si l'attaque dirigée contre l'auguste assemblée par l'archevêque d'Éphèse fut rude, passionnée, haineuse, la défense, même chez un Bessarion, se fit parfois bien vive et sans ménagements, l'adversaire étant manifestement atteint d'un mal incurable : l'entêtement. On brusque l'antagoniste, quand on a perdu l'espoir de le convaincre.

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Dans les trois documents placés sous les n° XIII, XIV et XV, Marc s'en prend avec une extrême violence, non plus seulement à tel ou tel point de doctrine défini à Florence, mais bien au concile lui-même. Il frappe fort et dur, sans souci des convenances, voire de la vérité. Il en veut surtout aux Grecs-Unis, pour lesquels il n'a pas d'expressions assez méprisantes; il les flétrit du nom de *Gréco-Latins* et de *Latinisants;* il va jusqu'à les appeler des hommes moitié bêtes, comme les centaures de la Fable. Du reste, à part les injures, on ne trouve rien dans ces virulents pamphlets que l'auteur n'ait déjà ressassé ailleurs.

Dirigés directement contre l'assemblée de Florence, deux de ces documents, les n° XIV et XV, figuraient depuis longtemps dans les collections des conciles, mais divisés et sectionnés en quelque sorte en petites tranches, que séparait les unes des autres la double réfutation de Grégoire le Protosyncelle et de Joseph de Méthone. Quant au n° XIII, déjà connu en Orient par sa publication dans des ouvrages anticatholiques, il n'avait été rendu accessible aux lecteurs occidentaux que par l'édition de Joseph Hergenröther dans la Patrologie de Migne, où il se trouve accompagné, fragments par fragments, de la réfutation de Grégoire le Protosyncelle, à l'instar des deux autres. Tous trois paraissent ici dans leur rédaction normale et continue, et non plus scindés en segments épars; de bons manuscrits nous ont aidé à en améliorer le texte, mais nous n'avons pu consulter tous ceux qui nous l'ont conservé, tant leur nombre est considérable. Le lecteur trouvera indiquées, en tête de chacun d'entre eux, les éditions antérieures à la nôtre, ainsi que les manuscrits utilisés par nous. Nous écartons à dessein dans cette Introduction tous les détails de bibliographie pure; ils seront mieux à leur place au début même de chaque document.

Par son caractère, le document XIII est strictement dogmatique. Dépourvu de toute allusion aux événements contemporains ou aux discussions conciliaires, il expose en formules trapues et condensées la croyance des Orientaux touchant la Procession du Saint-Esprit. L'auteur y fait appel à la plupart des Pères de l'Église grecque, dont il cite un bout de phrase ou un texte complet, mais il écarte à dessein toute citation empruntée aux Pères de l'Occident. Marc

déclare avec morgue ne pas les connaître, puisqu'ils ont écrit en latin, comme si les Grecs n'avaient pas l'habitude d'écrire en grec ; il ajoute que si leurs textes sont favorables à la thèse latine, c'est qu'ils ont été falsifiés par les Latins. Et voilà ! Ce n'est pas plus compliqué que cela ! Bien que composée au cours des orageuses délibérations particulières tenues par les Grecs durant les mois de mai et de juin 1439, cette profession de foi ne fut rendue publique qu'après le retour en Orient de l'archevêque d'Éphèse. Un récent biographe de Marc, le moine Calliste Blastos, nous assure qu'elle fut prononcée à Ferrare, le 8 décembre, dans la XVe session du concile[1]. Rien, dans les sources que nous possédons, n'autorise pareille assertion[2].

Dans le n° XIV, Marc, après avoir rappelé en peu de mots l'origine et l'histoire du concile, expose les motifs qui l'empêchent d'accepter le décret d'union. Puis il s'en prend aux latinisants, unique cause, à son sens, du triste dénouement d'une assemblée inaugurée pourtant sous d'heureux auspices, au dire de ce bon apôtre. Mais les Orientaux eurent tôt fait, assure-t-il, de démasquer les arrière-pensées des Latins, et le concile eût lamentablement échoué, s'il ne s'était trouvé, parmi les Orientaux eux-mêmes, des traîtres à l'orthodoxie, qui s'étaient rangés, sous prétexte d'accommodements, du côté des Latins. Lui seul, déclare-t-il avec son ordinaire modestie, avait su résister à ce vertige de latinisme et défendre jusqu'au bout la bonne cause. Et il conjure le peuple de juger entre lui et ses adversaires. Cette pièce n'est en somme qu'une autoapologie, une justification du rôle joué par l'auteur à Florence.

Le document XV est, comme le n° XIV, une circulaire à tous les fidèles orthodoxes pour les engager à rejeter le pacte de Florence. Marc y attaque principalement les partisans de Rome, devenus assez nombreux dans les îles, une fois que l'union y eut été officiellement promulguée, en juin et juillet 1440, par le nouveau patriarche Métrophane. Il met surtout en garde les orthodoxes contre un soi-disant stratagème des unionistes : à les entendre, le décret de Florence ne modifiait en rien les usages établis, et il n'y avait par suite aucune difficulté à l'accepter dans toute sa teneur. Marc n'épargne rien

1. Δοκίμιον ἱστορικὸν περὶ τοῦ σχίσματος (in-8°, Athènes, 1896), p. 155.

2. Un Typicon manuscrit daté de 1444 et conservé aujourd'hui aux Archives Nationales d'Athènes, contient, à la suite de la profession de foi de Marc, de curieux *chapitres*, comme il les nomme, où le bouillant controversiste a condensé, à l'usage de l'empereur, sa manière de voir touchant l'union avec Rome et les difficultés dogmatiques qu'elle soulevait. Le dernier chapitre en particulier est comme une ébauche de notre n° XIII. A ce titre, le morceau eût mérité de figurer ici, à la suite de la profession de foi. Malheureusement, le texte en est si défectueux qu'il convient d'attendre, pour l'utiliser, une autre copie. Le lecteur pourra s'en faire une idée par le début (à peine un tiers) publié par A. Papadopoulos-Kerameus, dans l'*Annuaire du Parnasse* d'Athènes, t. VIII (in-8°, 1904), p. 22-23.

pour détruire, surtout par le ridicule, cette manière de voir, et le tableau qu'il trace des prétendues contradictions des unionistes ne manque pas de verve. Il est fâcheux pour lui que la cause qu'il défend soit si mauvaise! Surtout, dit-il, pas de faux accommodement, pas de situation ambiguë, pas de transaction. Les Latins ne sont pas seulement des schismatiques, mais des hérétiques de la pire espèce; on doit les fuir comme la peste. Et il énumère les divergences dogmatiques et rituelles, qui constituent à ses yeux autant d'hérésies formelles. D'après le professeur Diamantopoulos, cette lettre aurait été écrite par Marc durant son exil à Lemnos, quelques mois après son retour en Orient[1]. La chose n'est pas impossible, mais c'est une pure hypothèse. Il est bien question, au début du document, de captivité, mais ce n'est qu'une réminiscence historique, une simple allusion à la captivité de Babylone, comme la suite de la période le laisse clairement entendre.

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A côté des ouvrages généraux, traités didactiques ou lettres circulaires, composés par Marc contre le concile de Florence, notre recueil présente plusieurs lettres particulières de l'archevêque d'Éphèse relatives au même sujet. Le nombre n'en est pas considérable, mais elles ne manquent pas d'intérêt. Marc s'y montre, comme partout, adversaire irréductible de l'union, mais en termes plus modérés ou moins redondants, comme il sied au caractère d'intimité que doit présenter toute correspondance personnelle.

La plus importante de toutes est publiée sous le n° XVI; elle a pour destinataire le fameux Georges Scholarios, secrétaire impérial, dont nous aurons à nous occuper longuement dans la suite de la présente collection. A Florence, Scholarios avait pris rang parmi les modérés, ou, pour mieux dire, parmi les résignés. Tenant l'union pour une impérieuse nécessité politique, il avait prononcé une exhortation et trois discours remarquables, pour inviter ses compatriotes à la subir, comme une *combinazione*, un accommodement inéluctable. Il a plu à certains critiques modernes de nier l'authenticité de ces discours, lus par Scholarios, non en séance publique, mais dans ces réunions particulières que tenaient les Orientaux, presque chaque jour, tantôt chez l'empereur, tantôt chez le patriarche. Mais ces critiques ont tort, à moins de faire table rase des multiples témoignages des manuscrits, dont quelques-uns ont été écrits du vivant même de Scholarios. Nous avons aussi comme preuve subsidiaire la formule transactionnelle proposée par lui pour mettre fin au débat relatif à la Procession du Saint-Esprit, formule qui répond bien à l'inspiration générale des trois discours. Voici enfin la lettre de Marc, d'une indiscutable authenticité, et qui n'aurait aucun sens, si Scholarios n'avait

1. Μάρκος ὁ Εὐγενικὸς καὶ ἡ ἐν Φλωρεντίᾳ σύνοδος (in-8°, Athènes, 1899), p. 255.

gardé, même après son retour à Constantinople, une attitude réservée, plutôt conciliante. Et s'il fallait une dernière preuve après tant d'autres, nous la trouverions dans la réponse de Scholarios, conçue en termes très vifs, par laquelle il essaie de se justifier auprès de Marc. Au dire de Renaudot, c'est à Florence même que Marc aurait adressé à Scholarios la lettre qui nous occupe. C'est une erreur. Comme le prouve la suscription du manuscrit de la Laurentienne, c'est après son départ clandestin pour Éphèse que Marc écrivit à son ami cette véhémente objurgation. Et comme, au rapport de Syropoulos[1], Marc avait quitté subrepticement la capitale le jour même de la Pentecôte (15 mai) de l'an 1440, pour gagner Brousse d'abord, puis Éphèse, c'est de l'été 1440 qu'il faut dater cette lettre, dont on ne saurait méconnaître, malgré la détestable cause qu'elle défend, l'élévation du style et la profondeur du sentiment.

Après avoir reproché à Scholarios ses moyens termes, ses biais dans la question de l'union, comme s'il pouvait y avoir de milieu entre la vérité et le mensonge, Marc continue : « Tu t'es laissé prendre par l'appât de la vaine gloire, des richesses mensongères, des beaux et magnifiques vêtements et de tous les autres avantages qui forment la félicité de ce monde. Hélas! hélas! quels sentiments indignes d'un philosophe! Regarde derrière toi, et vois ceux qui, avant toi, se sont glorifiés de semblables honneurs! Demain tu descendras toi aussi aux enfers, laissant tout cela sur la terre. Mais de tous tes actes il te sera demandé un compte exact, de même qu'on demandera compte à ce prétendu synode du sang des âmes qu'il aura perdues, de tous ceux qui ont éprouvé un scandale dans le mystère de la foi, qui ont blasphémé sans excuse contre le Saint-Esprit, qui osent rapporter son existence à deux principes, qui se sont laissé entraîner à accepter les coutumes de perdition et d'impiété des Latins, de ceux qui ont attiré sur leur propre tête la malédiction et l'anathème pour avoir changé de dogme. » Il y a ici une calomnie évidente : le formulaire même de l'acte d'union porte que le Saint-Esprit procède du Père et du Fils comme d'une seule cause et d'un seul principe.

Que si Scholarios affecte de ne voir dans l'union conclue qu'un moyen de protéger et d'affermir la nation, Marc riposte sur un ton sarcastique : « Rien de plus vrai, en effet : ne vois-tu pas les ennemis de la foi mis en fuite, et l'un des nôtres chasser mille ennemis, deux des nôtres en disperser dix mille? Si Dieu ne garde notre cité, c'est en vain qu'ils veillent, ceux qui la défendent avec les écus d'or du pape. » — Et il termine par cette exhortation : « Courage donc; c'est le moment de te transformer toi-même. Laisse les morts ensevelir leurs morts. Laisse à César ce qui est à César. Rends à Dieu une âme qu'il a lui-même créée et dotée. Réfléchis de quels grands biens tu lui es redevable;

1. *Op. cit.*, p. 338.

rends-lui la reconnaissance qui lui est due. Mais surtout, mon ami, toi qui es si sage, fais que je puisse me réjouir de toi et rendre gloire à Dieu pour toi, et puisse-t-il te conserver toujours à l'abri de toute faute! »

Marc l'avait pris de haut avec Scholarios. La réponse de ce dernier ne se fit pas attendre. On la lira plus loin sous le n° XVII. Nous ne pouvions l'omettre ici, bien qu'elle ne fût pas de Marc lui-même, à cause de son étroite connexité avec le document dont il vient d'être question. Ne retenant de la lettre de Marc que les griefs personnels, Scholarios riposte du tac au tac, et il est difficile de dire laquelle de ces deux lettres est la moins hautaine, laquelle respire moins de dédaigneuse fatuité. Jugeant son amour-propre blessé, Scholarios, comme il sied à un incompris, s'engage à ne plus se mêler de théologie ni de controverse, sauf dans l'intimité, entre amis. Serment de joueur, qui sera fréquemment renouvelé dans la suite, et jamais tenu. Nous en verrons la preuve dans un des derniers documents du présent fascicule.

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Bien distinct de Scholarios, malgré l'assertion de certains auteurs, est le prêtre Georges, à qui est adressée la lettre du n° XVIII. Marc y condamne, avec son étroitesse ordinaire, l'emploi par les Latins du pain azyme comme matière eucharistique. Incidemment, il y glisse contre ses adversaires de perfides insinuations, voire des assertions saugrenues, sur leur façon de célébrer la messe, de se tenir à l'église, de se raser la barbe : toutes choses constituant, aux yeux de ce fanatique intransigeant, d'irrémissibles prévarications. Tel Épiménide sortant de sa caverne, l'Oriental, au séculaire sommeil, demeure tout ébahi quand il rencontre des usages différents des siens, et, sous ce rapport, Marc d'Éphèse est bien le type le plus accompli de sa race. Un catholique de Méthone ayant eu connaissance de cette lettre, l'envoya à André, archevêque de Rhodes, l'un des adversaires de Marc au concile. André prit la peine de réfuter ce petit factum dans un long dialogue en latin, déjà signalé par Allatius, mais encore inédit, contrairement à l'assertion de Démétracopoulos, qui a dû mal comprendre le latin d'Allatius ou de Fabricius. L'ouvrage d'André est conservé dans le *Palatinus* latin 604.

Le post-scriptum de la lettre à Georges de Méthone permet de dater approximativement ce document. Il a été composé en 1440 ou 1441, à l'époque où la lutte contre l'union de Florence était déjà engagée à Constantinople, mais n'avait pas encore pris de grandes proportions.

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C'est également vers le même temps qu'il convient de placer la rédaction de notre n° XIX. Le manuscrit de Vienne qui nous l'a conservé, ne contient,

en guise de titre, que ces simples mots : Μάρκου πρὸς τὸν οἰκουμενικόν. Et un ancien bibliothécaire, Tengnagel, observe dans une note marginale que ce Marc est *peut-être* l'archevêque d'Éphèse. Cette hypothèse se change en certitude, si l'on a soin de rapprocher la finale de la lettre au patriarche de la dernière ligne de la Profession de foi de Marc : de part et d'autre il y a identité, non seulement de pensée, mais encore d'expression. Marc qui aime partout à se répéter, s'est ici copié lui-même. Quant au destinataire, on ne peut l'identifier qu'avec Métrophane de Cyzique, élu patriarche le 4 mai 1440 et mort le 1er août 1443. A défaut d'allusion permettant de préciser davantage, il est permis de supposer que cette lettre date des débuts du patriarcat de Métrophane, c'est-à-dire d'une époque où l'attitude du nouveau chef de l'Église pouvait encore prêter à l'équivoque et provoquer les exhortations à la résistance que Marc lui adresse de sa lointaine résidence. C'est donc au second semestre de l'année 1440 que nous assignerons, jusqu'à plus ample informé, cette trop courte missive.

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De la lettre placée sous le n° XX, il y a peu de chose à dire, car elle ne nous fournit aucun élément de contrôle, aucune allusion historique, hormis le désir exprimé par Marc d'aller rejoindre les moines de Vatopédi. La pensée de les voir bientôt et de partager leur vie le remplissait de joie; mais voilà que Satan, le perpétuel envieux, jaloux du bonheur qu'il allait goûter, l'oblige d'interrompre son voyage. Cette réflexion nous reporte naturellement à l'époque où Marc, rebuté par le mauvais accueil d'Éphèse, éprouvé par la maladie, découragé par l'attitude du nouveau patriarche, avait songé à se retirer dans les solitudes de l'Athos. Et nous avons déjà dit que ceci s'applique fort bien au second semestre de l'an 1440 ou au début de l'année suivante.

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Par une heureuse exception, le document n° XXI porte une date, celle du 16 juin, mais l'année n'est pas indiquée. J. Dräseke, dans son article sur Marc d'Éphèse[1], se prononce pour le 16 juin 1440, mais cette opinion n'est pas soutenable. On a vu plus haut que Marc s'enfuit de Constantinople le 15 mai 1440, jour de la Pentecôte, pour se rendre à Brousse, et de là gagner son diocèse par petites étapes, comme c'est encore l'usage aujourd'hui de voyager dans l'intérieur de l'Asie Mineure. Parvenu à destination, il y tombe malade, et, chose plus grave, il y est tracassé de mille manières par les Turcs, maîtres du pays, parce qu'il n'a pas en main le diplôme d'investiture de son

1. *Zeitschrift für Kirchengeschichte*, t. XII (1891), p. 107.

archevêché. Abreuvé d'amertumes, il finit par s'en aller avec la pensée de se retirer au mont Athos. Il repasse donc la mer à Gallipoli; mais arrivé à Lemnos, il y est retenu prisonnier sur l'ordre de l'empereur. Telle est la longueur de cet itinéraire et la difficulté des communications, qu'il serait bien difficile, aujourd'hui encore, de faire tout ce trajet dans le court intervalle d'un mois (15 mai - 16 juin), comme le suppose Dräseke. La chose était encore plus malaisée au xve siècle, alors que les moyens de transport étaient plus rudimentaires que de nos jours, et le pays en état de guerre perpétuelle; et la maladie s'en étant mêlée, Marc subit encore de ce chef un repos forcé de plusieurs jours. Pour tous ces motifs, la date du 16 juin 1441 semble toute naturelle. Les événements auxquels Marc fait allusion au cours de sa lettre viennent encore confirmer cette hypothèse. L'élection et l'installation sur le siège d'Athènes d'un nouveau prélat favorable à l'union n'a pu avoir lieu qu'après la promulgation par Métrophane du pacte de Florence, et cette formalité fut accomplie durant les mois de juin et de juillet 1440 au moyen de circulaires aux fidèles, dont nous possédons encore deux exemplaires[1]. Il a donc fallu à tous ces événements divers, d'abord le temps de s'accomplir, puis de parvenir, avec les inévitables lenteurs de l'époque, aux oreilles de Marc, dans sa solitude de Lemnos. Pour cette raison encore, la date du 16 juin 1440 me semble trop précoce.

De quel métropolite d'Athènes s'agit-il dans la lettre de Marc? Feu Spiridion Lambros a cru en trouver le nom dans une lettre de Michel Kalophrénas, dont il a publié le texte pour la première fois[2]. Pour étayer sa thèse, il a mis en avant certains arguments, qui par malheur portent tous à faux. Kalophrénas parle bien de son archevêque Fantinos; mais le titre même d'*archevêque*, et non de métropolite, indique assez que l'auteur écrivait, non à Athènes, mais en Crète. Du reste, la circulaire de Métrophane, jointe à la lettre de Kalophrénas dans le manuscrit de Londres utilisé par Lambros, est précisément adressée aux fidèles de Crète, et cette circonstance aurait dû donner l'éveil à un critique moins superficiel ou moins pressé que le directeur du *Néos Hellénomnémon*. Je ne suis pas en mesure pour le moment de fournir le nom du prélat visé par Marc; mieux vaut avouer son ignorance que d'encombrer l'histoire de personnages imaginaires.

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La lettre n° XXII est d'une époque où Marc se trouvait à Constantinople. La question est de savoir si ce séjour dans la capitale de l'archevêque d'Éphèse coïncide avec son retour d'Italie ou avec son rappel de l'exil momentané de

1. Ils seront publiés dans un prochain fascicule. — 2. Νέος Ἑλληνομνήμων, t. I (1904), p. 43-56.

Lemnos. Dräseke[1] et Diamantopoulos[2] se prononcent pour la première alternative, mais il m'est difficile de partager leur manière de voir. Rappelons d'abord les circonstances qui ont provoqué l'envoi de cette lettre. Un certain Théophane, moine de l'île d'Imbros, avait composé, comme tant d'autres, un petit traité contre l'union de Florence, qui nous a été conservé dans deux manuscrits : le n° 381 (347) fol. 59-68ᵛ du monastère d'Iviron au mont Athos, et le n° 256 fol. 143-154ᵛ de la bibliothèque royale de Munich. Dans les deux manuscrits, le traité proprement dit ou *Syntagma* est précédé d'une lettre à l'empereur déjà publiée par Manuel Gédéon d'après le manuscrit d'Iviron[3]. De plus, dans celui de Munich, on trouve, à la suite du traité, la lettre publiée plus loin sous le n° XXII. Théophane ayant prié l'archevêque d'Éphèse de mettre son traité sous les yeux de l'empereur, Marc lui répond que ce serait peine perdue. L'heure n'est plus, dit-il, aux paroles, mais à l'action. Et il parle en termes d'une extrême violence du nouveau patriarche, loup dévorant, et non pasteur des âmes. Cette allusion, à mon sens, date le document. Contrairement à l'opinion de Dräseke, qui en fixe la composition en 1440, entre l'Ascension et la Pentecôte, j'estime que Marc a dû l'écrire lors de l'avènement au patriarcat de Grégoire le Protosyncelle. Il y est question, d'une part, d'une récente élection patriarcale, dont le choix est tombé sur un prélat entièrement dévoué à l'union avec Rome, prélat « mercenaire et non berger, loup et non pasteur » ; et il semble, d'autre part, que le nouveau patriarche devait être assez jeune pour que Marc ait pu lui appliquer le mot de Jéhovah dans Isaïe : Δώσω νεανίσκους ἄρχοντας αὐτῶν. Ces paroles, à mon avis, ne peuvent guère convenir au vieux Métrophane de Cyzique. En outre, si l'on admet la date de 1440 proposée par Dräseke, l'intervalle écoulé entre le retour dans la capitale des membres du concile (1er février) et la fuite clandestine de Marc (15 mai), paraît bien étroit pour que Théophane ait eu le temps de composer son traité, de l'envoyer à Marc, et d'obtenir de ce dernier la réponse qui nous occupe. Et puis, n'avons-nous pas déjà une autre lettre de Marc, celle du n° XIX, adressée à Métrophane lui-même? Marc n'a pu s'exprimer simultanément, sur un même personnage, en termes si différents. Tout porte donc à croire que le patriarche visé dans la lettre n° XXII n'est autre que Grégoire le Protosyncelle.

Mais s'il en est ainsi, une autre difficulté se présente, celle de l'élection de ce même Grégoire. Peu d'événements ont donné lieu à plus de controverse. Le Quien, suivi encore par le P. Pierling[4], place cette élection en 1446 ; Gédéon, Tryphon Évangélidès et Krumbacher la ramènent en 1443, tandis

1. *Loc. cit.*, p. 105, et *Byz. Zeitschrift*, t. IV (1896), p. 574-5. — 2. *Op. cit.*, p. 252. — 3. Ἐκκλησιαστικὴ Ἀλήθεια, t. VIII (1888). p. 331-332.

4. *La Russie et le Saint-Siège*, t. I, p. 64.

qu'Allatius, les Bollandistes, Fromman, Dräseke, Papaïoannou et la plupart des historiens modernes, conformément au témoignage de Phrantzès, la fixent en 1445[1]. Phrantzès est un contemporain, sans doute, mais ce n'est qu'en 1477 qu'il écrivit sa *Chronique*. Son témoignage ne peut donc être accepté sans contrôle, et certaines autres données nous obligent à reporter au moins en 1444 l'élection du nouveau patriarche. Voici pourquoi.

Le manuscrit 127 du Pantocrator, au mont Athos, contient, du folio 212 au folio 342, le premier traité de Scholarios sur la Procession du Saint-Esprit[2]. Au bas du folio 212 on lit cette intéressante note de la main même de Scholarios : Τοῦτό ἐστι τῶν πρὸς Λατίνους τὸ πρῶτον· καὶ δεύτερον γὰρ καὶ τρίτον τῷ αὐτῷ συγγέγραπται ἕτερα : — Puis, un peu plus bas, toujours de la même main, mais avec une autre encre, cette seconde note : Συνεγράφη τοῦτο, ὀκτὼ ἔτεσι πρὸ τῆς ἁλώσεως : τρισὶ δὲ ἔτεσι πρὸ τῆς ἁλώσεως ἐγένετο Γεννάδιος μοναχός : ~ C'est donc, au témoignage de l'auteur lui-même, huit ans avant la prise de Constantinople, c'est-à-dire en 1444/1445, que fut composé ce premier ouvrage.

On peut encore préciser davantage. Nous possédons du même Scholarios un petit traité adressé sous forme de lettre à Jean Basilikos à propos d'un texte de Théodore Graptos (Nicéphore le Patriarche). Migne l'a reproduit d'après l'édition du patriarche Dosithée, qui est horriblement tronquée; mais le Coislin 101 de la Bibliothèque nationale de Paris en contient une excellente copie exécutée par Silvestre Syropoulos *au mois d'août 1445* : ἐτελειώθη τὸ παρὸν βιβλίον διὰ χειρὸς τοῦ μεγάλου ἐκκλησιάρχου τῆς ἁγιωτάτης τοῦ θεοῦ μεγάλης ἐκκλησίας διακόνου Σιλβέστρου τοῦ Συροπούλου ἐν ἔτει ,ς̅ω̅ π̅ω̅ ν̅γ̅ω̅ μηνὶ αὐγούστῳ ἰνδικτιῶνος ὀγδόης. Or, dans un passage qui se lit au folio 286, Scholarios renvoie expressément à ses *deux* ouvrages antérieurs sur la Procession du Saint-Esprit : οὐ χαλεπόν ἐστι λύειν τε καὶ ἐλέγχειν, ὃ δὴ καὶ ἀρκούντως ἐν τοῖς δυσὶ *βιβλίοις* ἡμῖν ἐκπεπόνηται. Et comme le Coislin 101 n'est pas l'original de Scholarios, mais une copie, force nous est de reporter la composition de l'original lui-même au plus tard en juillet 1445. Par suite, les deux livres précédents, qui sont fort étendus, ne peuvent avoir été composés que dans le premier semestre de l'an 1445, et même, en ce qui concerne le premier, que durant l'automne de 1444. En remontant jusqu'au second semestre de 1444, nous restons d'accord avec les *huit* années indiquées par Scholarios; on ne doit pas oublier, en effet, que l'année commençait à Constantinople au mois de septembre. La huitième année avant la

1. Voir G. Mercati, *Appunti Scolariani,* dans le *Bessarione,* t. XXXVI (1920), p. 138.

2. Le titre exact, donné par Scholarios lui-même, est celui-ci : Περὶ τῆς ἐκπορεύσεως τοῦ ἁγίου Πνεύματος ἐν τμήμασι ἕξ. Celui de Ὀρθοδόξου καταφύγιον, que porte ce traité dans la très défectueuse édition de Nicodème Métaxas, parue à Constantinople ou à Londres vers 1627, est de l'invention d'un copiste chiote, comme la preuve en sera fournie ailleurs, au moment où nous publierons les ouvrages de Scholarios contre le concile de Florence.

Prise s'était donc ouverte le 1er septembre 1444. Mais pourquoi remonter si haut? C'est que les deux ouvrages n'ont pas été écrits d'un seul trait, et un intervalle assez considérable a dû s'écouler entre la rédaction du premier traité et celle du second. En voici la raison. Jean Comnène, empereur de Trébizonde, ayant entendu parler du premier ouvrage, voulut en avoir une copie qu'il demanda à l'auteur, et celui-ci, au lieu de la lui envoyer, préféra composer un nouvel ouvrage mieux approprié à la compétence théologique de l'auguste destinataire. Pour tous ces motifs, dont la gravité n'échappera à personne, nous sommes ramenés à l'automne de 1444 pour la composition du premier traité.

Ce point une fois acquis, rappelons les circonstances qui ont donné naissance à ce premier ouvrage. Ici encore nous avons l'inappréciable avantage de pouvoir citer Scholarios lui-même. Son témoignage est enregistré dans une courte introduction placée, dans plusieurs manuscrits, en tête du traité. Renaudot l'a déjà publiée d'après le *Parisinus* 1290 [1]. L'original de cette intéressante préface, écrit de la propre main de Scholarios, se trouve dans la marge supérieure et latérale du manuscrit 330 du monastère de Dionysiou, au mont Athos, où j'ai eu la bonne fortune de le rencontrer. Çà et là, le texte diffère de celui de Paris, car il s'agit d'un premier jet, transformé ensuite en une formule plus conforme à la syntaxe; mais le fond est identique. Voici donc le libellé du manuscrit de Dionysiou, tel qu'il se lit au folio 67 :

† Τοῦ αὐτοῦ Γεωργίου τοῦ Σχολαρίου : συνετέθη μετὰ διαλέξεις πεντεκαίδεκα γενομένας ἐν τῷ παλλατίῳ μετὰ τοῦ παπικοῦ πρέσβεως καὶ ἐπισκόπου Κορτώνης καὶ διδασκάλου τῆς παρὰ Λατίνοις θεολογίας· παρόντος καὶ τοῦ κῦρ Γρηγορίου τοῦ πατριάρχου, καὶ τοῦ καρδιναλίου, καὶ πολλῶν λατίνων καὶ ὀρθοδόξων· ἐνώπιον τοῦ βασιλέως Ἰωάννου καὶ τοῦ δεσπότου Θεοδώρου· παρακληθεὶς γὰρ τὰ συμπεράσματα τῶν διαλέξεων ἐκείνων ἐν τῷδε συνετάξατο τῷ βιβλίῳ : μεταγραφὲν εἰς πολλά, καὶ διαδοθὲν πανταχοῦ, καὶ παρὰ Λατίνοις νῦν εὑρισκόμενον· ἦν δὲ τότε ὁ συγγραψάμενος, καθολικὸς σεκρετάριος τοῦ βασιλέως Ἰωάννου, καὶ καθολικὸς κριτὴς τῶν Ῥωμαίων, καὶ διδάσκων ἐν τῷ τρικλίνῳ τοῦ βασιλέως κατὰ παρασκευὴν ἑκάστην, παρούσης τῆς συγκλήτου καὶ πάσης τῆς πόλεως, τὸν λόγον τὸν τοῦ θεοῦ : εἰς δόξαν αὐτοῦ τοῦ θεοῦ, τοῦ πάντα διδόντος : — Tout, dans ce mémorial, concorde avec les données des autres sources contemporaines. L'évêque de Cortone, légat pontifical et maître en sacrée théologie [2], c'est le dominicain Barthélemy Lapacci, qui se trouvait encore à Constantinople le 29 octobre 1446, alors qu'il y achetait un exemplaire de la schédographie de Moschopoulos [3]. Le cardinal, c'est le neveu du pape, Francesco Condulmer; parti de Venise le 22 juin 1444, il était arrivé

1. *P. G.*, t. 160, c. 304. — 2. Renaudot, dans sa traduction, distingue à tort le *maître en sacrée théologie* du *légat pontifical*. Les paroles de Scholarios concernent le même personnage. — 3. C'est aujourd'hui le codex 316 de San Marco à la Laurentienne de Florence. Voir *Studi ital. di filol. class.*, t. I, p. 183.

à Modon le 17 juillet, et en était reparti le 20 pour Constantinople, où il prolongea son séjour jusqu'à l'automne de 1445. Enfin le patriarche Grégoire est l'ancien protosyncelle. Mais si celui-ci assistait aux conférences comme patriarche, on ne peut plus retenir la date donnée par Phrantzès pour son élévation au patriarcat. Nous avons, en effet, établi plus haut que le premier livre sur la Procession du Saint-Esprit avait dû être composé, au plus tard, au début de 1445, mais plus probablement à la fin de 1444; et comme ce traité est postérieur aux conférences, dont il résume la discussion, il faut placer celles-ci, au plus tard, durant l'automne de 1444. A moins donc de supposer, contre toute vraisemblance, que Scholarios ait donné à Grégoire le titre de patriarche par anticipation, il faut nécessairement en placer l'élection durant l'été de 1444. Je dis *durant l'été*, puisque Phrantzès indique cette circonstance. Au fait, à y regarder de près, le texte de Phrantzès peut parfaitement s'accommoder de notre synchronisme. Quand il mentionne l'élection de Grégoire, c'est après avoir parlé de la bataille de Varna, qu'il place sous l'année du monde 6953, laquelle va du 1er septembre 1444 au 31 août 1445; et comme la bataille de Varna eut lieu le 9 novembre, l'année 6953 correspond, pour ce grave événement, à 1444. Une fois le récit de la bataille terminé, Phrantzès ajoute : *Durant l'été de la même année* etc. En toute rigueur de style, c'est bien de l'année 1445 qu'il devrait parler, l'été de 6953 correspondant en réalité à 1445. Mais rappelons-nous que Phrantzès écrivait en 1477, à Corfou, au milieu des Latins qui avaient une autre manière de compter; il a fort bien pu, dans un cas donné, se conformer à la façon de parler en usage autour de lui. Par suite, les mots *durant l'été de la même année,* venant après le récit d'un événement arrivé le 9 novembre 1444, pouvaient, dans l'esprit de Phrantzès, se rapporter à l'été de 1444. Quoi qu'il en soit, les synchronismes fournis par Scholarios nous obligent à placer en 1444, au plus tard, l'élection de Grégoire le Protosyncelle. Ajoutons une autre considération. L'empereur était sûrement prévenu de la prochaine arrivée du légat pontifical et du cardinal-neveu Condulmer, celui-ci ayant quitté Sienne, pour sa légation d'Orient, dès le 10 juin 1443. Il n'aura sans doute pas voulu que cette extraordinaire mission se trouvât, à son arrivée dans la capitale de l'empire, en face d'un siège patriarcal vide. L'année 1444, requise pour tous ces motifs, est d'ailleurs indiquée par un catalogue des patriarches postérieurs au concile de Florence[1]. C'est donc pareillement en 1444 que se placera la rédaction de notre n° XXII.

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Nous nous sommes étendu un peu longuement sur cet événement, non seulement parce qu'il devait nous servir à dater le n° XXII, mais surtout parce

1. *Byz. Zeitschrift,* t. VIII (1899), p. 397.

qu'il nous permet de mieux fixer la chronologie des derniers jours de Marc d'Éphèse, et par suite du n° XXIII, qui est comme le testament spirituel de l'irréconciliable ennemi de l'union avec Rome.

En quelle année Marc est-il mort? Certainement avant le mois d'août 1445. Dans l'opuscule de Scholarios copié par Syropoulos à cette date, et composé, ainsi qu'il a été dit plus haut, en juillet 1445 au plus tard, Marc est déjà mentionné comme mort dans un passage du Coislin 101 fol. 286, qui se rencontre également dans l'édition de Migne[1]. Et comme on sait, d'autre part, que le grand champion de l'orthodoxie mourut un 23 juin, la date du 23 juin 1445 est-elle admissible? C'est celle à laquelle s'est arrêté dernièrement Mgr Giovanni Mercati, l'érudit préfet de la Bibliothèque Vaticane, dans ses remarquables *Appunti Scolariani*[2]. Je ne puis, en ce qui me concerne, me ranger à cet avis, et je n'ai, pour justifier cette attitude, qu'à reprendre un argument de Mgr Mercati lui-même. Comme il le fait observer avec juste raison, les dernières paroles de Marc d'Éphèse et la réponse qu'y fait Scholarios donnent clairement à entendre que celui-ci n'avait jusqu'alors ni écrit ni discuté en public en faveur de la foi dite orthodoxe.

Par suite, la mort de Marc est antérieure à la composition du premier traité sur la Procession du Saint-Esprit, c'est-à-dire à l'automne de 1444. D'autre part, Grégoire le Protosyncelle occupait déjà le trône patriarcal quand l'archevêque d'Éphèse rendit le dernier soupir, puisque, dans le discours suprême qu'il prononça sur son lit de mort, celui-ci écarte résolument de son convoi funèbre toute participation de Grégoire et des siens. Grégoire, il est vrai, n'est pas nommé, mais il s'agit évidemment de lui. Nous voilà, de ce fait, ramenés à l'été 1444, époque, on l'a vu, de l'avènement de Grégoire. Est-il possible de remonter jusqu'en 1443? Non sans doute, si, comme nous l'avons dit, le patriarche visé par Marc dans son discours suprême ne peut être Métrophane, car ce dernier, au témoignage de Syropoulos, n'est mort que le 1er août 1443, c'est-à-dire postérieurement au 23 juin, jour de la mort de Marc. Et d'ailleurs on concevrait difficilement que le même Syropoulos, à qui nous devons la date de la mort de Métrophane, n'eût rien dit de celle de son héros préféré, Marc d'Éphèse, si celle-ci avait précédé celle-là. Tel est aussi l'avis de Mgr Mercati. Il ne faudrait pourtant pas appuyer trop fort sur cet argument. Ainsi, l'arrivée à Constantinople, vers la fin de juillet 1444, du cardinal Condulmer, se trouve enregistrée dans l'ouvrage de Syropoulos, et Mgr Mercati en tire précisément la preuve que Marc n'a pu non plus mourir en 1444. Mais on a vu plus haut, par les notes autographes de Scholarios, que cette date de 1444, celle de 1443 une fois écartée, est la seule

1. *P. G.*, t. 160, c. 655 D.
2. *Bessarione*, t. XXXVI (1920), p. 109-146.

possible. Syropoulos ne signale pas davantage l'élection de Grégoire le Protosyncelle au patriarcat, élection qui a dû cependant, comme nous l'avons observé tout à l'heure, précéder l'arrivée dans la capitale byzantine du cardinal Condulmer. Ces spécieuses difficultés, tirées de l'histoire de Syropoulos, s'évanouissent d'elles-mêmes, si l'on veut bien se souvenir que la mission de Condulmer est rappelée par Syropoulos dans un dernier chapitre qui ne fait pas partie de l'histoire proprement dite, mais où l'auteur résume, en une série de considérants, les causes qui ont fait échouer à Constantinople l'union promulguée à Florence. Il est clair que la mort de Marc ne pouvait figurer parmi les motifs invoqués.

Contre cette même date de 1444 pour la mort de Marc, Mgr Mercati met en avant un dernier argument : Marc a composé un ouvrage *sur les cycles*, qui date précisément de cette même année 1444, comme le prouvent les exemples empruntés à l'année en cours. J'ai consulté à mon tour ce traité encore inédit. Marc y parle, en effet, à deux reprises de l'année courante, 6952 du monde, 1444 de J.-C., mais en se servant chaque fois du mot ἐνιστάμενον ἔτος, *l'année commençante*. Il a donc composé son opuscule durant les premiers mois de cette même année, et le renseignement, pour précieux qu'il soit, ne nous oblige nullement à descendre, pour la mort de Marc, jusqu'en 1445. L'année 1444 semble donc, pour tous ces motifs réunis, la seule plausible.

Quant au jour même de cette mort, à savoir le 23 juin, nous n'aurions de motif pour l'écarter que si nous devions prendre à la lettre un passage de saint Antonin de Florence. Au dire du saint évêque, Barthélemy de Florence, c'est-à-dire Lapacci, évêque de Coron (*sic!*), s'étant rendu à Constantinople avec le cardinal-légat vénitien (évidemment Condulmer), y fit un long séjour, durant lequel, par ordre de l'empereur, il eut une discussion publique avec Marc d'Éphèse. Celui-ci eut le dessous, et le chagrin que lui causa sa défaite fut tel, qu'il en mourut quelques jours après. Le renseignement, dont on ne peut suspecter l'authenticité, ne manque pas d'être embarrassant, si l'on songe que le 23 juin 1444, Condulmer était encore à Venise.

On pourrait tourner la difficulté en supposant que saint Antonin a fait erreur. Par le fait, Barthélemy de Florence ne devint évêque de Coron qu'en juin 1449. Au moment de la mission de Condulmer, le titulaire de Coron était Christophe Garatoni, non moins célèbre que Barthélemy, et tout aussi connu des Byzantins, puisqu'il avait tenu la chancellerie de Venise à Constantinople dès 1423. Le texte de saint Antonin présente donc un lapsus manifeste. Toute la question est de savoir si ce lapsus affecte le nom du prélat ou celui de l'évêché. Je suis persuadé, pour ma part, qu'Antonin a voulu parler de Christophe Garatoni, envoyé à Constantinople comme légat pontifical dès 1440, et aux instigations duquel Métrophane avait fait proclamer l'union dans les diverses provinces relevant de l'autorité de Venise. Dans cette hypothèse, le

texte de saint Antonin ne ferait plus difficulté; mais j'avoue que l'amendement proposé devrait d'abord être vérifié sur les manuscrits, chose que je ne suis pas en mesure de faire. Si le texte authentique de la *Chronique* porte réellement *Coronensis*, saint Antonin a voulu parler de Garatoni, et rien n'empêche dès lors de fixer la mort de Marc au 23 juin 1444.

Avec la leçon *Cortonensis*, il faut, au contraire, appliquer le passage de saint Antonin à Barthélemy Lapacci, dont l'arrivée dans la capitale est postérieure au 23 juin 1444. Quoi qu'il en soit, en présence du témoignage de Scholarios, il est impossible de descendre au-dessous de 1444. Cette dernière date est donc celle qui présente le plus de vraisemblance, et nous la retiendrons, jusqu'à ce qu'un élément nouveau vienne apporter à ce petit problème d'histoire une solution définitive.

Ainsi se trouve fixée, au moins provisoirement, la chronologie de notre n° XXIII. La scène que nous présente ce document ne manque pas, en soi, de grandeur. Marc est sur le point de mourir. Toute sa vie, il a lutté pour le triomphe de ses idées; mais au moment de disparaître, il se demande avec angoisse qui va désormais porter le drapeau de l'orthodoxie. Parmi tous ceux qui l'entourent, il ne voit qu'un homme capable de mener le combat à sa place, et cet homme, c'est Georges Scholarios. Il fait donc appel à son dévouement, et le supplie en termes émus de ne point faillir à la tâche qui lui incombe. Renonçant alors à sa politique de transaction, Scholarios accepte. « Toujours, dit-il, en s'adressant au mourant, je me suis comporté envers Ta Sainteté comme un fils et comme un disciple, et ton propre témoignage me prouve bien que tu n'en doutes pas... Que si quelquefois je n'ai pas pris part ouvertement aux combats que tu livrais toi-même, je passerai sous silence les raisons qui m'ont fait agir ainsi, car personne ne les connaît mieux que Ta Sainteté. Bien souvent, je t'ai avoué avec confiance quelles avaient été alors mes dispositions d'esprit; je t'en ai demandé pardon, et tu m'as pardonné. Mais, avec le secours de Dieu, je renonce désormais à ces sentiments, je me déclare publiquement le champion le plus sincère de la vérité, et je prêcherai sans aucune dissimulation, selon le vœu de Ta Sainteté, les dogmes de nos pères et la vérité de la foi orthodoxe. »

Marc était rassuré : le flambeau de l'orthodoxie ne s'éteindrait pas après lui, les mains qui le recevaient de lui étaient capables de le porter. Ainsi, sa dernière parole aura été une parole de haine contre l'union avec Rome ; et sa consolation suprême, que cette haine se perpétuerait après lui. Et il mourut le 23 juin, après quatorze jours d'atroces souffrances causées par l'*iléus* ou la *lésion intestinale*, au rapport de son frère, Jean Eugénikos, qui décrit ainsi ses derniers moments[1] : « Il fut malade pendant quatorze jours. Cette

1. Cité par S. Pétridès, dans *Échos d'Orient*, t. XIII (1910), p. 21.

maladie, disait-il lui-même, produisait sur lui absolument le même effet que ces instruments de torture en fer appliqués par les bourreaux aux saints martyrs, instruments qui entouraient leurs flancs et leurs entrailles, les pressuraient et y demeuraient attachés, leur causant d'insupportables douleurs. Ainsi, semble-t-il, ce qui manquait de la part des hommes à ce corps de saint et d'athlète, la maladie l'accomplissait, par un jugement ineffable de la divine Providence. » Il ne manque à cette énergique description que le nom technique de la maladie. Un italien de Brescia, Hubertin Pusculo, qui vécut à Constantinople au temps de Marc d'Éphèse, fait écho au frère de ce dernier, et raconte la mort du prélat en quelques vers qui valent d'être cités, leur édition étant d'accès difficile[1]. Le passage en question se trouve au second chant de la *Constantinopolis* :

Haeresis et princeps Marcus manifesta rependit
Supplicia, exemplum cunctis. Nam putrida vivus
Pectore concepta ut mendacia fuderat olim
Foeda nefasque omne tetro eructaverat ore,
Sic moriens, quibus ora suus defluxus ad una
Ventris erat corrupta vomit per pectus anhelum
Mansa, et sic stomachi tetro internectus odore est.
O vere immemores Graii! o virtutis inanes!
Non igitur clarum vobis pro crimine poenam
Infando hanc habuisse fuit; non terruit et te,
Constantina polis, genus hoc dum videras horrens
Mortis inauditae? Christi infensissimus hostis
Impius et pestis mundi, mysteria contra
Crimina commentus fidei, dum perstat, et acri
Audacique nimis verbo convellere certat
Arius fundata Dei incommota potenti
Fundamenta manu, verae sanctaeque per orbem
Relligioni inhians, Christum dum pernegat ipsum
Esse Deum, fusa effluxerunt viscera tota,
Et corpus vacuum mansit vitalibus, ut quis
Infandum usque imum reserata per ora videret,
Quem natura dedit cursu tamen hauriit alvum.
Hic contra horribili poena, quod sumpserat ore
Per multosque dies victum revocavit ab alvo
Corruptum, vomuitque animam tetrum inter odorem.

Ces témoignages concordants de deux auteurs contemporains, dont l'un est le propre frère de Marc, nous dispensent de justifier Joseph de Méthone d'avoir fait état du caractère de cette maladie dans sa polémique contre l'ar-

1. *Monumenta Hungariae historica*, t. XXII, p. I, n. VIII, p. 140-141. Cf. *Échos d'Orient, loc. cit.*, p. 20.

chevêque d'Éphèse[1]. Libre à chacun d'y voir ou non un châtiment du ciel, mais la maladie elle-même n'a été inventée ni par Joseph de Méthone ni par les catholiques, comme certains écrivains orthodoxes se plaisent encore à le répéter. En soi, l'orthodoxie constituerait-elle une immunité contre les atteintes de l'occlusion intestinale?

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Le lecteur ne trouvera point, dans le présent fascicule, certains ouvrages de Marc, que leurs titres appelleraient à y figurer. Ces titres, les voici d'après Fabricius, reproduit par Migne[2] :

a) *Apologia de fuga sua;* — b) *Contra encyclicam Bessarionis;* — c) *Antirrheticum contra Andream Colossensem.* Or ces trois ouvrages, il faut le dire bien haut, n'ont jamais existé ailleurs que dans l'imagination ardente et féconde d'un faussaire crétois, Nicolas Comnène Papadopoli, dont les *Praenotiones mystagogicae* forment un salmigondis de textes fabriqués pour les besoins de telle ou telle thèse avec une rare effronterie. Que de savants, durant plus de trois siècles, s'y sont laissé prendre, et, de nos jours encore, cet imposant in-folio continue à faire des dupes dans les milieux où l'on aime les travaux tout faits et les textes accommodés à point. Hergenröther lui-même mentionne gravement ces trois ouvrages parmi les sources à consulter pour l'histoire du concile de Florence, et il laisse entendre qu'il les a rencontrés. Où donc? Dans la liste dressée par Fabricius, peut-être, mais assurément pas ailleurs, et je mets au défi n'importe quel conservateur de manuscrits de nous montrer l'un ou l'autre de ces prétendus écrits, que Papadopoli est le premier à signaler, parce qu'il est le premier à en avoir inventé les titres et les quelques lignes qu'il en cite, pour donner le change, avec cet art consommé de la fraude littéraire, que nul n'a possédé au même degré. Quant à l'*Epilogus adversus Latinos,* cité également par Fabricius, c'est à dessein que nous l'avons écarté; ce n'est qu'un extrait d'un grand discours prononcé par Marc en plein concile et reproduit *in extenso* dans les *Acta*. Nous le retrouverons donc dans l'édition critique des *Acta*, que nous comptons bien donner un jour, car leur texte présente des problèmes littéraires encore insoupçonnés.

Démétracopoulos[3] attribue encore à Marc d'Éphèse un traité inédit sur la *Procession du Saint-Esprit,* et il en donne l'incipit suivant d'après le n° 280 de la Bibliothèque impériale de Vienne : Καινή τίς ἐστιν ὡς ἀληθῶς καὶ ἀλόγιστος, ἣν οἱ Ῥωμαῖοι ἐν τῷ ἁγίῳ συμβόλῳ ποιοῦνται προσθήκην. Je possède une copie de cette élucubration d'après un manuscrit de l'Athos, et je dois dire, après l'avoir lue, qu'elle ne présente aucun des caractères des autres œuvres de Marc. Elle est

1. *P. G.*, t. 159, c. 1068, 1092, 1105. — 2. *P. G.,* t. 160, c. 1075. — 3. *Op. cit.,* p. 102.

d'ailleurs anonyme dans le manuscrit de Vienne, et son attribution à l'archevêque d'Éphèse est une pure hypothèse. Démétracopoulos lui-même l'avait enregistrée, un peu plus haut[1], sous le nom de Nicétas Choniates, avec une légère variante dans le titre[2], qui ne suffit pas pour nous faire douter de l'identité des deux copies. Aussi ne pouvions-nous la comprendre parmi les œuvres anticonciliaires de Marc.

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Notre fascicule se termine par un traité souvent mentionné, et parfois vanté par certains historiens, qui ne l'ont assurément jamais lu. Je veux parler de l'œuvre de Manuel le Grand Rhéteur *Sur Marc métropolite d'Éphèse et le concile de Florence et contre Gémiste et Bessarion*. Peut-être la lecture de cette élucubration laissera-t-elle quelque déception, car elle donne bien moins que ne semble promettre le titre. C'est à peine si la biographie de Marc et l'histoire du concile y sont effleurées. Aussitôt le premier feuillet tourné, on est tout surpris de se trouver en face d'une virulente diatribe contre Pléthon et Bessarion. Passe encore pour Pléthon, dont le christianisme laissait fort à désirer ; mais traiter Bessarion d'impie, d'athée, de païen endurci, à propos de quelques lignes écrites dans le goût des humanistes du temps, voilà qui surprendra certainement plus d'un lecteur.

En dépit de cette fâcheuse impression, j'ai tenu à comprendre dans ce recueil l'ouvrage de Manuel, d'abord pour épargner aux historiens de l'avenir d'inutiles regrets sur l'impossibilité de le consulter, et aussi parce que, tout compte fait, ce traité constitue un curieux échantillon de la controverse théologique aux XVe et XVIe siècles. Pour ne rien dire du fond même du débat, qu'il n'y a pas lieu d'examiner ici, on trouve chez Manuel un emploi fréquent de la *Somme contre les Gentils* de saint Thomas d'Aquin, que l'auteur n'aura sans doute pas consultée de première main, mais par l'intermédiaire de son maître préféré, Georges Scholarios, dont il s'est approprié sans scrupule des pages entières. D'ailleurs, le nom de saint Thomas ne se rencontre jamais sous sa plume, non plus que celui de Scholarios.

Un autre sujet d'étonnement, pour qui consultera l'opuscule de Manuel dans la recension du manuscrit de Paris, c'est son étrange façon de traiter les textes des Pères latins qu'il apporte à l'appui de sa thèse, et je suis moins surpris, après l'avoir lu, qu'un moine de l'Athos ait pu me soutenir fort sérieusement, au mois d'août 1901, que saint Augustin avait été un adversaire irréductible du *Filioque*. C'est que le traducteur grec a audacieusement travesti le texte même du grand docteur d'Hippone. Mais cette partie du manuscrit de Paris étant empruntée à une autre composition du même genre de Manuel, nous avons dû l'omettre ici.

1. *Ibid.*, p. 38. — 2. Ξένη τίς ἐστι καὶ ἀλλόκοτος, ἣν οἱ Ῥωμαῖοι κτλ.

Dans la réfutation du système religieux de Pléthon, l'argumentation de Manuel ne manque ni de verve ni de logique; mais ici encore l'originalité fait défaut. Ses meilleures pages sont empruntées, mot pour mot, à la réfutation de l'*Institution théologique* de Proclus par Nicolas de Méthone, dont le nom n'est d'ailleurs pas cité. Il est vrai que Nicolas de Méthone, dont on a tant vanté la science théologique, n'était lui-même qu'un plagiaire de profession. C'est à qui, parmi ces bons théologiens de Byzance, tuera le volé. Aussi le traité de Manuel ne constitue-t-il, en dépit d'une apparente érudition, qu'une mosaïque de textes empruntés de-ci de-là et ajustés avec plus ou moins de bonheur, un peu comme une chronique de presse dans nos grands quotidiens. Je n'ai rien négligé pour reconnaître et retrouver ces divers emprunts, laissant à d'autres le soin de compléter, sur quelques points, cette partie de mon travail. Il faut bien se résigner, en byzantinisme surtout, à ne pas tout savoir.

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De l'auteur lui-même, nous connaissons bien peu de chose. On l'a parfois confondu avec Manuel Holobolos, auteur du XIVe siècle[1]; mais cette identification, déjà combattue par Hase en 1813[2], ne supporte même pas l'examen. A défaut d'autre argument, le texte même du traité publié ici suffirait à la faire écarter. Ulysse Chevalier, dans sa *Bio-Bibliographie,* fait vivre Manuel aux environs de l'an 1450. Cette date est encore trop ancienne. Dès 1840, en effet, Constantin Oeconomos[3] avait reconnu notre Manuel dans le personnage de ce nom que signale la *Chronique* de Malaxos[4] à propos de la mort du patriarche Joachim (1498-1502). D'autre part, Théodose Zygomalas, dans une lettre écrite en 1581[5], compte Manuel au nombre des disciples de Matthieu Camariotes, disciple lui-même de Georges Scholarios. Manuel vivait encore en 1547, car sa signature figure à cette date au bas d'une pièce synodale[6]. En plaçant sa mort en 1551, le patriarche Constantios Ier[7] ne doit pas être loin de la vérité, bien qu'il ne nous dise point à quelle source il a puisé ce renseignement. On ne saurait, en toute hypothèse, descendre au-dessous de 1555, puisque le titre de *Grand Rhéteur* était déjà porté, à cette date, par Jean Zygomalas[8]. Deux témoignages cités par A. Papadopoulos-Kerameus, dans son excellent article sur

1. Fabricius-Harles, *Bibliotheca graeca*, t. XI, p. 669. — 2. *Notices et Extraits des manuscrits de la Bibliothèque du Roi,* t. IX (1913), 2e Partie, p. 139-41.

3. Ὑμνῳδῶν ἀνέκδοτα (Athènes, 1840), préface.

4. Crusius, *Turcograecia* (Bâle, 1584), p. 146. — 5. *Ibid.*, p. 90.

6. E. Legrand, *Notice biographique sur Jean et Théodose Zygomalas* (Paris, 1889), p. [illegible]

7. Κωνσταντίου Α' βιογραφία καὶ συγγραφαὶ αἱ ἐλάσσονες (Constantinople, 1866), p. 348.

8. E. Legrand, *op. cit.*, p. 13-14.

notre Manuel[1], lui donnent le nom de *Galésiote*. Était-ce son patronymique, ou ne s'agit-il pas plutôt d'un simple surnom provenant de quelque relation de Manuel avec les moines de Galésios ou leur église de Sainte-Anastasie à Constantinople? Il est difficile de le dire. Dans le premier cas, il serait sans doute le fils de ce *Galésiote*, que Georges Scholarios avait emmené comme secrétaire en Italie, lors du concile de Florence. On s'expliquerait, dès lors, pourquoi il a si souvent mis à contribution les œuvres de Scholarios. Autre détail bon à enregistrer : en 1482, à la mort du patriarche Maxime, c'est Manuel qui prononça, au nom du clergé de la capitale, l'éloge du défunt[2]. Il occupait donc déjà à cette époque un certain rang parmi les fonctionnaires du patriarcat, et il devait avoir atteint, sinon dépassé, sa vingtième année. On peut donc, sans risque de s'écarter de la vérité, fixer sa naissance vers l'an 1460.

* * *

Manuel le Rhéteur a beaucoup écrit, ou tout au moins beaucoup copié, si l'on juge de son activité littéraire sur l'imposante liste de ses œuvres que Papadopoulos-Kerameus a dressée avec beaucoup de soin[3]. Mais cette longue énumération ne doit point faire illusion. Les traités proprement dits ont peu d'étendue, celui que nous publions plus loin étant un des plus considérables; et le reste du bagage littéraire de Manuel est surtout composé de pièces liturgiques, dans cette invraisemblable langue des hymnographes byzantins, où les mots l'emportent toujours sur la pensée. Encore faut-il remarquer que plusieurs des pièces enregistrées sous le nom de Manuel, ne sont pas de lui : c'est le cas, par exemple, de la plupart des prières métriques fort admirées de Papadopoulos-Kerameus. Manuel les a simplement copiées dans un recueil encore inédit de Georges Scholarios, comme j'en fournirai la preuve ailleurs. Qu'il me suffise ici de signaler, avant de finir cette trop longue introduction, celles des œuvres de Manuel qui intéressent plus directement la controverse religieuse.

1° *Traité du Purgatoire*, contenu dans le n° 1293, fol. 254-263, de la Bibliothèque nationale de Paris, sous le titre suivant : Μανουὴλ τοῦ σοφωτάτου καὶ λογιωτάτου μεγάλου ῥήτορος τῆς ἁγιωτάτης μεγάλης ἐκκλησίας Κωνσταντινουπόλεως νέας Ῥώμης, τοῦ ἐκ Πελοποννήσου, λόγος περὶ τοῦ ὅτι οὐκ ἔστι μετὰ θάνατον πῦρ πουργατόριον ἤγουν καθαρτήριον, ὥς τινες ὑποτίθενται· καὶ πρός τινας εἰπόντας ἀμαθῶς, ὡς ἰουδαϊσμός ἐστι τὸ τηρεῖν τινα τοῦ παλαιοῦ νόμου. Une autre copie de cet opuscule doit se trouver à la bibliothèque du Vatican, car Allatius en cite un passage, d'ailleurs peu étendu, dans sa dissertation sur le Purgatoire.

1. Ἐπετηρὶς τοῦ Παρνασσοῦ, t. VI (Athènes, 1902), p. 73-74. — 2. Ἐκκλησιαστικὴ Ἀλήθεια, t. XX (1900), p. 4-6. — 3. *Loc. cit.*, p. 80-89.

2° *Sur la Procession du Saint-Esprit.* En voici le titre : Τοῦ αὐτοῦ κυροῦ Μανουὴλ τοῦ μεγάλου ῥήτορος εἰς δύο συλλογισμοὺς λατινικοὺς ἀποδεικνύντας καὶ ἐκ τοῦ Υἱοῦ τὸ Πνεῦμα, ἀνασκευαστικὸς μὲν αὐτῶν, κατασκευαστικὸς δὲ ὅτι ἐκ μόνου τοῦ Πατρός· ἐρρέθη δὲ πρὸς τὸν κῦρ Γεράσιμον τὸν ἐνεγκόντα αὐτούς. On trouve cet opuscule dans les manuscrits suivants : N° 348 du Métochion du Saint-Sépulcre à Constantinople, f. 6 sq.; n° 42 des mss. Selden à Oxford, f. 110; n° 585 de la Bibliothèque publique de Pétrograd, f. 62; n° 13 (13) de la bibliothèque Synodale de Moscou, f. 79; n° 420 (393) du même fonds, f. 115; n° 112 du monastère d'Iviron au mont Athos. — Le n° 1377 du même monastère d'Iviron contient le morceau suivant : Τοῦ αὐτοῦ Μανουὴλ τοῦ μεγάλου ῥήτορος λόγος ἐπιλύων τινὰς ἀπορίας, τινὸς κινήσαντος ταύτας. Il s'agit sans doute du même traité.

3° *Réponse au Père Francesco.* Elle est intitulée : Γράμματα καὶ λόγοι τοῦ φρᾶ Φραντζέσκου, καθὼς ἐκεῖνος ἔγραψε πρὸς τὸν μέγαν ῥήτορα, puis : Ἀπολογία καὶ ἀνατροπὴ τῶν κεφαλαίων τοῦ φρᾶ Φραντζέσκου. Nous l'ont conservée les mss. Cromwel 10, f. 89; Selden 42, f. 157; Sinaïticus 33 ; Mosquenses 13(13), f. 116, et 324 (311), f. 10; Iviron 139 et 1337; Métochion 145, f. 552. Publiée d'une façon incomplète dans les *Varia Sacra* d'Étienne Le Moyne (Leyde, 1685), p. 268-293, elle a été éditée intégralement par l'archimandrite Arsénij, à Moscou, en 1889.

4° *Contre Pléthon :* Τοῦ αὐτοῦ λογιωτάτου κυροῦ Μανουὴλ τοῦ μεγάλου ῥήτορος τῆς Μεγάλης Ἐκκλησίας κατὰ τοῦ Πληθωνικοῦ συγγράμματος, οὗ ἡ ἀρχή· *Τὸ ὑπὲρ Λατίνων βιβλίον τὸ ἐς ἡμᾶς ἧκον.* — Conservé dans les mss. 585 de Pétrograd f. 57 ; 423 (394) de Moscou f. 105 ; 348 du Métochion f. 11 ; 512 d'Iviron.

5° *Sur la mort du Christ :* Λόγος ἀποδεικτικὸς πότε τεθέωται ἡ τοῦ Κυρίου σὰρξ καὶ πῶς νοητέον δεδοξάσθαι. Conservée dans le manuscrit 512 d'Iviron et 324 (311) de Moscou, cette pièce a été publiée, d'après le manuscrit de Moscou, par l'archimandrite Arsénij en supplément au tome XXVII des *Lectures de la Société de formation religieuse,* et en une plaquette à part (Moscou, 1889).

6° *Sur Marc d'Éphèse et le concile de Florence.* C'est l'ouvrage publié ici. Papadopoulos-Kerameus le range gravement parmi les œuvres historiques : c'est peut-être lui faire beaucoup d'honneur, l'opuscule n'étant qu'une diatribe philosophico-théologique dirigée contre Pléthon et Bessarion. Les maigres pages consacrées à la mémoire de Marc d'Éphèse ont été reprises textuellement par Manuel lui-même pour être transformées en synaxaire de l'acolouthie ou office liturgique composé par lui en l'honneur du champion de l'orthodoxie au concile de Florence. Papadopoulos-Kerameus, qui a publié cet office[1], ne s'est pas aperçu de ce procédé assez répandu en Orient qui consiste à tirer deux moutures du même sac. Ne pouvant insérer sa dissertation dans une pièce liturgique, Manuel prend la précaution de nous y renvoyer expressément au cours de son synaxaire[2].

L'archimandrite Arsénij, mort évêque auxiliaire de Novgorod, a publié

1. *Loc. cit.*, p. 90-102. — 2. *Ibid.*, p. 97.

cet opuscule de Manuel, en l'accompagnant d'une traduction russe, dans le bulletin de l'Académie ecclésiastique de Saint-Pétersbourg intitulé *Christianskoe Chténié* ou *Lecture chrétienne,* tome II de l'année 1886, p. 102-162. Le procédé d'Arsénij, dans l'établissement du texte grec, est assez étrange. Comme il avait obtenu du directeur de la revue, Ivan Troitskij, une copie du traité de Manuel d'après un ancien manuscrit du Sinaï passé depuis à Pétersbourg, il prit de son côté une copie du manuscrit de Moscou; mais au lieu d'amender l'un par l'autre ces deux exemplaires d'un même texte, il imprima religieusement la copie reçue de Pétersbourg en rejetant systématiquement en note les variantes du codex de Moscou, quoiqu'elles fussent, le plus souvent, bien préférables aux leçons venues de Pétersbourg. J'ai signalé, dans mon édition, les unes comme les autres, non d'après les manuscrits eux-mêmes, que je n'ai pu consulter, mais d'après Arsénij et Troitskij, dont la responsabilité seule est engagée. Mais j'ai pris pour base, dans la constitution du texte, le nº 1293 de la Bibliothèque nationale de Paris, copié en 1511, du vivant même de Manuel, par un certain Paul Kolybas, originaire de Modon, en Morée. A part certaines graphies provenant de l'itacisme et du redoublement de la même consonne, cette copie est d'une remarquable correction; mais elle présente, çà et là, de regrettables lacunes, que l'édition d'Arsénij m'a heureusement permis de combler.

S'il m'a fallu, dans la traduction, recourir parfois, sous peine de trahir la pensée de l'auteur, à l'emploi de certains termes d'une latinité douteuse, le souci de la fidélité sera mon excuse. Aussi bien tout traducteur d'ouvrages de ce genre peut-il faire sienne la maxime de Creuzer, le courageux éditeur de Proclus : « Neque Proclum eiusque similes philosophos quisquam latine vertere possit, qui dicendus sit simia Ciceronis. »

† L. Petit,
Archevêque d'Athènes.

VII[a]

MARCI EPHESII ORATIO AD EUGENIUM PAPAM QUARTUM.

Ambros. * f. 9.

SANCTISSIMO PAPAE SENIORIS ROMAE MARCUS EPISCOPUS COETUS FIDELIUM EPHESI CONSTITUTORUM.

1. Hodie universalis laetitiae primordia; hodie spirituales solis pacis radii toti orbi exoriuntur; hodie Dominici corporis membra, multis retro saeculis divulsa ac diffracta, ad mutuam inter se unionem properant : neque enim patitur caput, Christus Deus, se corpori diviso praeesse, neque caritatis vinculum a nobis penitus avelli Caritas annuit. Quare te sacerdotum suorum principem instigavit ad nos huc convocandos, religiosissimum nostrum imperatorem ad obsequium tibi praestandum incitavit, sanctissimum nostrum pastorem et patriarcham ad obliviscendam senectutem diuturnamque infirmitatem sollicitavit, nos demum pastores eidem subditos undique congregavit, atque in longa itinera, maria, aliaque

* † ΤΩ ΜΑΚΑΡΙΩΤΑΤΩ[1] ΠΑΠᾼ ΤΗΣ ΠΡΕΣΒΥΤΕΡΑΣ ΡΩΜΗΣ ΜΑΡΚΟΣ ἘΠΙΣΚΟΠΟΣ ΤΗΣ ἘΝ ἘΦΕΣῼ ΤΩΝ ΠΙΣΤΩΝ ΠΑΡΟΙΚΙΑΣ.

1. † Σήμερον[2] τῆς παγκοσμίου χαρᾶς τὰ προοίμια· σήμερον αἱ νοηταὶ ἀκτῖνες τοῦ τῆς εἰρήνης ἡλίου τῇ οἰκουμένῃ πάσῃ προανατέλλουσι[3]· σήμερον τὰ τοῦ Δεσποτικοῦ σώματος μέλη, πολλοῖς πρότερον χρόνοις διεσπασμένα[4] τε καὶ διερρηγμένα[5], πρὸς τὴν ἀλλήλων[6] ἐπείγεται ἕνωσιν· οὐ γὰρ ἀνέχεται ἡ κεφαλὴ[7] Χριστὸς ὁ Θεὸς ἐφεστάναι[8] διῃρημένῳ[9] τῷ σώματι, οὐδὲ τὸν τῆς ἀγάπης δεσμὸν ἐξ ἡμῶν ἀνῃρῆσθαι παντάπασιν ἡ ἀγάπη βούλεται. Διὰ τοῦτο ἐξήγειρε σὲ τὸν[10] τῶν ἱερέων αὐτοῦ πρωτεύοντα[11] πρὸς τὴν ἡμετέραν ταυτηνὶ[12] κλῆσιν, καὶ τὸν εὐσεβέστατον ἡμῶν βασιλέα πρὸς τὴν σὴν ὑπακοὴν διανέστησε, καὶ τὸν ἁγιώτατον ἡμῶν ποιμένα καὶ πατριάρχην γήρως ἐπιλαθέσθαι καὶ ἀσθενείας μακρᾶς παρεσκεύασε, καὶ ἡμᾶς τοὺς ὑπ' αὐτὸν ποιμένας[13] ἁπανταχόθεν συνήθροισε καὶ

1. Praeit in A absque alio lemmate : Τοῦ ἐν ἀληθείᾳ σοφωτάτου καὶ ἁγιωτάτου μητροπολίτου Ἐφέσου πρὸς τὸν πάπαν Εὐγένιον. Εὐγενίῳ ante τῷ μακαρ. add. I, finemque ita habet : τῆς Ἐφεσίων μητροπόλεως. Post inscriptionem C addit : Ὑμεῖς ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. — 2. ήμερον I, omissa scilicet prima littera quae rubricatori addenda erat. — 3. προνανατέλουσι C. — 4. διεσπαρμένα C. — 5. ἐρρηγμένα C. — 6. τὴν ἕνωσιν ἀλ. ἐπείγ. C. — 7. πάντων add. C. — 8. ἐφιστάναι C. — 9. διειρημένω A. — 10. τὴν A. — 11. προτεύοντα A. — 12. C. ταύτην. — 13. ὑπ' αὐτῷ ποιμαινομένους C.

a) Ambrosianus 653 (p. 261 sup.), f. 9ro-11ro (= A). Parisinus 2975, f. 327-333 (= P). — Athous Iberorum olim 388, nunc 248, f. 606, nunc f. 591 (= I). — Editio mox memoranda (= C). — Habetur etiam haec oratio in Parisinis 423, f. 7 vo, 429, f. 1-5vo, et Supp. gr. 475, f. 48-55; item in Constantinopolitano S. Sepulcri 252, f. 431, qui eandem prorsus recensionem exhibet atque codex modo laudatus monasterii Iberorum in monte Atho, ut ex verbis titulo praefixis liquet.

Orationem typis quidem mandavit, sed in multis pessime deturpatam, Callistus Blastos monachus Sanctae Annae in monte Atho in libro quem ille quidem evulgavit, sed alter scripsit, hoc praenotato titulo : Βιογραφία τοῦ Μάρκου ἀρχιεπισκόπου Ἐφέσου τοῦ Εὐγενικοῦ (in-8°, Athenis, 1887), p. 44-48; rursusque in altera eiusdem opusculi editione, quae paucis interiectis annis prodiit ita inscripta : Δοκίμιον ἱστορικὸν περὶ τοῦ σχίσματος (Athenis, 1896), p. 135-140. Textum mutuatus est, ut ipse ait, e codice quodam bibliothecae Sanctae Annae, cui titulus : Τόμος Ἀπαλλαγῆς, p. 185. Quae editio littera C notabitur, iis tamen neglectis prioris editionis mendis, quae Callistus ipse in altera editione correxit. Vix memoranda occurrit editio altera, quam Adamantius N. Diamantopulus, scriptor Smyrnensis, repraesentavit in libro : Μάρκος ὁ Εὐγενικὸς καὶ ἡ ἐν Φλωρεντίᾳ σύνοδος (in-8, Athenis, 1899), p. 82-87. Liquet enim editionem istam ab illa pendere, quanquam novus Marci Ephesii biographus primum editorem salutare neglexit.

μακρᾶς ὁδοῦ καὶ πελάγους καὶ κινδύνων ἑτέρων κατατολμῆσαι πεποίηκεν. Ἆρ' οὐ[1] προφανῶς ταῦτα[2] Θεοῦ δυνάμει καὶ κρίσει γεγένηται, καὶ τὸ πέρας[3] ὁποῖον ἔσται καλὸν καὶ Θεῷ φίλον, ἐντεῦθεν ἤδη προοιμιάζεται; Δεῦρο δὴ οὖν, ἁγιώτατε πάτερ, ὑπόδεξαι τὰ σὰ τέκνα μακρόθεν ἐξ ἀνατολῶν ἥκοντα· περίπτυξαι τοὺς ἐκ μακροῦ διεστῶτας τοῦ χρόνου, πρὸς τὰς σὰς καταφυγόντας ἀγκάλας· θεράπευσον τοὺς σκανδαλισθέντας· ἅπαν σκῶλον καὶ πρόσκομμα τῆς εἰρήνης κωλυτικὸν ἐκ μέσου γενέσθαι κέλευσον[4]· εἰπὲ καὶ αὐτὸς τοῖς σοῖς[5] ἀγγέλοις ὡς τοῦ Θεοῦ μιμητής· *Ὁδοποιήσατε τῷ λαῷ μου, καὶ τοὺς λίθους ἐκ τῆς ὁδοῦ διαρρίψατε.* Μέχρι τίνος οἱ τοῦ αὐτοῦ Χριστοῦ καὶ τῆς αὐτῆς πίστεως βάλλομεν ἀλλήλους καὶ κατατέμνομεν; Μέχρι τίνος οἱ τῆς αὐτῆς Τριάδος προσκυνηταὶ *δάκνομεν ἀλλήλους καὶ κατεσθίομεν,* * *ἕως ἂν ὑπ' ἀλλήλων ἀναλωθῶμεν* καὶ ὑπὸ τῶν ἔξωθεν ἐχθρῶν εἰς τὸ μὴ[6] εἶναι χωρήσωμεν[7]; Μὴ γένοιτο τοῦτο[8], Χριστὲ βασιλεῦ, μηδὲ νικήσῃ τὴν σὴν ἀγαθότητα τῶν ἡμετέρων ἁμαρτιῶν ἡ πληθύς· ἀλλ' ὥσπερ ἐν τοῖς πρότερον χρόνοις, ὅτε τὴν κακίαν εἶδες ὑπερταθεῖσαν καὶ ἐπὶ μέγα[9] χωρήσασαν, διὰ σαυτοῦ καὶ τῶν σῶν ἀποστόλων ἀνέστειλας αὐτὴν τῆς πρόσω φορᾶς καὶ πρὸς τὴν σὴν ἐπίγνωσιν ἐπέστρεψας ἅπαντας, οὕτω καὶ νῦν διὰ τῶν σῶν τουτωνὶ[10] θεραπόντων, οἱ μηδὲν τῆς σῆς ἀγάπης προὐργιαίτερον ἔθεντο, σύναψον ἡμᾶς ἀλλήλοις καὶ σεαυτῷ, καὶ τὴν εὐχὴν ἐκείνην[11] ἐπιτελῆ ποίησον, ἣν ἡνίκα πρὸς τὸ πάθος ἀπῄεις[12] εὐχόμενος ἔλεγες· *Δὸς αὐτοῖς ἵνα ὦσιν ἕν, καθὼς ἡμεῖς ἕν ἐσμεν.* Ὁρᾷς, Κύριε, τὴν διασπορὰν ἡμῶν ὡς ἐλεεινή, καὶ ὡς οἱ μὲν αὐτονομίᾳ καὶ αὐθαδείᾳ συνεθισθέντες[13], *εἰς ἀφορμὴν τῇ σαρκὶ* τῇ ἐλευθερίᾳ κατεχρησάμεθα[14] καὶ δοῦλοι τῆς ἁμαρτίας καὶ τὸ ὅλον[15] σάρκες γεγόναμεν, οἱ δὲ τοῖς ἐχθροῖς τοῦ σταυροῦ σου πρὸς διαρπαγὴν καὶ δουλείαν ἔκδοτοι καθεστήκαμεν καὶ *ὡς πρόβατα σφαγῆς ἐλογίσθημεν;* Ἱλάσθητι, Κύριε· πρόσχες, Κύριε· ἀντιλαβοῦ ἡμῶν, Κύριε. Τὸ πάλαι θρυλλούμενον, ὡς οἰκουμενικῆς συνόδου χρεία τοῖς

pericula oppetenda impulit. Nonne perspicuum est, haec Dei virtute ac nutu contigisse, quamque optimus futurus sit exitus ac Deo gratus, inde iam licet praesagire? Agedum igitur, sanctissime Pater, filios tuos e longinquis Orientis plagis adventantes excipe; eos amplectere, qui iam dudum a te separati ad tuas confugiunt ulnas; iis, qui scandalum passi sunt, medere; quodlibet offendiculum obstaculumve, quo pax praepediatur, e medio tolli iube; dic et ipse tuis angelis ut alter Deus : *Praeparate viam populo meo, lapidesque e via reiicite*[a]. Quousque tandem, cum eiusdem Christi eiusdemque fidei simus, nos alii alios ipsi percutimus ac trucidamus? Quousque eiusdem Trinitatis cultores *invicem mordemus ac devoramus, usque dum ab invicem consumamur*[b], * f. 10. et ab exteris hostibus in nihilum redigamur? Ne sit hoc sane, Christe Rex, neve tuam bonitatem superet peccatorum nostrorum copia; verum uti praeteritis temporibus, cum nequitiam videres redundantem vehementerque erumpentem, ipse per te tuosque apostolos eam, ne ulterius progrederetur, cohibuisti, cunctos ad tui notitiam convertendo : sic et iam nunc tuos hosce servos, qui nihil tua caritate existimant antiquius, alteris alteros tibique nos coniunge, votumque illud perfice, quod ad passionem iturus deprecando nuncupasti[c] : *Fac ut unum sint, sicut nos unum sumus.* Nonne vides, Domine, dissidium nostrum, quam miserandum sit, quove pacto alteri dominatui arrogantiaeque assuefacti, *ad commoditates carnis*[d] arbitrio abusi simus, toti servi peccati caroque prorsus effecti; alteri vero crucis tuae hostibus in direptionem ac servitutem dediti evaserimus ac *sicut oves occisionis aestimati fuerimus*[e]? Propitiare, Domine; attende, Domine; nobis, Domine, opitulare. Quod olim vulgo dictitabant, synodo oecumenica opus esse negotiis componendis, id nos hodie perfecimus;

1. ἀφ' οὗ C. — 2. ταῦτα om. C — 3. τόπερ (!) C. — 4. κώλυσον I. — 5. σοῖς om. C. — 6. μηκέτι C. — 7. χωρίσωμεν I. — 8. τοῦτο post βασιλεῦ C. — 9. ἐπὶ μεγάλῳ AI. — 10. τουτωνὶ om. C. — 11. ἐκείνων C. — 12. ἀπίῃς C. — 13. συνειθισθέντες C, moxque : εἰς ἀφορμὴν τῆς σαρκὸς τὴν ἐλευθερίαν. Non vidit bonus Callistus haec esse verba Pauli ad Gal. v, 13. — 14. κατεχρισάμεθα A. — 15. τοόλον API.

a) Is. LXII, 10. — b) Gal. v, 15. — c) Ioan. XVII, 11, 21. — d) Gal. v, 13. — e) Psal. XLIII, 22; Rom. VIII, 36.

quod in manu nostra erat, contulimus; age vero, da et ipse quae tua sunt, ut ea absolvantur quae suscepimus : etenim potestatem habes, dummodo volueris, tuumque velle, opus ipsum efficere est. Dic et iam nobis, ut olim per prophetam tuum[a] : *Ecce ego vobiscum sum, et spiritus meus stetit in medio vestrum.* Nam si adfueris, cuncta iam expedita planaque fient.

2. Atque haec quidem mihi in praesentia optanda duxi. Nunc iam ad te, beatissime Pater, verba faciam. Quid est, quod tantopere contendamus de innovata istiusmodi additione, quae corpus Christi concidit ac divulsit, eosque, qui eius discipuli vocantur, hactenus opinionum dissensione disiunxit? Quid istuc longi ac diuturni iurgii atque inofficiosae fratrum despicientiae, eorumque, qui scandalum patiuntur, abalienatio? Ecquid Patres damnamus, dum praeter communes eorum traditiones alia sentimus ac dicimus? Cur illorum fidem mancam reddimus, nostram vero quasi * f. 10v. perfectiorem inducimus? Quid praeter evangelium, quod accepimus, aliud evangelizamus? Quis malevolus daemon nostrae invidit concordiae atque unitati? Quis amorem fraternum nobis ademit, diversum substituendo sacrificium, quod haud legitime offertur utpote citra divisionem? Suntne ista animi apostolici et paternae benevolentiae et fraternae caritatis? An contra hominis scaevi, morosi, haud aegre ferentis, quod omnes pereant? Equidem arbitror, eum, qui dissidium hoc invexit, tunicamque Dominici corporis olim uno tenore contextam laceravit, acerbiorem subiturum esse poenam, quam qui Christum cruci adfixerunt et omnium aetatum impii atque haeretici. At vero tibi e contrario fas est, beatissime Pater, dummodo volueris, disiuncta coniungere, *medium parietem maceriae*[b] convellere, divinae dispensa-

πράγμασι, σήμερον ἡμεῖς ἐπληρώσαμεν, καὶ τὸ ἡμέτερον ἅπαν εἰσενηνόχαμεν· δὸς δὴ καὶ τὰ σὰ[1] πρὸς τελείωσιν ὧν ἐνηρξάμεθα[2]· δύνασαι γάρ, εἰ θελήσειας μόνον, καὶ τὸ θελῆσαί[3] σου πρᾶξίς[4] ἐστι συντετελεσμένη. Εἰπὲ καὶ ἡμῖν ὡς πρότερον διὰ τοῦ προφήτου σου· *Ἰδοὺ ἐγὼ μεθ' ὑμῶν, καὶ τὸ Πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν.* Σοῦ γὰρ παρόντος, ἅπαντα λοιπὸν εὔοδα καὶ λεῖα γενήσεται.

2. Καὶ ταῦτα μὲν ἐμοὶ πρός γε τὸ παρὸν ηὔχθω. Πρὸς σὲ δὲ[5] λοιπόν, ἁγιώτατε πάτερ, τὸν λόγον ποιήσομαι[6]. Τίς ἡ τοσαύτη φιλονεικία περὶ τὴν καινοτόμον ταύτην προσθήκην, ἥτις τὸ σῶμα τοῦ[7] Χριστοῦ κατέτεμε[8] καὶ διέσχισε καὶ τοὺς ἀπ' αὐτοῦ καλουμένους ἐπὶ τοσοῦτον ταῖς γνώμαις διέστησε[9]; Τίς ἡ μακρὰ καὶ χρόνιος ἔνστασις καὶ ἡ[10] ἄφιλος ὑπεροψία τῶν ἀδελφῶν καὶ τῶν σκανδαλιζομένων ἡ ἀλλοτρίωσις; Τί τῶν πατέρων κατέγνωμεν, ὅτι παρὰ τὰς κοινὰς αὐτῶν παραδόσεις ἕτερα φρονοῦμεν καὶ λέγομεν; Τί[11] τὴν ἐκείνων ἐλλιπῆ τιθέμεθα πίστιν, καὶ τὴν ἡμετέραν ὡς τελειοτέραν εἰσάγομεν; Τί παρὰ τὸ εὐαγγέλιον, ὃ παρελάβομεν, ἕ*τερον εὐαγγελιζόμεθα; Τίς ἡμῖν ἐβάσκηνε[12] πονηρὸς δαίμων τῆς ὁμονοίας καὶ τῆς ἑνώσεως; Τίς τὴν ἀδελφικὴν ἀγάπην ἐξ ἡμῶν ἀφεῖλε, τὴν διάφορον θυσίαν εἰσαγαγών[13], τὴν οὐχ ὀρθῶς προσφερομένην, ἐπεὶ[14] μὴ διαιρουμένην; Ἆρα ψυχῆς ἀποστολικῆς ταῦτα καὶ πατρικῆς γνώμης καὶ ἀδελφικῆς διαθέσεως ἢ τοὐναντίον σκαιᾶς τινος[15] καὶ διεστραμμένης καὶ αὐθεκάστου καὶ οὐδὲν ἡγουμένης δεινόν, εἰ πάντες ἀπόλλοιντο[16]; Ἐγὼ μὲν οἶμαι τὸν[17] τὴν διαίρεσιν ταύτην εἰσαγαγόντα καὶ τὸν ἄνωθεν ὑφαντὸν χιτῶνα τοῦ Δεσποτικοῦ σώματος διασχίσαντα μείζονα[18] τῶν σταυρωτῶν ὑποστήσεσθαι[19] δίκην καὶ τῶν ἀπ' αἰῶνος ἁπάντων ἀσεβῶν καὶ αἱρετικῶν. Ἀλλὰ σοὶ τοὐναντίον ἔξεστι[20], μακαριώτατε πάτερ, εἰ βουληθείης μόνον, τὰ διεστῶτα συνάψαι καὶ *τὸ μεσότοιχον τοῦ φραγμοῦ* καθελεῖν καὶ θείας[21] οἰκονομίας ἔργον ἐργάσασθαι. Τούτου καὶ τὴν ἀρχὴν αὐτὸς

1. καὶ τὰ σὰ : καὐτὸς τὰ C. — 2. ἠρξάμεθα C. — 3. θέλημά σου C. — 4. πράξεις A. — 5. δὲ σὲ C. — 6. ποιήσωμαι C. — 7. τοῦ om. C. — 8. κατέταμε C. — 9. διέσχισε C. — 10. ἡ om. C. — 11. τί om. C. — 12. ἐβάσκηνε P : ἐβάσκανε C. — 13. προσαγαγών I. — 14. ἐπὶ μὴ διαιρομένην C. — 15. σκαιᾶς τινος : σκαιοῦ ἂν C, moxque διεστραμένου... ἡγουμένου. — 16. ἀπόλλυντο C. — 17. τὸν : του A. — 18. μείζω C. — 19. ὑποστήσασθαι C. — 20. ἐξέσται C. — 21. θείας : Θεοῦ C.

a) Agg. II, 5-6. — b) Ephes. II, 14.

κατεβάλου, καὶ ταῖς λαμπραῖς φιλοτιμίαις[1] καὶ μεγαλοδωρεαῖς[2] ἐπηύξησας, καὶ τὸ πέρας[3] ἐπιθεῖναι εὐδόκησον· οὐδὲ[4] γὰρ ἄλλον[5] εὑρήσεις καιρὸν ἐπιτήδειον μᾶλλον, ἢ ὃν ὁ Θεός σοι παρέσχετο τήμερον[6]. *Ἆρον κύκλῳ τοὺς ὀφθαλμούς σου,* καὶ ἴδε πολιὰς αἰδεσίμους καὶ ἱεροπρεπεῖς, κλίνης ἤδη τὸ πλέον καὶ ἀναπαύσεως δεομένας, ἐκ τῶν οἰκείων ὅρων ἀπαναστάσας[7] καὶ προσδραμούσας τῇ σῇ τελειότητι, μόνῃ τῇ εἰς Θεὸν ἐλπίδι καὶ τῇ πρὸς ὑμᾶς ἀγάπῃ συνεχομένας[8]· ἴδε τὸν στέφανον τὸν πλακέντα τῆς δόξης, ὃν περιθέσθαι μὴ ἀναβάλλῃ. Κατέτεμεν ἕτερος, αὐτὸς συνούλωσον· διέσχισεν ἕτερος, αὐτὸς[9] σύναψον· ἐφιλονείκησεν ἕτερος ἀδιόρθωτον τὸ κακὸν ἐργάσασθαι, σὺ φιλονείκησον[10] ἐπανορθῶσαι τὸ γεγονός, ὡς εἰ μηδὲ[11] ὅλως ἐγένετο[12]. Ἤκουσά του[13] τῶν παρ' ὑμῖν σοφῶν[14] οἰκονομίας χάριν καὶ διορθώσεως τινῶν οὐχ ὑγιῶς περὶ τὴν πίστιν ἐχόντων τὴν προσθήκην ταύτην ἐξ ἀρχῆς ἐπινοηθῆναι· οὐκοῦν[15] οἰκονομίας χάριν ἀφαιρεθήτω πάλιν, ἵνα προσλάβησθε ἀδελφούς, ὧν τῷ χωρισμῷ σπαράττεσθαι πάντως[16] ὑμᾶς εἰκός, εἰ μὴ ἀναλγήτως ἔχετε. Λάβε[17] μοι κατὰ νοῦν τὰ τῶν χριστιανῶν αἵματα, τὰ καθ' ἑκάστην ἐκχεόμενα τὴν ἡμέραν, καὶ τὴν ὑπὸ βαρβάρους[18] πικρὰν δουλείαν, καὶ τὸν ὀνειδισμὸν τοῦ σταυροῦ τοῦ Χριστοῦ, προσέτι δὲ θυσιαστηρίων ἀνατροπήν, εὐκτηρίων οἴκων καθαίρεσιν, θείων * ὕμνων ἀργίαν, ἁγίων τόπων κατάσχεσιν, ἱερῶν σκευῶν καὶ ἐπίπλων διανομήν· ἃ πάντα[19] λυθῆναι διὰ τῆς ἡμῶν εἰρήνης καὶ ὁμονοίας εἰκός, τοῦ Θεοῦ συνεργοῦντος, ἢν ἐθελήσητε[20] μόνον τὸ τραχὺ τοῦτο καὶ ἀνένδοτον ἀποθέμενοι συγκαταβῆναι τοῖς ἀσθενέσιν ἡμῖν καὶ τὰ σκανδαλίζοντα ἡμᾶς ἐκ μέσου περιελεῖν. *Εἰ*[21] *βρῶμα,* φησί, *σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα*[22] *εἰς τὸν αἰῶνα·* καὶ μὴν οὐ κεκώλυται τὸ κρέα φαγεῖν. Οὕτω καὶ νῦν, ἁγιώτατε πάτερ, καλὸς[23] ὁ ἔνζυμος ἄρτος, καλὸς καὶ ὁ ἄζυμος· ἀλλ' εἰ[24]

tionis opus perficere. Huius iam initium ipse posuisti, amplissimis muneribus magnificisque largitionibus illud auxisti : fastigium demum imponere tibi placeat : neque enim alia occasio occurret ea opportunior, quam Deus tibi hodie concessit. *Leva in circuitu oculos tuos et vide*[a] canos venerabiles et augustos, lectulo iam plerumque ac requie indigentes, finibus suis extorres, ad tuam amplitudinem profectos, una sola in Deum spe atque erga te amore fretos. Intuere gloriae coronam iam consertam : hac te redimiri ne moreris. Vulneravit alter, tu cicatricem contrahe; discidit alter, tu connecte; enisus est alter ad malum insanabile reddendum, tu enitere ut patratum facinus emendes, quasi ne plane quidem accidisset. Quemdam e vestris doctoribus audivi dicentem, temperamenti gratia emendationisque nonnullorum, qui non recte de fide sentirent, additionem huiusmodi initio fuisse excogitatam : agitedum temperamenti gratia tollatur iterum, ut fratres recuperetis, quorum disiunctione vos exagitari plane decet, nisi inhumani sitis. Mente mihi recogita christianorum sanguinem singulis diebus effusum, durissimam sub barbaris servitutem, Christi crucem probro datam; item altaria subversa, pias domos complanatas, divinas laudes exstinctas, sacra loca occupata, vasa * f. 11.
vestesque sacras direptas. Haec omnia per mutuam pacem concordiamque avertenda fore sperare licet, favente Deo, dummodo ferocem illum inexorabilemque animum deponentes, non abnuatis nobis infirmis morem gerere, atque ea, quae nobis offensioni sunt, e medio tollere. *Si esca,* inquit[b], *scandalizat fratrem meum, non manducabo carnem in aeternum.* Sic et nunc, sanctissime Pater, bonus est panis fermentatus, bonus et azymus. At vero si azy-

1. φιλοτιμίαις : εὐφημίαις I. — 2. μεγαλοδωρίαις C. — 3. καὶ τόπερ C. — 4. οὐ γὰρ εὑρήσεις ἐπιτ. C, omissis ἄλλον et καιρὸν. — 5. ἄλλον om. AI. — 6. σήμερον C. — 7. ἐπαναστάσας C. — 8. συνεχομένους C. — 9. αὐτὸς σύναψον· ἐφιλ. ἕτερος om. C, addito καὶ ante ἀδιόρθ. et ἔσπευσεν post κακὸν. — 10 φιλονείκισον C. — 11. ὡς εἰμὴ δὲ C. — 12. τὴν ἀρχήν add. C post ἐγένετο. — 13. του om. C. — 14. σοφῶν : φιλοσόφων C. — 15. οὐχ οὖν C. — 16. πάντας C. — 17. λάβε omnes, quam scribendi rationem servandam duxi, nonnullis tamen reluctantibus rei grammaticae scriptoribus. — 18. βαρβάρων C. — 19. ἅπαντα C, praeeunte puncto. — 20. ἐθελήσετε C. — 21. εἰ γὰρ C, omisso φησί. — 22. κρέας C, itemque lin. seq. — 23. καλὸς μὲν ὡσανεὶ εἴπωμεν, καὶ ὁ ἔνζ. C, posito puncto ante καλός contra sententiam. — 24. εἰ om. C.

a) Is. LX, 4. — b) Rom. XIV, 21; I Cor. VIII, 13.

mus scandalo sit minusque ad sacrificium idoneus reputetur, et imperfectus et mortuus, *panisque nequitiae*[a] in Scriptura appelletur, cur non suscipiendus fermentatus, azymus vero repellendus? Quoniam *unus panis unum corpus multi sumus,* ait divinus apostolus[b], *nam omnes de uno pane participamus.* Ubi igitur de uno pane haudquaquam participamus, constat ne unum quidem nos corpus esse, neve alios cum aliis conspirare, neve eodem motu cieri. *Obsecro vos,* ut idem ait[c], *per nomen Domini nostri Iesu Christi, ut idipsum dicatis omnes, et non sint in vobis schismata.* Cum ergo non idem dicamus, haud immerito magnum istud insanabileque schisma ad hanc usque diem inter nos habetur. Ubinam non idem dicimus? Non in occulto et clanculum et in privatis congressibus, quo res vulgus latere possit, sed in publico fidei symbolo, in baptismatis confessione, in christiana tessera. Porro si quis regium nummum adulterat, gravissima censetur poena dignus, is qui commune professionis christianae signum corruperit, quonam tandem iure censuerit, se leviorem tanto facinore poenam soluturum?

3. Rem vero, ut se habeat, considera. Olim dicebamus plane idem, neque in nobis erat schisma, et tunc patribus ipsis utrique profecto conspirabamus. Nunc autem, cum non idem dicamus, quomodo, quaeso, utrique habemus? Ac nos quidem eadem certe dum dicimus atque olim, et nobiscum ipsi conspiramus et cum Patribus nostris et vobiscum etiam, si vera dicere velletis; vos autem cum recentiora adsciveritis, primum quidem a vobismetipsis, deinde a communibus Patribus, tandem a nobis etiam dissentiatis necesse est. Quidni ad optimam illam concordiam redea-
* f. 11v. mus, quae nos et nobismetipsis et invicem et cum Patribus plane consentientes ostendet, et

ὁ ἄζυμος σκανδαλίζει καὶ ἧττων[1] εἰς θυσίαν λογίζεται καὶ ἀτελὴς καὶ νεκρὸς καὶ *ἄρτος κακώσεως* παρὰ τῇ Γραφῇ[2] καλεῖται, τί μὴ ὁ ἔνζυμος αἱρετέος, καὶ περιαιρετέος ὁ ἄζυμος; Ὅτι *εἷς ἄρτος, ἓν σῶμά ἐσμεν οἱ πολλοί*[3], φησὶν ὁ θεῖος ἀπόστολος· *οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου*[4] *μετέχομεν.* Ὅπου[5] ἄρα μὴ τοῦ ἑνὸς ἄρτου μετέχομεν, εἰκότως οὐδὲ σῶμα ἕν ἐσμεν[6], οὐδὲ συμπνέομεν ἀλλήλοις καὶ τὴν αὐτὴν ποιούμεθα κίνησιν. *Παρακαλῶ ὑμᾶς* (ὁ αὐτός φησι) *διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα.* Ὅπου ἄρα[7] μὴ τὸ αὐτὸ λέγομεν, εἰκότως τὸ σχίσμα τοῦτο τὸ μέγα καὶ ἀθεράπευτον ἐν ἡμῖν ἐστι[8] μέχρι καὶ τήμερον. Ποῦ δὲ οὐ τὸ αὐτὸ λέγομεν; Οὐκ ἐν γωνίᾳ καὶ παραβύστῳ τινὶ καὶ καθ' αὑτοὺς συνιόντες, ὅπου καὶ λαθεῖν ἔστι τοὺς πολλούς, ἀλλ' ἐν τῷ κοινῷ συμβόλῳ τῆς πίστεως, ἐν τῇ τοῦ βαπτίσματος ὁμολογίᾳ, ἐν τῇ χριστιανικῇ σφραγῖδι. Καὶ εἰ ὁ βασιλικὸν παραχαράττων νόμισμα μεγάλης ἐστὶ τιμωρίας ἄξιος, ὁ τὴν κοινὴν σφραγῖδα τῆς χριστιανῶν ὁμολογίας μεταποιῶν, τίνα ἂν ὑποσχὼν τὴν δίκην οὐκ ἐλάττω δόξειε δοῦναι τοῦ πλημμελήματος;

3. Σκόπει δὲ οὕτως. Ἐλέγομέν ποτε τὸ αὐτὸ δηλονότι, καὶ οὐκ ἦν ἐν ἡμῖν σχίσμα[9]· τότε δὲ[10] δήπου καὶ τοῖς πατράσι συνεφωνοῦμεν ἀμφότεροι· νῦν δέ, ὅτε μὴ τὸ αὐτὸ λέγομεν, ὅπως ἄρα ἑκάτεροι[11] ἔχομεν; Ἡμεῖς μὲν δὴ τὰ αὐτὰ λέγοντες[12] ἅπερ καὶ τότε, καὶ ἡμῖν αὐτοῖς συμφωνοῦμεν[13] καὶ τοῖς πατράσιν ἡμῶν καὶ ὑμῖν[14], ἂν ἐθέλητε[15] τἀληθῆ λέγειν· ὑμεῖς δὲ[16] ἐπεισαγαγόντες καινότερα, πρῶτον μὲν πρὸς ὑμᾶς αὐτούς, εἶτα πρὸς τοὺς κοινοὺς πατέρας, ἔπειτα δέ γε[17] καὶ πρὸς ἡμᾶς διαφωνεῖν ἀναγκάζεσθε. Καὶ τί μὴ πρὸς τὴν καλὴν ἐκείνην συμφωνίαν ἐπάνιμεν[18], ἣ καὶ ἡμῖν αὐτοῖς καὶ ἀλλήλοις[19] καὶ τοῖς πατράσιν ἡμᾶς[20] ὁμο*λόγους ἀποφανεῖ, καὶ τὸ σχίσμα περιελεῖ, καὶ συνάψει τὰ διεστῶτα, καὶ πᾶν ἀγαθὸν ἐργάσεται;

1. ἧττον C. — 2. τῇ ἁγίᾳ γραφῇ C. — 3. οἱ πολλοὶ ἐσμὲν C. — 4. Post ἑνὸς ἄρτου habetur in C intra parenthesin : καὶ οὐκ ἀζύμου φησίν. — 5. ὅπου ἄρα—μετέχομεν om. A. — 6. ἕν ἐσμεν : σύνεσμεν C. — 7. ἄρα om. C. — 8. ἐστιν I : ἐστι καὶ μέχρι τῆς σήμερον C. Item καὶ post ἐστι scripserat A, at voculam dein delevit.
9. σχίσματα C. — 10. δὲ om. IC. — 11. ἑκάτερος C. — 12. λέγομεν ἅπερ κἂν τότε C. — 13. συνεφωνοῦμεν C. — 14. καὶ ὑμεῖς I. — 15. ἐθέληται A. — 16. δὲ : δ' I. — 17. γε om. I. — 18. ἐπανίομεν AI. — 19. ἀλλήλοις : ἄλλοις I. — 20. ἡμᾶς om. C.

a) I Cor. v, 8. — b) I Cor. x, 17. — c) I Cor. I, 10.

Ναὶ πρὸς τῆς Τριάδος αὐτῆς· ναὶ πρὸς τῆς κοινῆς ἐλπίδος, ἐφ' ᾗ[1] πεποίθαμεν καὶ πεποίθατε, μὴ περιίδητε κενοὺς καὶ ἀπράκτους ἡμᾶς ἀπελθόντας. *Ὑπὲρ Χριστοῦ πρεσβεύομεν, ὡς τοῦ Θεοῦ[2] παρακαλοῦντος δι' ἡμῶν*· μὴ ἀτιμάσητε τὴν πρεσβείαν· μὴ τοὺς κόπους ἐξουθενήσητε[3]· μὴ τὰς εὐχὰς ἀκάρπους ἐλέγξητε· μὴ τὸ θέλημα τῶν ἐχθρῶν ἐκπληρώσητε· μὴ τὸν κοινὸν[4] ἐχθρὸν καὶ πολέμιον ἐπεγγελάσαι[5] ἡμῖν ὡς πρότερον συγχωρήσητε· μὴ τὸν Θεὸν καὶ τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον λυπηθῆναι παρασκευάσητε[6]. Μετέωρός ἐστι πᾶσα ψυχὴ καὶ ἀκοὴ πᾶσα, τὴν ὑμῶν ἀναμένουσα γνώμην. Ἂν[7] ἐθελήσητε νεῦσαι πρὸς τὴν εἰρήνην[8] καὶ τὰ σκάνδαλα ἐκ μέσου περιελεῖν, ἤρθη τὰ τῶν χριστιανῶν, πέπτωκε τὰ τῶν ἀσεβῶν, ἔπτηξαν οἱ μισοῦντες ἡμᾶς καὶ τὸν οἰκεῖον προεγνώκασιν ὄλεθρον. Εἰ δ' (ὃ μὴ γένοιτο) τοὐναντίον ἐκβαίη καὶ τὸ πονηρὸν ἔθος τῆς διαστάσεως ἐπικρατήσειε τοῦ κοινῇ[9] συμφέροντος, ἐγὼ μὲν οὐκέτι δύναμαι περαιτέρω λέγειν καὶ τῷ πάθει συγχέομαι· Θεὸς δὲ μόνος[10] ὁ πάντα δυνάμενος[11] ἐπανορθώσειε τὴν Ἐκκλησίαν αὐτοῦ, ἣν τῷ ἰδίῳ ἐξηγοράσατο[12] αἵματι, καὶ τὸ θέλημα αὐτοῦ, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς γενέσθαι παρασκευάσειεν· ὅτι αὐτῷ πρέπει δόξα[13], τιμὴ καὶ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

schisma auferet, et disiuncta coniunget, et quodvis bonum perficiet? Nae per ipsam Trinitatem! nae per communem spem, in qua fiduciam reposuimus ac reposuistis, ne permittatis ut sine fructu et re infecta abeamus. *Pro Christo legatione fungimur, tanquam Deo exhortante per nos*[a]: ne ignominia adficiatis legationem; ne labores cassos reddatis, ne preces infructuosas praestetis, ne voluntatibus hostium obsequamini; ne sinatis communem nostrum inimicum et perduellem nobis ut prius irridere; ne faciatis ut Deus eiusque Spiritus sanctus contristetur[b]. Haeret quivis animus ac quivis auditus sententiae vestrae exspectatione suspensus. Quod si ad pacem ultro propenderitis scandala e medio remoturi, iam christianorum in melius, impiorum in peius res abeunt, expavescunt qui nos oderunt, suamque praesagiunt perniciem. Sin autem (quod absit!) contrarium acciderit, atque omnium commodo pravus dissidendi mos praevaluerit, ego quidem iam non possum longius pergere angore perturbatus; Deus autem, qui omnia potest, Ecclesiam suam restituat, quam proprio redemit sanguine, ipseque faciat, ut quae voluerit, ut in caelo, sic et in terra compleantur, quoniam decet eum gloria, honor et adoratio in saecula saeculorum, amen.

1. ἐφ' ἧς C. — 2. Θεοῦ : Χριστοῦ C. — 3. μὴ τοὺς κ. ἐξουθ. om. C. — 4. κοινὸν ἡμῶν ἐχ. C. — 5. ἐπιγελάσαι C. — 6. παρασκευάσηται A. — 7. ἂν : ἣν C. — 8. εἰρήνην : ἀγάπην C. — 9. τοῦ κοινοῦ καὶ συμφ. C. — 10. μόνος om. C. — 11. ὁ παντοδύναμος I. — 12. ἐξηγόρασεν C. — 13. Quae post δόξα habentur, desunt in I.

a) I Cor. v, 20. — b) Eph. iv, 30.

VIII[a]

Ambros. 653 * f. 26.

TESTIMONIA A MARCO EPHESIO COLLECTA, QUIBUS PROBATUR, UT AIT, SPIRITUM SANCTUM E SOLO PATRE PROCEDERE.

TESTIMONIA, QUAE DILIGENTISSIME ET ACCURATISSIME COLLEGIMUS CUM EX PROPHETIS ET EVANGELIIS, TUM EX APOSTOLIS SANCTISQUE PATRIBUS DE SPIRITU SANCTO, QUIBUS PROPRIE AC VERE PROBATUR EX PATRE SOLO PROCEDERE SPIRITUM SANCTUM, NON AUTEM EX FILIO.

1. *Davidis dicentis Psalmo XXXII*[b] : Verbo Domini caeli firmati sunt, et Spiritu oris eius omnis virtus eorum.

2. *Psalmo CXLII*[c] : Spiritus tuus bonus deducet me in terram rectam.

3. *Psalmo CXXXVIII*[d] : Quo ibo a Spiritu tuo, et quo a facie tua fugiam?

4. *Psalmo L*[e] : Et Spiritum sanctum tuum ne auferas a me.

5. *Psalmo CIII*[f] : Emittes Spiritum tuum, et creabuntur.

6. *Et Isaias*[g] : Spiritus Domini super me, propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde, praedicare captivis remissionem et caecis visum.

7. *Ex evangelio secundum Matthaeum*[h] : Cum autem tradent vos, nolite cogitare quo-

* ΣΥΛΛΟΓΑΙ, ῞ΑΣ ΣΥΝΕΛΕΞΑΜΕΘΑ ΜΕΤΑ ΠΑΣΗΣ ᾿ΕΠΙΜΕΛΕΙΑΣ ΚΑΙ ᾿ΑΚΡΙΒΕΙΑΣ ῎ΕΚ ΤΕ ΠΡΟΦΗΤΩΝ ΚΑΙ ΕΥΑΓΓΕΛΙΩΝ, ᾿ΑΠΟΣΤΟΛΩΝ ΤΕ ΚΑΙ ΤΩΝ ῾ΑΓΙΩΝ ΠΑΤΕΡΩΝ ΠΕΡΙ ΤΟΥ ῾ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ, ΜΑΡΤΥΡΟΥΣΑΙ ΚΥΡΙΩΣ ΚΑΙ ᾿ΑΛΗΘΩΣ, ῞ΟΤΙ ᾿ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΜΟΝΟΥ ᾿ΕΚΠΟΡΕΥΕΤΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ῞ΑΓΙΟΝ, ΟΥΧΙ ΔΕ ΚΑΙ ᾿ΕΚ ΤΟΥ ΥΙΟΥ.

α΄. *Τοῦ Δαυὶδ λέγοντος, ψαλμὸς λβ΄·* Τῷ λόγῳ τοῦ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.

β΄. *Ψαλμὸς*[1] *ρμβ΄·* Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ.

γ΄. *Ψαλμὸς ρλη΄·* Ποῦ πορευθῶ ἀπὸ τοῦ Πνεύματός σου, καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;

δ΄. *Ψαλμὸς ν΄·* Καὶ τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς[2] ἀπ' ἐμοῦ.

ε΄. *Ψαλμὸς ργ΄·* Καὶ ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτισθήσονται[3].

ϛ΄. *Καὶ ὁ Ἠσαΐας·* Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ[4] με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν.

ζ΄. *Ἐκ τοῦ κατὰ Ματθαῖον εὐαγγελίου·* Ὅταν δὲ παραδώσωσιν ὑμᾶς, μὴ μεριμνήσητε πῶς

1. Verba ψαλμὸς ρμβ΄ bis scripta ad oram codicis, tum hic, tum ante versiculum sequentem, qui praeterea litteris rubris exaratus est. — 2. ἀντανέλεις A. — 3. κτισθείσονται A. — 4. ἔχρησέ A.

a) Ambrosianus 653, f. 26-33ᵛ (= A). — Exstat etiam eadem collectio, praevi a ad Palaeologum imperatorem epistola, in codicibus Mosquensibus 208 (nunc 250), f. 622-635, et 335 (nunc 240), f. 76-89, quos adire non licuit. Prima epistolae ad imperatorem verba protulit Andronicus Demetracopulus in libro : Ὀρθόδοξος Ἑλλάς (in-8°, Lipsiae, 1870), p. 101. Suos singulis testimoniis numeros addidi, quo melius lectoris commodo consuleretur. — b) Ps. XXXII, 6. — c) Ps. CXLII, 10. — d) Ps. CXXXVIII, 8. — e) Ps. L, 13. — f) Ps. CIII, 30. — g) Is. LXI, 1. — h) Mat. X, 19.

ἢ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστε[1] οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

modo aut quid loquamini : non enim vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis.

η'. *Καὶ μετ' ὀλίγον*· Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα[2] ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

8. *Et post pauca* :[a] Si autem in Spiritu Dei eiicio daemones, igitur pervenit in vos regnum Dei.

θ'. *Ἐκ τοῦ κατὰ Λουκᾶν εὐαγγελίου*· Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα[6] ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

9. *Ex evangelio secundum Lucam*[b] : Porro si in digito Dei eiicio daemonia, profecto pervenit in vos regnum Dei.

ι'. *Κατὰ Ἰωάννην*· Καὶ ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μένῃ[4] μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ Πνεῦμα τῆς ἀληθείας.

10. *Secundum Ioannem*[c] : Et ego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis.

ια'. *Καὶ πάλιν*· * Ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα ἃ εἶπον ὑμῖν.

11. *Et rursus*[d] : Paracletus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia quaecumque dixi vobis. * f. 26v.

ιβ'. Ὅταν δὲ ἔλθῃ ὁ Παράκλητος[5], ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρός, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει[6] περὶ ἐμοῦ.

12. Cum autem[e] venerit Paracletus, quem ego mittam vobis a Patre, Spiritus veritatis, qui a Patre procedit, ille testimonium perhibebit de me.

ιγ'. Ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· καὶ ἐλθὼν ἐκεῖνος, ἐλέγξει[7] τὸν κόσμον περὶ ἁμαρτίας καὶ δικαιοσύνης.

13. Si enim[f] non abiero, Paracletus non veniet ad vos; si autem abiero, mittam eum ad vos. Et cum venerit ille, arguet mundum de peccato et de iustitia.

ιδ'. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε[8] βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει[9] ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν.

14. Adhuc[g] multa habeo vobis dicere, sed non potestis portare modo : cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem : non enim loquetur a semetipso, sed quaecumque audiet loquetur, et quae ventura sunt annuntiabit vobis. Ille me clarificabit, quia de meo accipiet, et annuntiabit vobis.

ιε'. Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμά ἐστι· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

15. Omnia[h] quaecumque habet Pater, mea sunt. Propterea dixi, quia de meo accipiet et annuntiabit vobis.

ις'. *Ἐκ τῶν Πράξεων, Πέτρου*· Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρός, ἐξέχεε τοῦτο, ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

16. *Ex Actibus, Petri*[i] : Dextera igitur Dei exaltatus, et promissione Spiritus accepta a Patre, effudit hunc quem vos videtis et auditis.

ιζ'. *Τοῦ αὐτοῦ ἐκ τῆς κατηχήσεως πρὸς τὸν αὐτοῦ μαθητὴν Κλήμεντα*· Ὅπως διαβλέψαντες οἱ ἄνθρωποι πιστεύσωσιν εἰς ἕνα Θεὸν πατέρα παν-

17. *Eiusdem, e catechesi ad Clementem discipulum eius*[j] : Ut homines, cum perspexerint, credant in unum Deum Patrem

1. ἐσταὶ A. — 2. ἆρα A; item versiculo seq. — 4. μένει A. — 5. Παράκλειτος A. — 6. μαρτυρίσει A. — 7. ἐλέγξη A. — 8. δύνασθαι A. — 9. ὁδηγήσῃ A.

a) Mat. XII, 28. — b) Luc. XI, 20. — c) Ioan. XIV, 16. — d) *Ibid.*, 26. — e) Ioan. XV, 26. — f) Ioan., XVI, 7. — g) *Ibid.*, 12. — h) *Ibid.*, 15. — i) *Act. Apost.*, II, 23. — j) *Epitome de gestis Petri*, n. 17 = *P. G.*, t. 2, c. 485 A.

omnipotentem, et in unigenitum eius Filium ex eo ante saecula arcane genitum, et in Spiritum sanctum ex eodem Patre ineffabiliter procedentem; atque unum Deum agnoscant in tribus personis, principio carentem, finis expertem, aeternum, perpetuum.

18. *E prima ad Corinthios epistola*[a] : Nobis autem revelavit Deus per Spiritum suum : Spiritus enim omnia scrutatur, etiam profunda Dei. Quis enim hominum scit quae sunt hominis, nisi spiritus hominis, qui in ipso est? Ita et quae Dei sunt, nemo cognovit, nisi Spiritus Dei. Nos autem non spiritum huius mundi accepimus, sed Spiritum, qui ex Deo est, ut sciamus quae a Deo donata sunt nobis.

19. *Ex epistola ad Romanos*[b] : Vos autem in carne non estis, sed in spiritu, si tamen Spiritus Dei habitat in vobis. Si quis autem Spiritum Christi non habet, hic non est eius. Si autem Christus in vobis est, corpus quidem mortuum est propter peccatum, spiritus vero vivit propter iustificationem. Quod si Spiritus eius, qui suscitavit Iesum a mortuis, habitat in vobis, qui suscitavit Iesum Christum a mortuis vivificabit et mortalia corpora vestra propter inhabitantem Spiritum eius in vobis.

20. *Ex epistola ad Galatas*[c] : Quoniam autem estis filii, misit Deus Spiritum Filii sui in corda vestra clamantem : Abba, Pater.

21. *Ad Titum*[d] : Salvos nos fecit per lavacrum regenerationis et renovationis Spiritus sancti, quem effudit in eos abunde per Iesum Christum Salvatorem nostrum.

22. *Sancti Dionysii e libro secundo de divinis nominibus*[e] : Et Spiritus veritatis, qui est, qui a Patre procedit.

23. *Ex eodem libro*[f] : Verum etiam ea quae supersubstantialis illius divinae generationis
* f. 27 sunt, inter se minime reciprocantur, adeo ut solus Pater fons sit in supersubstantiali Deitate, atque ita Pater non sit Filius, neque Filius sit Pater.

τοκράτορα, καὶ εἰς τὸν μονογενῆ αὐτοῦ Υἱὸν τὸν πρὸ τῶν αἰώνων ἐξ αὐτοῦ ἀφράστως γεννηθέντα, καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον τὸ ἐξ αὐτοῦ τοῦ Πατρὸς ἀρρήτως ἐκπορευόμενον, ἕνα Θεὸν γνωρίζοντες ἐν τρισὶν ὑποστάσεσιν, ἄναρχον, ἀτελεύτητον, αἰώνιον καὶ ἀΐδιον.

ιη'. *Ἐκ τῆς πρὸς Κορινθίους πρώτης ἐπιστολῆς*[1]· Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. Τίς γὰρ οἶδεν[2] ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; Οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν[2] εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.

ιθ'. *Ἐκ τῆς πρὸς Ῥωμαίους*[3] *ἐπιστολῆς*· Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος[4] οὐκ ἔστιν αὐτοῦ· εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ[5] δικαιοσύνην· εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν <οἰκεῖ[6] ἐν ὑμῖν, ὁ ἐγείρας Ἰησοῦν Χριστὸν ἐκ νεκρῶν> ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

κ'. *Ἐκ τῆς πρὸς Γαλάτας*· Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον[7]· Ἀββᾶ[8] ὁ πατήρ.

κα'. *Πρὸς Τίτον*· Ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν.

κβ'. *Τοῦ ἁγίου Διονυσίου ἐκ τοῦ δευτέρου λόγου περὶ θείων ὀνομάτων*· Καὶ τὸ Πνεῦμα τῆς ἀληθείας, τὸ ὄν, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.

κγ'. *Ἐκ τοῦ αὐτοῦ λόγου*· Ἀλλ' ὅτι καὶ τὰ τῆς ὑπερουσίου θεογονίας οὐκ ἀντιστρέφει πρὸς ἄλληλα· * μόνη δὲ πηγὴ τῆς ὑπερουσίου θεότητος ὁ Πατήρ, οὐκ ὄντος Υἱοῦ τοῦ Πατρὸς οὐδὲ Πατρὸς τοῦ Υἱοῦ.

1. Κορινθίης A. — 2. εἶδεν A. — 3. Ῥωμαίους : Κορινθίους πρώτης A. Testimonium aliquod excidisse suspicor. — 4. οὗτος A. — 5. διαδικαιοσύνην A. — 6. οἰκεῖ — ἐκ νεκρῶν om. A — 7. κράζων A. — 8. ἀββά A.

a) I Cor. II, 10-12. — b) Rom. VIII, 9-11. — c) Gal. IV, 6. — d) Tit. III, 5. — e) *P. G.*, t. 3, c. 637, A. Verba sunt Ioannis, XV, 26. — f) *Ibid.*, c. 641, D.

κδ'. *Ἐκ τοῦ αὐτοῦ λόγου·* Πάλιν, ὅτι μέν ἐστι πηγαία θεότης ὁ Πατήρ, ὁ δὲ Υἱὸς καὶ τὸ Πνεῦμα τῆς θεογόνου θεότητος, εἰ οὕτω χρὴ φάναι, βλαστοὶ θεόφυτοι καὶ οἷον ἄνθη καὶ ὑπερούσια φῶτα, πρὸς τῶν ἱερῶν λογίων παρειλήφαμεν[1]. Ὅπως δὲ ταῦτά ἐστιν[2], οὔτε εἰπεῖν οὔτε ἐννοῆσαι δυνατόν.

24. *Ex eodem libro*[a] : Rursum a Scripturis sacris accepimus, Patrem quidem esse fontem in divinis, Filium vero ac Spiritum sanctum germana a Deo sata, si dictu fas sit, ac velut flores luminaque supersubstantialia divinitatis Deum producentis. Quonam autem pacto haec sese habeant, neque eloqui neque intelligere valemus.

κε'. *Τοῦ αὐτοῦ περὶ μυστικῆς θεολογίας κεφάλαιον γ'·* Πῶς ἐκ τοῦ ἀΰλου καὶ ἀμεροῦς ἀγαθοῦ τὰ ἐγκάρδια τῆς ἀγαθότητος ἐξέφυ φῶτα.

25. *Eiusdem de Mystica theologia, capite III*[b] : Quomodo ex immateriali et individuo bono intima ista bonitatis lumina pullularint.

κϛ'. *Τοῦ ἁγίου Ἀθανασίου ἐκ τῆς πρὸς Σεραπίωνα ἐπιστολῆς·* Καὶ γὰρ ὥσπερ γέννημα μονογενὲς ὁ Υἱός ἐστιν, οὕτω καὶ τὸ Πνεῦμα παρὰ τοῦ Υἱοῦ διδόμενον καὶ πεμπόμενον καὶ αὐτὸ ἕν ἐστι καὶ οὐ πολλά, οὐδὲ ἐκ πολλῶν ἕν, ἀλλὰ μόνον αὐτὸ Πνεῦμα· ἑνὸς γὰρ ὄντος τοῦ Υἱοῦ τοῦ ζῶντος Λόγου, μίαν εἶναι δεῖ τελείαν καὶ πλήρη τὴν ἁγιαστικὴν καὶ φωτιστικὴν ζωὴν οὖσαν ἐνέργειαν αὐτοῦ καὶ δωρεάν, ἥτις γε ἐκπορεύεσθαι λέγεται ἐκ Πατρός, ἐπειδή[3] ἐκ τοῦ Λόγου τοῦ παρὰ τοῦ Πατρὸς ὁμολογουμένως ἐκλάμπει καὶ ἀποστέλλεται καὶ δίδοται.

26. *Sancti Athanasii ex epistola ad Serapionem*[c] : Nam quemadmodum proles unigenita est Filius, sic et Spiritus, qui a Filio datur et mittitur, unus item est, non multi, neque ex multis unus, sed solus ipse Spiritus est. Quia enim unus est Filius qui et vivens est Verbum, unam quoque esse necesse est perfectam et plenam, sanctificantem et illuminantem, viventem eius efficaciam, et donum quod ex Patre producere dicitur, quia ex Verbo, quod ex Patre esse conceditur, effulget, et ab eodem mittitur et datur.

κζ'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ περὶ τοῦ ἁγίου Πνεύματος·* Εἰ ἐφρόνουν ὀρθῶς περὶ τοῦ Υἱοῦ, ἐφρόνουν ἂν ὑγιῶς καὶ περὶ τοῦ Πνεύματος, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ τοῦ Υἱοῦ ἴδιον ὄν, παρ' αὐτοῦ δίδοται τοῖς μαθηταῖς καὶ πᾶσι τοῖς πιστεύουσιν εἰς αὐτόν.

27. *Eiusdem ex eius libro de Spiritu sancto*[d]: Si recte de Verbo sentirent, recte quoque de Spiritu sancto qui a Patre procedit sentirent, qui cum Filii sit proprius, ab illo discipulis omnibusque in eum credentibus datur.

κη'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου οὗ ἡ ἀρχή· Πιστεύομεν εἰς ἕνα θεόν·* Τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκπόρευμα ὂν τοῦ Πατρός, ἀεί ἐστιν ἐν ταῖς χερσὶν τοῦ πέμποντος Πατρὸς καὶ τοῦ φέροντος Υἱοῦ.

28. *Eiusdem e tractatu cuius principium : Credimus in unum Deum*[e] : Sanctus autem Spiritus qui a Patre procedit, semper est in manibus Patris mittentis et ferentis Filii.

κθ'. *Τοῦ αὐτοῦ ἐκ τοῦ τεσσαρακοστοῦ ἕκτου κεφαλαίου·* Θεὸς ἡ πάντων ἀρχὴ κατὰ τὸν Ἀπόστολον λέγοντα· *Εἷς θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα·* καὶ γὰρ ὁ Λόγος ἐξ αὐτοῦ γεννητῶς καὶ τὸ Πνεῦμα ἐξ αὐτοῦ ἐκπορευτῶς.

29. *Eiusdem e capite quadragesimo sexto*[f] : Deus est omnium principium secundum Apostolum dicentem[g] : *Unus Deus Pater, ex quo omnia.* Verbum enim eius ex ipso per generationem, et Spiritus per processionem existit.

λ'. *Συνόδου οἰκουμενικῆς πρώτης.* Ἡ δὲ πρώτη ἁγία καὶ οἰκουμενικὴ σύνοδος ταῦτα πρὸς τὸν ἀποροῦντα φιλόσοφον ἀπεκρίνατο διὰ τοῦ μακαρίου

30. *Synodi oecumenicae primae*[h] : Prima autem sancta et oecumenica synodus haec ad philosophum dubitantem respondit per beatum

1. παρηλήφαμεν A. — 2. ἐστι A. — 3. ἐπεὶ δή.

a) *Ibid.*, 645, B. — b) T. cit. c. 1033 A. — c) *P. G.*, t. 26, c. 577-579. — d) *Ibid.*, c. 533 B. Idem liber est atque epistola illa ad Serapionem. — e) *P. G.*, t. 25, c. 208 A. — f) Libri videlicet *de communi essentia Patris et Filii et Spiritus sancti* = *P. G.*, t. 28, c. 72 D. — g) I Cor. VIII, 6. — h) Apud Gelasium Cyzicenum, *P. G.*, t. 85, c. 1288 C.

Leontium Caesariensem : « Admitte unam divinitatem Patris Filium ineffabiliter generantis, et Filii ex eo geniti, et Spiritus sancti ex eodem Patre procedentis, qui et proprius est Filii, ut ait divinus apostolus[a] : *Qui Spiritum Christi non habet, hic non est eius.* »

31. *Secundae synodi oecumenicae*[b] : Sed et secunda synodus divino modo pronuntians definivit Spiritum sanctum esse Dominum et vivificantem, ex Patre procedentem, cum Patre et Filio simul adorandum et conglorificandum.

32. *Sancti Basilii e libro adversus Arianos et Sabellianos et Eunomianos qui incipit : Pugnat Iudaismus cum Hellenismo*[c] : Itaque quae dicebamus de Filio, propriam videlicet ipsius personam confiteri oportere, eadem habemus et de Spiritu sancto dicenda. Non enim ideo Spiritus idem est qui Pater, quod scriptum sit[d] : *Spiritus est Deus.* Neque rursus Filii et Spiritus persona una est, eo quod dictum sit[e] : *Si quis autem Spiritum Christi non habet, hic non est eius.*

33. *Et rursus*[f] : Etenim hinc decepti nonnulli, Spiritum et Christum eumdem esse opinati sunt. Sed quid dicimus? Hinc commonstrari naturae coniunctionem necessitudinemque, non personarum confusionem. Est
* f. 27r. namque Pater habens esse perfectum, nec ullius indigens, radix ac fons Filii et Spiritus sancti.

34. *Et rursus*[g] : Nam unus est vere Spiritus. Ut enim multi sunt filii, unus autem verus Filius : ita, etiam si omnia dicantur ex Deo, proprie tamen Filius ex Deo, et Spiritus ex Deo est. Nam et Filius a Patre exivit, et Spiritus ex Patre procedit : at Filius quidem ex Patre per generationem, Spiritus vero ex Deo arcano modo atque ineffabili.

35. *Et rursus*[h] : Ego quidem cum Patre quidem Spiritum novi, at novi non esse Patrem : item, illum cum Filio accepi, sed non accepi

Λεοντίου τοῦ Καισαρείας· « Δέχου μίαν θεότητα τοῦ Πατρὸς τοῦ γεννήσαντος τὸν Υἱὸν ἀνεκφράστως, καὶ τοῦ Υἱοῦ τοῦ γεγεννημένου ἐξ αὐτοῦ, καὶ τοῦ ἁγίου Πνεύματος τοῦ ἐκπορευομένου ἐξ αὐτοῦ τοῦ Πατρός, ἰδίου δὲ ὄντος τοῦ Υἱοῦ, καθά φησιν ὁ θεῖος Ἀπόστολος· *Εἴ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.* »

λα΄. *Συνόδου οἰκουμενικῆς δευτέρας.* Ἀλλὰ καὶ ἡ δευτέρα σύνοδος « Κύριον τὸ Πνεῦμα τὸ ἅγιον καὶ ζωοποιόν, ἐκ τοῦ Πατρὸς ἐκπορευόμενον, Πατρί τε καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον » θεοπρεπῶς ἀναγορεύσασα ἐδογμάτισεν.

λβ΄. *Τοῦ ἁγίου Βασιλείου, ἐκ τοῦ λόγου κατὰ Ἀρειανῶν καὶ Σαβελλιανῶν καὶ Εὐνομιανῶν, οὗ ἡ ἀρχή· Μάχεται ἰουδαϊσμὸς ἑλληνισμῷ·* Ἃ τοίνυν ἐλέγομεν περὶ τοῦ Υἱοῦ, ὅτι δεῖ ὁμολογεῖν ἴδιον αὐτοῦ πρόσωπον, τοῦτο ἔχομεν λέγειν καὶ περὶ τοῦ Πνεύματος τοῦ ἁγίου· οὐ γὰρ ταὐτόν ἐστι τῷ Πατρὶ τὸ Πνεῦμα διὰ τὸ γεγράφθαι *Πνεῦμα ὁ Θεός*, οὐδὲ πάλιν Υἱοῦ καὶ Πνεύματος ἓν πρόσωπόν ἐστι, ἐπειδὴ εἴρηται· *Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.*

λγ΄. *Καὶ πάλιν·* Ἐντεῦθεν γὰρ ἠπατήθησάν τινες Πνεῦμα καὶ Χριστὸν αὐτὸν εἶναι. Ἀλλὰ τί φαμεν; ὅτι τὸ τῆς φύσεως οἰκεῖον ἐντεῦθεν ἀναφαίνεται, οὐχὶ προσώπων σύγχυσις· ἔστι μὲν γὰρ ὁ Πατὴρ τέλειον ἔχων τὸ εἶναι καὶ ἀνενδεές, ῥίζα καὶ * πηγὴ τοῦ Υἱοῦ καὶ τοῦ Πνεύματος.

λδ΄. *Καὶ πάλιν·* Ἓν γάρ ἐστιν ἀληθῶς τὸ Πνεῦμα· ὡς γὰρ πολλοὶ μὲν υἱοί, εἷς δὲ ὁ ἀληθινὸς υἱός, οὕτω κἂν πάντα λέγηται[1] ἐκ τοῦ Θεοῦ, ἀλλὰ κυρίως ὁ Υἱὸς ἐκ τοῦ Θεοῦ καὶ τὸ Πνεῦμα ἐκ τοῦ Θεοῦ, ἐπειδὴ καὶ ὁ Υἱὸς παρὰ τοῦ Πατρὸς ἐξῆλθε καὶ τὸ Πνεῦμα ἐκ τοῦ Πατρὸς ἐκπορεύεται· ἀλλ' ὁ μὲν Υἱὸς ἐκ τοῦ Πατρὸς γεννητῶς, τὸ δὲ Πνεῦμα ἀρρήτως ἐκ τοῦ Θεοῦ.

λε΄. *Καὶ πάλιν·* Ἐγὼ μὲν μετὰ τοῦ Πατρὸς οἶδα τὸ Πνεῦμα, οὐχὶ δὲ Πατέρα τὸ Πνεῦμα· καὶ μετὰ τοῦ Υἱοῦ παρέλαβον, οὐχὶ δὲ Υἱὸν ὠνομασμένον[2].

1. λέγεται A. — 2. ὀνομασμένον A.

a) Rom. VIII, 9. — b) Scilicet in fidei symbolo, cui nomen est ab illa synodo, quamvis illius haudquaquam sit. — c) *P. G.*, t. 31, c. 609 A. — d) Ioan. IV, 24. — e) Rom. VIII, 9. — f) *P. G.*, t. cit., c. 609 B. Eadem habentur apud Athanasium, *P. G.*, t. 28, c. 116 B. Ea est inter utrumque opus similitudo, ut unum ab altero venisse necesse sit. — g) *Ibid.*, c. 616 C. — h) *Ibid.*, c. 612 BC.

Ἀλλὰ τὴν μὲν πρὸς τὸν Πατέρα οἰκειότητα ἐννοῶ, ἐπειδὴ ἐκ τοῦ Πατρὸς ἐκπορεύεται· τὴν πρὸς τὸν Υἱὸν δέ, ἐπειδὴ ἀκούω· *Εἴ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.*

λς΄. *Τοῦ αὐτοῦ πρὸς Γρηγόριον τὸν ἀδελφὸν αὐτοῦ, περὶ διαφορᾶς οὐσίας καὶ ὑποστάσεως·* Ἐκ γὰρ τοῦ Πατρὸς ὁ Υἱός, δι' οὗ τὰ πάντα, ᾧ πάντοτε τὸ Πνεῦμα τὸ ἅγιον <*ἀχωρίστως*> συνεπινοεῖται· οὐ γάρ ἐστιν ἐν περινοίᾳ τοῦ Υἱοῦ γενέσθαι μὴ προκαταυγασθέντα τῷ Πνεύματι. Ἐπειδὴ τοίνυν <τὸ ἅγιον> Πνεῦμα, ἀφ' οὗ πᾶσα ἐπὶ τὴν κτίσιν ἡ τῶν ἀγαθῶν χορηγία[1] πηγάζει, τοῦ Υἱοῦ μὲν ἤρτηται, ᾧ ἀδιαστάτως συγκαταλαμβάνεται, τῆς δὲ τοῦ Πατρὸς αἰτίας ἐξημμένον ἔχει τὸ εἶναι, ὅθεν καὶ ἐκπορεύεται, τοῦτο δὴ[2] γνωριστικὸν τῆς κατὰ τὴν ὑπόστασιν ἰδιότητος σημεῖον ἔχει, τὸ μετὰ τὸν Υἱὸν[3] καὶ σὺν αὐτῷ γνωρίζεσθαι καὶ τὸ ἐκ τοῦ Πατρὸς ὑφεστάναι· ὁ δὲ Υἱὸς ὁ τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον Πνεῦμα δι' ἑαυτοῦ καὶ μεθ' ἑαυτοῦ γνωρίζων, μόνος μονογενῶς ἐκ τοῦ ἀγεννήτου φωτὸς ἐκλάμψας, οὐδεμίαν κατὰ τὸ ἰδιάζον τῶν γνωρισμάτων τὴν κοινωνίαν ἔχει πρὸς τὸν Πατέρα ἢ πρὸς τὸ Πνεῦμα τὸ ἅγιον, ἀλλὰ τοῖς εἰρημένοις σημείοις μόνοις γνωρίζεται. Ὁ δὲ ἐπὶ πάντων Θεὸς ἐξαίρετόν τι γνώρισμα τῆς ἑαυτοῦ ὑποστάσεως τὸ Πατὴρ εἶναι καὶ ἐκ μηδεμιᾶς αἰτίας ὑποστῆναι μόνος ἔχει.

λζ΄. *Τοῦ αὐτοῦ ἐκ τῆς πρὸς τὸν Εὐστάθιον Σεβαστείας ὑπαγορευθείσης πίστεως·* Ὅτι οὔτε ἀγέννητον λέγομεν τὸ Πνεῦμα τὸ ἅγιον (ἕνα γὰρ οἴδαμεν ἀγέννητον καὶ μίαν τῶν ὄντων ἀρχήν, τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ), οὔτε γεννητόν (ἕνα γὰρ μονογενῆ ἐν τῇ παραδόσει τῆς πίστεως δεδιδάγμεθα)· τὸ δὲ Πνεῦμα τῆς ἀληθείας ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι διδαχθέντες, ἐκ τοῦ Θεοῦ εἶναι ὁμολογοῦμεν ἀκτίστως.

λη΄. *Τοῦ αὐτοῦ ἐκ τῆς ἑρμηνείας του τριακοστοῦ δευτέρου ψαλμοῦ·* Ὡς οὖν ὁ δημιουργὸς λόγος ἐστερέωσε τὸν οὐρανόν, οὕτω καὶ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, τουτέστιν ὃ ἐκ τοῦ στόματος αὐτοῦ, ἵνα μὴ τῶν

Filium fuisse appellatum. Atqui coniunctionem quidem quam cum Patre habet intelligo, ex eo, quod ex Patre procedit; eam vero, quam habet cum Filio, quoniam audio[a] : *Si quis Spiritum Christi non habet, hic non est eius.*

36. *Eiusdem ad Gregorium fratrem de discrimine essentiae et hypostasis*[b] : Nam ex Patre Filius, per quem omnia, quocum semper Spiritus sanctus inseparabiliter intelligitur : non enim potest quisquam de Filio cogitare, qui non sit prius a Spiritu illustratus. Quoniam igitur Spiritus sanctus, a quo omnis in rem creatam bonorum largitio scaturit, Filio quidem cohaeret atque coniunctus est, quicum simul sine ullo intervallo concipitur, habet vero esse ex ea causa, quae Pater est, connexum, unde et procedit; illius secundum hypostasim proprietas hoc signo declaratur, quod post Filium et cum Filio cognoscitur, et quod ex Patre subsistit. Filius vero, qui ex Patre procedentem Spiritum per sese ac secum notum facit, ac solus unigenite ex ingenita luce effulsit, nullam, quod ad signorum, quibus dignoscitur, proprietatem attinet, cum Patre aut Spiritu sancto communitatem habet, sed iis, quae dixi, signis solus dignoscitur. Qui autem est super omnia Deus, praecipuam quamdam suae hypostasis notam, quod Pater est et quod nulla subsistit ex causa, solus habet.

37. *Eiusdem ex fide ad Eustathium Sebastiae episcopum dictata*[c] : Ingenitum non dicimus Spiritum sanctum : unum enim novimus ingenitum et unum rerum principium, Patrem Domini nostri Iesu Christi : neque genitum; unum enim esse unigenitum, in fidei traditione didicimus; Spiritum autem veritatis ex Patre procedere edocti, ex Deo esse confitemur citra creationem.

38. *Eiusdem ex interpretatione psalmi trigesimi secundi*[d] : Quemadmodum igitur Verbum opifex firmavit caelum, sic Spiritus, qui ex Deo, qui a Patre procedit, hoc est qui ex ore illius est, ut ne ipsum externam quamdam rem

1. χορηγεία A. — 2. δὲ A; vocula abest in editis. — 3. μετὰ τοῦ υἱοῦ A, quae lectio omnino emendanda est ad optimorum codd. fidem, ut inanis vitetur tautologia; siquidem idem valeret ac σὺν αὐτῷ.

a) Rom. VIII, 9. — b) *P. G.*, t. 32, c. 329 C. — c) *Ibid.*, c. 549 C. — d) *P. G.*, t. 29, c. 333 B.

aut creaturam esse iudices, sed tanquam hypostasim ex Deo habentem glorifices.

39. *Et post pauca*[a] : Inveniemus autem alibi et Verbum oris ipsius dictum, ut intelligatur Salvator ipse et sanctus eius Spiritus ex Patre. Quoniam igitur Salvator Verbum Domini est, et Spiritus sanctus oris ipsius spiritus est, uterque autem in caelis et eorum virtutibus creandis pariter operam contulit, idcirco dictum est[b] : *Verbo Domini caeli firmati sunt, et Spiritu oris eius omnis virtus eorum.*

40. *Eiusdem ex libro de Spiritu sancto, capite XVI*[c] : Ac nemo me credat tres originales
* f. 28. hypostases ponere : principium enim eorum quae sunt, unum est, per Filium condens et perficiens in Spiritu. Nam *verbo Domini caeli firmati sunt, et Spiritu oris eius omnis virtus eorum*[d]. Itaque nec Verbum est significativa aeris percussio per vocis instrumenta prolata, nec Spiritus oris halitus partibus respiratoriis efflatus; sed Verbum est quod *in principio erat apud Deum et Deus erat*[f] : Spiritus autem oris Dei *Spiritus est veritatis, qui a Patre procedit*[e].

41. *Eiusdem e libro adversus Arianos*[f] : Nihil in se habet adventitii, sed habet omnia sempiterne tanquam Dei Spiritus et ab ipso emergens, causam ipsum habens sicut fontem sui et inde manans. Fons autem et ipse eorum quae ante retulimus bonorum. Atqui quod ex Deo manat, id subsistit. Hunc Spiritum sanctum copiose effudit in nos Deus per Iesum Christum.

42. *Sancti Gregorii Nysseni e libro primo refutationum, capite XXII*[g] : Pater appellatur increatus et ingenitus, neque enim genitus neque creatus est. Increatum igitur esse commune habet cum Filio et Spiritu sancto. Sed ingenitum et Patrem esse, hoc proprium est et incommunicabile, neque in ulla aliarum personarum reperitur. Filius autem cum Patre et Spiritu sancto iungitur in eo quod increatus est; quod vero unigenitus Filius et sit et appelletur, id ut proprium sibi vindicat, quod neque

ἔξωθέν <τι> καὶ τῶν κτισμάτων αὐτὸ κρίνῃς, ἀλλ' ὡς ἐκ Θεοῦ ἔχον τὴν ὑπόστασιν δοξάζῃς.

λθ'. *Καὶ μετ' ὀλίγον*· Εὑρήσομεν δὲ καὶ ἀλλαχοῦ καὶ λόγον στόματος αὐτοῦ εἰρημένον, ἵνα νοηθῇ ὁ Σωτὴρ καὶ τὸ ἅγιον Πνεῦμα ἐκ τοῦ Πατρός. Ἐπεὶ οὖν ὁ λόγος μὲν Κυρίου ὁ Σωτὴρ καὶ πνεῦμα τοῦ στόματος αὐτοῦ τὸ ἅγιον Πνεῦμα, ἀμφότερα δὲ συνήργησε τῇ κτίσει τῶν οὐρανῶν καὶ τῶν ἐν αὐτοῖς δυνάμεων, διὰ τοῦτο εἴρηται· *Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.*

μ'. *Τοῦ αὐτοῦ ἐκ τοῦ περὶ τοῦ ἁγίου Πνεύματος λόγου, κεφάλαιον ιϛ*· Μηδεὶς οἰέσθω με τρεῖς εἶναι λέγειν ἀρχικὰς * ὑποστάσεις· ἀρχὴ γὰρ τῶν ὄντων μία, δι' Υἱοῦ δημιουργοῦσα <καὶ τελειοῦσα> ἐν Πνεύματι· *τῷ λόγω γὰρ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.* Οὔτε οὖν Λόγος ἀέρος τύπωσις σημαντικὴ[1] διὰ φωνητικῶν ὀργάνων ἐκφερομένη[2], οὔτε πνεῦμα στόματος ἀτμὸς ἐκ[3] τῶν ἀναπνευστικῶν μερῶν ἐξωθούμενος, ἀλλὰ λόγος μὲν ὁ *πρὸς Θεὸν ὢν ἐν ἀρχῇ καὶ Θεὸς ὤν*, πνεῦμα δὲ στόματος Θεοῦ *τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.*

μα'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ κατὰ Ἀρειανῶν*· Οὐδὲν ἔχον[4] ἐν αὐτῷ ἐπίκτητον, ἀλλ' ἀϊδίως πάντα ἔχον[4] ὡς πνεῦμα Θεοῦ καὶ ἐξ αὐτοῦ πεφηνός, αἴτιον ἑαυτοῦ ἔχον ὡς πηγὴν ἑαυτοῦ, κἀκεῖθεν πηγάζον[5]· πηγὴ δὲ <καὶ> αὐτὸ τῶν προειρημένων ἀγαθῶν, ἀλλ' αὐτὸ μὲν ἐκ Θεοῦ πηγάζον[5] ἐνυπόστατόν ἐστι... Τοῦτο τὸ Πνεῦμα τὸ ἅγιον ἐξέχεεν ἐφ' ἡμᾶς πλουσίως ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ.

μβ'. *Τοῦ ἁγίου Γρηγορίου Νύσσης ἐκ τοῦ πρώτου λόγου τῶν ἀντιρρητικῶν, κεφάλαιον κβ*· Ὁ Πατὴρ ἄκτιστος εἶναι ὁμολογεῖται καὶ ἀγέννητος· οὔτε γὰρ γεγέννηται οὔτε ἔκτισται. Τοῦτο οὖν τὸ ἄκτιστον κοινὸν αὐτῷ πρὸς τὸν Υἱόν ἐστι καὶ τὸ Πνεῦμα τὸ ἅγιον· ἀλλὰ καὶ ἀγέννητος ὁ Πατήρ, τοῦτο ἴδιόν τε καὶ ἀκοινώνητον, ὅπερ οὐδενὶ τῶν ὑπολοίπων καταλαμβάνεται. Ὁ δὲ Υἱὸς κατὰ τὸ ἄκτιστον τῷ Πατρὶ καὶ τῷ Πνεύματι συναπτόμενος,

1. σημαντικὸς A. — 2. ἐκφερόμενος A. — 3. ἐκ : καὶ A. — 4. ἔχων A. — 5. πηγάζων A, item lin. seq.

a) *Ibid.* — b) Ps. xxxii, 6. — c) *P. G.*, t. 32, c. 136 BC. — d) Cf. Ioan. i, 1. — e) Ioan. xv, 26. — f) Scilicet adversus Eunomium. *P. G.*, t. 29, c. 772 C. — g) *P. G.*, t. 45, c. 336 BC.

ἐν τῷ υἱὸς εἶναί τε καὶ ὀνομάζεσθαι τὸ ἰδιάζον ἔχει, ὅπερ οὔτε τοῦ ἐπὶ πάντων Θεοῦ οὔτε τοῦ Πνεύματος τοῦ ἁγίου ἐστί· τὸ δὲ Πνεῦμα τὸ ἅγιον ἐν τῷ ἀκτίστῳ τῆς φύσεως τὴν κοινωνίαν ἔχον[1] πρὸς Υἱὸν καὶ Πατέρα, τοῖς ἰδίοις πάλιν γνωρίσμασιν ἀπ' αὐτῶν διακρίνεται· γνώρισμα γὰρ αὐτῷ καὶ σημεῖόν ἐστιν ἰδιαίτατον, τὸ μηδὲν ἐκείνων εἶναι, ἅπερ ἰδίως τῷ Πατρὶ καὶ τῷ Υἱῷ ὁ λόγος ἐνεθεώρησε· τὸ γὰρ μήτε ἀγεννήτως εἶναι μήτε μονογενῶς, εἶναι δὲ ὅλως, τὴν ἐξαίρετον αὐτοῦ ἰδιότητα πρὸς τὰ προειρημένα παρίστησι· τῷ γὰρ Πατρὶ κατὰ τὸ ἄκτιστον συναπτόμενον, πάλιν ἀπ' αὐτοῦ τῷ μὴ Πατὴρ εἶναι καθάπερ ἐκεῖνος διαχωρίζεται, τῆς δὲ πρὸς τὸν Υἱὸν κατὰ τὸ ἄκτιστον συναφείας καὶ ἐν τῷ τὴν αἰτίαν τῆς ὑπάρξεως ἐκ τοῦ Θεοῦ τῶν ὅλων ἔχειν ἀφίσταται πάλιν τῷ ἰδιάζοντι ἐν τῷ μήτε μονογενῶς ἐκ τοῦ Πατρὸς ὑποστῆναι καὶ ἐν τῷ δι' αὐτοῦ τοῦ Υἱοῦ πεφηνέναι.

μγ'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ αὐτοῦ, κεφάλαιον* κϛ̄· Ἐν ᾗ Πατὴρ μὲν ἄναρχος καὶ ἀγέννητος καὶ ἀεὶ πατὴρ νοεῖται· ἐξ αὐτοῦ δὲ κατὰ τὸ προσεχὲς ἀδιαστάτως ὁ μονογενὴς Υἱὸς τῷ Πατρὶ συνεπινοεῖται· δι' αὐτοῦ καὶ μετ' αὐτοῦ, πρίν τι κενὸν καὶ ἀνυπόστατον διὰ μέσου παρεμπεσεῖν νόημα, εὐθὺς καὶ τὸ Πνεῦμα τὸ ἅγιον συνημμένως καταλαμβάνεται, οὐχ ὑστερίζον κατὰ τὴν ὕπαρξιν μετὰ τὸν Υἱόν, ὥστε ποτὲ τὸν μονογενῆ δίχα τοῦ Πνεύματος νοηθῆναι, ἀλλ' ἐκ μὲν τοῦ Θεοῦ τῶν ὅλων καὶ αὐτὸ τὴν αἰτίαν ἔχον τοῦ εἶναι, ὅθεν καὶ τὸ μονογενὲς ἔστι φῶς, διὰ δὲ τοῦ ἀληθινοῦ φωτὸς ἐκλάμψαν, οὔτε διαστήματι οὔτε φύσεως ἑτερότητι τοῦ Πατρὸς ἢ τοῦ Μονογενοῦς ἀποτέμνεται.

μδ'. *Τοῦ αὐτοῦ ἐκ τοῦ αὐτοῦ λόγου, κεφάλαιον* λϛ̄· * Μᾶλλον δὲ οὐχὶ ἀκτῖνα ἐξ ἡλίου νοήσομεν, ἀλλ' ἐξ ἀγεννήτου ἡλίου ἄλλον ἥλιον ὁμοῦ τῇ τοῦ πρώτου ἐπινοίᾳ γεννητῶς αὐτῷ συνεκλάμποντα καὶ κατὰ πάντα ὡσαύτως ἔχοντα, κάλλει, δυνάμει, λαμπηδόνι, μεγέθει[2], φαιδρότητι, καὶ πᾶσιν ἅπαξ τοῖς περὶ τὸν ἥλιον θεωρουμένοις· καὶ πάλιν ἕτερον τοιοῦτον φῶς κατὰ τὸν αὐτὸν τρόπον, οὐ χρονικῷ

de universorum Deo neque de Spiritu sancto affirmari potest. Spiritus sanctus communionem habet cum Patre et Filio in hoc, quod est increata natura praeditum esse : nihilominus a Patre et Filio propriis suis notionibus distinguitur. Notio enim illius et signum maxime proprium est, ut nihil eorum sit, quae Patri et Filio inesse ratio dictat. Nam quod non sit ingenitus et non unigenitus, et tamen vere sit, hoc ipsius peculiarem proprietatem, quae a praedictis distinguitur, repraesentat. Spiritus enim Patri coniunctus est, secundum quod uterque increatus est; rursus ab eo distinguitur eo quod non est Pater, prout ille est; Filio vero et secundum quod uterque increatus est et secundum quod uterque ex primo principio suam subsistentiam habet, coniunctus, distinguitur ab eo sua proprietate, quae est, quod nec ut unigenitus ex Patre productus est, et quod per ipsum Filium sit manifestatus.

43. *Eiusdem ex eodem libro, capite XXVI*[a] : In qua (natura) Pater principii expers et ingenitus et semper Pater concipitur; ex ipso autem unigenitus Filius sine ulla interruptione et divulsione una cum Patre intelligitur; cum ipso vero et per ipsum, antequam nescio quod inane et quiddam non subsistens tanquam medium interveniret, statim etiam et coniunctim Spiritus sanctus concipitur, non posterior Filio secundum suam subsistentiam, quasi possit aliquando unigenitus Filius intelligi absque Spiritu sancto, qui et ipse ex universorum Deo sui subsistentiae originem habet, a quo etiam unigenitum illud lumen est de vero lumine resplendens, neque diversitate durationis, neque natura a Patre vel Unigenito separatur.

44. *Eiusdem ex eodem libro, capite XXXVI*[b] : Quin potius non radium ex sole, sed ex ingenito sole alium solem mente atque cogitatione apprehendemus, qui simul cum primo per generationem exstiterit, in omnibus primo aequalis; pulchritudine, potentia, splendore, magnitudine, fulgore, breviter, omnibus aliis, quae in sole insunt : et rursus aliud tale lumen * f. 28v.

1. ἔχει A. — 2. μεγέθη A.

a) *Ibid.*, c. 369 A. — b) *Ibid.*, c. 416 B.

ad praedictum modum constituemus, nullo temporali intervallo a lumine genito abscissum, sed per ipsum quidem effulgens, principium vero suae hypostasis a primaevo lumine accipiens : lumen quidem et ipsum est ad similitudinem praeconcepti luminis lucens et illuminans, et omnia alia, quae luci competunt, efficiens.

45. *Et in fine eiusdem libri*[a] : Quemadmodum enim Patri Filius coniungitur, et cum ex illo originem ducat, hypostasi tamen posterior non est, sic etiam Spiritus sanctus ad Filium se habet; nam in sola principii ratione Filius priusquam Spiritus sancti hypostasis concipitur. Temporales autem dimensiones in illa omne saeculum antegressa vita non inveniuntur, ita ut excepta principii ratione sanctissima Trinitas in omnibus probe sibi consonet.

46. *Eiusdem ex oratione eius catechetica*[b] : Ut cum Dei verbum audimus, huiusmodi arbitramur verbum quod voluntatis delectu sit praeditum, efficaxque et omnipotens : sic etiam cum Spiritum Dei didicerimus, qui Verbum comitetur, eiusdemque efficaciam manifestam reddat, non flatum subsistentia destitutum animo concipimus, sed vim essentialem, quae ipsa per seipsam in peculiari hypostasi consideretur, ex Patre progrediatur et in Verbo requiescat.

47. *Eiusdem ex libro de sancta Trinitate*[c] : Consubstantialem tribusque personis constantem unam Deitatem profitemur, quia vetus ac novum Testamentum unum Deum cum Verbo et Spiritu praedicare novit. Itaque de divina natura ita sentiendum est, ut Pater maneat Pater quin Filius fiat; item Filius maneat Filius nec Pater sit; Spiritus vero maneat Spiritus, quin Filius Paterve sit, sed Spiritus sanctus. Nam Pater generat Filium et Pater est; Filius vero qui gignitur, Verbum est manetque Filius; item sanctus quoque Spiritus, qui a Patre procedit, manet Spiritus sanctus ex Patre procedens.

48. *Et post pauca :* Est proprium Patris sine principio esse, quod quidem de Filio mi-

τινι διαστήματι τοῦ γεννητοῦ φωτὸς ἀποτεμνόμενον, ἀλλὰ δι' αὐτοῦ μὲν ἐκλάμπον[1], τὴν δὲ τῆς ὑποστάσεως αἰτίαν ἔχον[2] ἐκ τοῦ πρωτοτύπου φωτός, φῶς μέντοι καὶ αὐτὸ καθ' ὁμοιότητα[3] τοῦ προεπινοηθέντος λάμπον[4] καὶ φωτίζον[5] καὶ τὰ ἄλλα πάντα <τὰ> τοῦ φωτὸς ἐργαζόμενον.

με'. *Καὶ ἐν τῷ τέλει τοῦ αὐτοῦ λόγου·* Ὡς γὰρ συνάπτεται τῷ Πατρὶ ὁ Υἱὸς καὶ τὸ ἐξ αὐτοῦ εἶναι ἔχων οὐχ ὑστερίζει κατὰ τὴν ὕπαρξιν, οὕτω πάλιν καὶ τοῦ Μονογενοῦς ἔχεται τὸ Πνεῦμα τὸ ἅγιον ἐπινοίᾳ μόνῃ κατὰ τὸν τῆς αἰτίας λόγον προθεωρουμένου τῆς τοῦ Πνεύματος ὑποστάσεως· αἱ δὲ χρονικαὶ παρατάσεις ἐπὶ τῆς προαιωνίου ζωῆς χώραν οὐκ ἔχουσιν, ὥστε τοῦ λόγου τῆς αἰτίας ὑπεξῃρημένου, ἐν μηδενὶ τὴν ἁγίαν Τριάδα πρὸς ἑαυτὴν ἀσυμφώνως ἔχειν.

μϛ'. *Τοῦ αὐτοῦ ἐκ τοῦ κατηχητικοῦ αὐτοῦ λόγου·* Ὥσπερ λόγον Θεοῦ ἀκούοντες προαιρετικὸν καὶ ἐνεργὸν καὶ παντοδύναμον, οὕτω καὶ Πνεῦμα μεμαθηκότες Θεοῦ τὸ συμπαρομαρτοῦν τῷ λόγῳ καὶ φανεροῦν αὐτοῦ τὴν ἐνέργειαν, οὐ πνοὴν ἀνυπόστατον ἐννοοῦμεν, ἀλλὰ δύναμιν οὐσιώδη αὐτὴν ἐφ' ἑαυτῆς ἐν ἰδιαζούσῃ ὑποστάσει θεωρουμένην, ἐκ Πατρὸς προερχομένην καὶ ἐν Υἱῷ ἀναπαυομένην.

μζ'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ περὶ τῆς ἁγίας Τριάδος·* Ὁμοούσιον καὶ τρισυπόστατον μίαν θεότητα λέγομεν, διότι ἡ παλαιὰ καὶ καινὴ Διαθήκη ἕνα Θεὸν κηρύττειν οἶδε μετὰ Λόγου καὶ Πνεύματος. Τοίνυν ἐπὶ τῆς θείας οὐσίας οὕτω χρὴ λογίζεσθαι, ὅτι ὁ Πατὴρ μένει Πατὴρ καὶ Υἱὸς οὐ γίνεται, καὶ ὁ Υἱὸς μένει Υἱὸς καὶ Πατὴρ οὐκ ἔστιν, καὶ τὸ Πνεῦμα μένει Πνεῦμα καὶ Υἱὸς οὐκ ἔστιν οὔτε Πατήρ, ἀλλὰ Πνεῦμα ἅγιον· τίκτει γὰρ ὁ Πατὴρ τὸν Υἱὸν καὶ ἔστι Πατήρ, καὶ ὁ Υἱὸς γεννηθεὶς ἔστι Λόγος καὶ μένει Υἱός· ὁμοίως καὶ τὸ Πνεῦμα τὸ ἅγιον, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, μένει Πνεῦμα ἅγιον καὶ ἐκ τοῦ Πατρὸς ἐκπορεύεται.

μη'. *Καὶ μετ' ὀλίγον·* Ἴδιον τοῦ Πατρὸς τὸ μὴ ἐξ αἰτίας εἶναι, καὶ τοῦτο οὐκ ἔστιν ἰδεῖν ἐπὶ τοῦ

1. ἐκλάμπων A. — 2. ἔχων A. — 3. καθομοιότητα A. — 4. λάμπων A. — 5. φωτίζων A.

a) *Ibid.*, c. 464 C. — b) *P. G.*, t. cit., c. 17 B.
c) Locum hucusque in editis non reperi, ut et illum, qui proxime sequitur. Atque is quidem a nonnullis citatur ex homilia tertia in *Orationem Dominicam,* in qua tamen, ut se habet in editis, non legitur.

Υἱοῦ καὶ τοῦ Πνεύματος· ὅ τε γὰρ Υἱός[1] ἐκ τοῦ Πατρὸς ἐξῆλθεν, καθὼς φησιν ἡ Γραφή, καὶ τὸ Πνεῦμα ἐκ τοῦ Θεοῦ καὶ Πατρὸς ἐκπορεύεται.

μθʹ. *Τοῦ αὐτοῦ ἐκ τοῦ Ἐν ἀρχῇ ἦν ὁ Λόγος·* Ὁ Λόγος μίαν οἶδεν ἀρχήν, οὐ δύο, ὡς λέγουσι Μανιχαῖοι, οὐδὲ πρῶτον αἴτιον καὶ δεύτερον αἴτιον καὶ τρίτον αἴτιον, ὡς λέγει Πλάτων καὶ Βασιλίδης καὶ Μαρκίων καὶ Ἄρειος καὶ Εὐνόμιος, ἀλλὰ κατὰ τὴν ὀρθόδοξον πίστιν λέγεται ἀρχὴ ὁ Πατὴρ καὶ ἀρχὴ ὁ Υἱὸς καὶ ἀρχὴ τὸ Πνεῦμα τὸ ἅγιον διὰ τὸ συναΐδιον, οὐ διὰ τὸ τρεῖς εἶναι ἀρχάς, ἐπεὶ καὶ τὸν Πατέρα λέγομεν Θεὸν καὶ τὸν Υἱὸν Θεὸν καὶ τὸ Πνεῦμα Θεόν, οὐχ ὡς τρίθεον σέβοντες, ἀλλὰ διὰ τὸ ὁμοούσιον τῆς μιᾶς * θεότητος καὶ τῶν τριῶν ὑποστάσεων· ἀρχὴ γὰρ λέγεται ὁ Πατὴρ τοῦ Υἱοῦ καὶ τοῦ Πνεύματος κατὰ μόνον τὸ ἐξ οὗ· τῇ γὰρ αἰτίᾳ ὁ Πατὴρ προεπινοηθήσεται, οὐ μὴν[2] τῇ ὑπάρξει προθεωρηθήσεται.

νʹ. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ πρὸς Ἀβλάβιον·* Τὸ ἀπαράλλακτον[3] τῆς φύσεως ὁμολογοῦντες τὴν κατὰ τὸ αἴτιον καὶ αἰτιατὸν διαφορὰν οὐκ ἀρνούμεθα, ἐν ᾧ μόνῳ διακρίνεσθαι τὸ ἕτερον τοῦ ἑτέρου καταλαμβάνομεν, τῷ τὸ μὲν αἴτιον εἶναι πιστεύειν, τὸ δὲ ἐκ τοῦ αἰτίου· καὶ τοῦ ἐξ αἰτίας ὄντος πάλιν ἄλλην διαφορὰν ἐννοοῦμεν· τὸ μὲν γὰρ προσεχῶς ἐκ τοῦ πρώτου, τὸ δὲ διὰ τοῦ προσεχῶς ἐκ τοῦ πρώτου, ὥστε καὶ <τὸ> μονογενὲς ἀναμφίβολον ἐπὶ[4] τοῦ Υἱοῦ μένειν καὶ τὸ ἐκ τοῦ Πατρὸς εἶναι τὸ Πνεῦμα μὴ ἀμφιβάλλειν, τῆς τοῦ Υἱοῦ μεσιτείας καὶ ἑαυτῷ τὸ μονογενὲς φυλαττούσης καὶ τὸ Πνεῦμα τῆς φυσικῆς πρὸς τὸν Πατέρα σχέσεως μὴ ἀπειργούσης[5].

ναʹ. *Τοῦ αὐτοῦ ἐκ τῆς βίβλου τῆς καλουμένης Θεογνωσίας·* Πνεῦμα τὸ τῆς πατρικῆς ἐκπορευόμενον ὑποστάσεως· τοῦδ' ἕνεκα γὰρ καὶ Πνεῦμα στόματος ἀλλ' οὐχὶ καὶ Λόγον στόματος εἴρηκεν, ἵνα τὴν ἐκπορευτικὴν ἰδιότητα τῷ Πατρὶ μόνῳ προσοῦσαν πιστώσηται.

νβʹ. *Τοῦ ἁγίου Γρηγορίου τοῦ Θεολόγου ἐκ*

nime dici potest nec de Spiritu sancto. Nam et Filius exivit a Patre, ut ait Scriptura, et Spiritus ex Deo Patre procedit.

49. *Eiusdem ex commentario in illud : In principio erat Verbum*[a] : Verbum unum novit principium, non duo, ut aiunt Manichaei, neque primum aut secundum aut tertium principium, ut asserunt Plato, Basilides, Marcio, Arius, Eunomius, sed secundum rectam fidem principium dicitur Pater, et principium Filius, et principium Spiritus sanctus, propter coaeternitatem, non quod tria habeantur principia. Item et Patrem dicimus Deum et Filium Deum et Spiritum Deum, non quod tres deos colamus, sed propter unius Deitatis triumque * f. 29. personarum consubstantialitatem. Etenim Pater nulla alia ratione principium est Filii ac Spiritus, quam ut est id, ex quo; nam ratione causae Pater prior concipitur, non autem existentia prior consideratur.

50. *Eiusdem ex tractatu ad Ablabium*[b] : Nos ita naturam diversitatis expertem asserimus, ut eam differentiam, quae ex ratione principii, eiusque, quod est a principio, petitur, minime denegemus. Quo uno alterum ab altero discerni comprehendimus, quod videlicet alterum credamus esse principium, alterum ex principio. Ac rursus eius, quod est ex principio, discrimen aliud intelligimus. Nam aliud proxime et sine medio ex primo est; aliud vero per illud, quod proxime est a primo, ut et Unigeniti proprietas sine ambiguitate maneat in Filio, et ex Patre Spiritum esse non dubium sit, cum et Filii interpositio proprietatem ipsi servet Unigeniti, neque ab naturali ad Patrem habitudine Spiritum excludat.

51. *Eiusdem ex libro qui dicitur Theognosia*[c] : Spiritus ex paterna procedens hypostasi; ideo enim Spiritum oris, non autem Verbum oris dixit Scriptura, ut emittendi facultatem Patri soli competere significaret.

52. *Sancti Gregorii Theologi ex prima ora-*

1. ὅτε γὰρ ὁ υἱὸς A. — 2. οὐ μὴν A. — 3. Alterum λ sup. lin. in voce ἀπαράλλακτον A. — 4. ἐπὶ : εἶναι A. — 5. In ἀπειργούσης, scripserat σης sup. lin., quod dein delevit, addito γούσης ad marg.

a) Hactenus locum invenire non contigit. Notandum obiter, similia occurrere, si sententiam spectes, apud Cyrillum Alexandrinum, *Commentario in Ioannem*, c. I. — b) *P. G.*, t. 45, c. 133 BC. — c) In editis, si bene legi, non occurrit : passim tamen ab auctoribus profertur.

tione in Lumina[a] : Spiritus sanctus vere spiritus est, procedens quidem ex Patre, non tamen filiationis modo, ut nec generationis, verum processionis.

53. *Eiusdem ex valedictoria oratione*[b] : Nomen porro eius, qui principio caret, Pater; principii, Filius; ei, qui est cum principio, Spiritus sanctus. At natura tribus est una, Deus; unio vero est Pater, ex quo et ad quem ea quae deinceps sequuntur, referuntur.

54. *Eiusdem ex prima oratione de Filio*[c] : Quocirca unitas, principio in binarium mota, in trinitate consistit. Atque hoc nobis est Pater et Filius et Spiritus sanctus; ille quidem genitor et prolator, citra tamen ullam passionem ac tempus, atque incorporeo modo; horum autem alter soboles, alter processio.

55. *Et post pauca*[d] : Proinde finibus nostris nosmet continentes, ingenitum et genitum inducimus, et ex Patre procedentem, ut quodam loco Deus ipse ac Verbum pronuntiavit[e].

56. *Ex oratione de sancto Spiritu*[f] : Aut ingenitus omnino est, aut genitus. Si ingenitus, ergo duo erunt principii expertes. Si autem genitus, rursus subdivide : aut ex Patre genitus est, aut ex Filio. Si ex Patre, duo igitur sunt filii ac fratres; si autem ex Filio, iam nobis, inquies, nepos Deus existit. Quo quid absurdius fingi possit?

57. *Et post pauca*[g] : Ubi enim quaeso, pones id, quod procedit, quod quidem inter duas divisionis tuae partes interiectum esse constat, atque a theologo multo te praestantiore, nimirum a Salvatore nostro, introducitur? Nisi forte, propter tertium tuum Testamentum, vocem illam ex evangeliis sustuleris, *Spiritus sanctus, qui a Patre procedit*[h]; qui, quatenus ab illo procedit, creatura non est; quatenus rursus genitus non est, Filius non est; quatenus autem inter ingenitum et genitum medius est, Deus est.

58. *Ex eadem oratione*[i] : Cum ergo ad divinitatem primamque illam causam, uniusque

τοῦ πρώτου λόγου τοῦ εἰς τὰ Φῶτα· Πνεῦμα ἅγιον ἀληθῶς τὸ Πνεῦμα, προϊὸν μὲν ἐκ τοῦ Πατρός, οὐχ υἱκῶς δὲ (οὐδὲ γὰρ γεννητῶς), ἀλλ' ἐκπορευτῶς.

νγ'. *Τοῦ αὐτοῦ ἐκ τοῦ συντακτηρίου λόγου·* Ὄνομα δὲ τῷ μὲν ἀνάρχῳ Πατήρ, τῇ δὲ ἀρχῇ Υἱός, τῷ[1] δὲ μετὰ τῆς ἀρχῆς Πνεῦμα ἅγιον· φύσις δὲ τοῖς τρισὶ μία, Θεός· ἕνωσις δὲ ὁ Πατήρ, ἐξ οὗ καὶ πρὸς ὃν ἀνάγεται τὰ ἑξῆς.

νδ'. *Τοῦ αὐτοῦ ἐκ τοῦ πρώτου λόγου τοῦ περὶ Υἱοῦ·* Διὰ τοῦτο μονὰς ἀπ' ἀρχῆς εἰς δυάδα κινηθεῖσα μέχρι τριάδος ἔστη, καὶ τοῦτό ἐστιν ἡμῖν ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ ἅγιον Πνεῦμα· ὁ μὲν γεννήτωρ καὶ προβολεύς, λέγω δὲ ἀπαθῶς καὶ ἀχρόνως καὶ ἀσωμάτως· τῶν δὲ τὸ μὲν γέννημα, τὸ δὲ πρόβλημα.

νε'. *Καὶ μετ' ὀλίγον·* Διὰ τοῦτο ἐπὶ τῶν ἡμετέρων ὅρων ἱστάμενοι, τὸ ἀγέννητον εἰσάγομεν καὶ τὸ γεννητὸν καὶ τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον[2], ὥς πού φησιν αὐτὸς ὁ Θεὸς καὶ Λόγος.

νς'. *Ἐκ τοῦ λόγου τοῦ περὶ τοῦ ἁγίου Πνεύματος·* Ἢ ἀγέννητον πάντως ἢ γεννητόν· καὶ εἰ μὲν ἀγέννητον, δύο τὰ ἄναρχα· εἰ δὲ γεννητόν, ὑποδιαίρει πάλιν· ἢ ἐκ τοῦ Πατρὸς τοῦτο, ἢ ἐκ τοῦ Υἱοῦ· καὶ εἰ μὲν ἐκ τοῦ Πατρός, υἱοὶ δύο καὶ ἀδελφοί· εἰ δὲ ἐκ τοῦ Υἱοῦ, πέφηνε, φησί, καὶ υἱωνὸς ἡμῖν Θεός· οὗ τί ἂν γένοιτο παραδοξότερον;

νζ'. *Καὶ μετ' ὀλίγον·* Ποῦ γὰρ θήσεις τὸ ἐκπορευτόν, εἰπέ μοι, μέσον ἀναφανὲν τῆς σῆς διαιρέσεως καὶ παρὰ κρείσσονος ἢ κατὰ σὲ θεολόγου[3] τοῦ Σωτῆρος ἡμῶν εἰσαγόμενον; Εἰ μὴ τὴν φωνὴν ἐκείνην τῶν σῶν ἐξεῖλες εὐαγγελίων διὰ τὴν τρίτην σοῦ διαθήκην, *τὸ Πνεῦμα τὸ ἅγιον, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται*, ὃ καθ' ὅσον μὲν ἐκεῖθεν ἐκπορεύεται, οὐ κτίσμα· καθ' ὅσον δὲ οὐ γεννητόν, οὐχ υἱός· καθ' ὅσον δὲ ἀγεννήτου καὶ γεννητοῦ μέσον, Θεός.

νη'. *Ἐκ τοῦ αὐτοῦ λόγου·* Ὅταν μὲν οὖν πρὸς τὴν θεότητα βλέψωμεν[4] καὶ τὴν πρώτην αἰτίαν καὶ

1. τῷ : τὸ A. — 2. Syllabae μενον in ἐκπορευόμενον sup. lin. A. — 3. θεολογίας A. — 4. βλέψομεν A.

a) *P. G.*, t. 36, c. 348 B. — b) *P. G.*, t. 36, c. 476 B. — c) T. cit., c. 76 B. — d) *Ibid.* — e) Cf. Ioan. XV, 26. — f) T. cit., c. 140 C. — g) *Ibid.*, B. Quare dicere oportuit, non *post pauca*, sed *paulo ante*. — h) Ioan. XV, 26. — i) T. cit., c. 149 A.

τὴν μοναρχίαν, ἓν ἡμῖν τὸ φανταζόμενον· ὅταν δὲ πρὸς * τὰ ἐν οἷς ἡ θεότης καὶ τὰ ἐκ <τῆς> πρώτης αἰτίας ἀχρόνως ἐκεῖθεν ὄντα καὶ ὁμοδόξως, τρία τὰ προσκυνούμενα.

principatum respexerimus, unum est quod mente concipitur; cum rursus ad ea, in quibus est divinitas, et quae ex prima illa causa aeterne ac pari gloria sunt, tria sunt quae adorantur. * f. 20v.

νθ'. *Ἐκ τοῦ λόγου τοῦ εἰς τὸν κατάπλουν τῶν Αἰγυπτίων ἐπισκόπων*· Καλεῖται δὲ ἡ μὲν[1] Θεὸς καὶ ἐν[2] τρισὶ τοῖς μεγίστοις ἵσταται, αἰτίῳ καὶ δημιουργῷ καὶ τελειοποιῷ, τῷ Πατρὶ λέγω καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, ἃ μήτε οὕτως ἀλλήλων ἀπήρτηται, ὡς εἰς τρία ἔκφυλα καὶ ἀλλότρια τέμνεσθαι, μήτε οὕτως ἐστένωται, ὡς εἰς ἓν πρόσωπον περιγράφεσθαι.

59. *Ex oratione in episcoporum Aegyptiorum appulsum*[a] : Vocatur autem illa (natura) quidem, Deus, et in tribus maximis consistit, in causa, in opifice, in perfectore; hoc est in Patre, Filio et Spiritu sancto. Qui quidem nec ita inter se distracti sunt, ut in tres diversas atque alienas dividantur naturas; nec rursus ita in arctum redacta natura, ut in unam circumscribatur personam.

ξ'. *Καὶ μετ' ὀλίγον*· Εἰ δὲ πάντα ὅσα ἔχει[3] ὁ Πατήρ, τοῦ Υἱοῦ ἐστι, πλὴν τῆς αἰτίας, πάντα δὲ ὅσα τοῦ Υἱοῦ, καὶ τοῦ Πνεύματος, πλὴν τῆς υἱότητος.

60. *Et post pauca*[b] : At si omnia, quae habet Pater, Filii sunt, praeter principium; omnia vero quae habet Filius, Spiritus sunt, excepta filiatione.

ξα'. *Ἐκ τοῦ περὶ δόγματος καὶ καταστάσεως ἐπισκόπων*· Τίνος γὰρ ἂν καὶ εἴη υἱός, μὴ πρὸς αἴτιον ἀναφερόμενος τὸν Πατέρα μήτε τῷ Πατρὶ τῷ τῆς ἀρχῆς κατασμικρύνειν ἀξίωμα τῆς ὡς Πατρὶ καὶ γεννήτορι[4]· μικρῶν γὰρ ἂν εἴη καὶ ἀναξίων ἀρχή, μὴ θεότητος ὧν αἴτιος τῆς ἐν Υἱῷ καὶ Πνεύματι θεωρουμένης, ἐπειδὴ χρὴ καὶ τὸν ἕνα Θεὸν τηρεῖν καὶ τὰς τρεῖς ὑποστάσεις ὁμολογεῖν, εἴτουν τρία πρόσωπα, καὶ ἑκάστην μετὰ τῆς ἰδιότητος· τηροῖτο δ' ἄν, ὡς ὁ ἐμὸς λόγος, εἷς μὲν Θεός, εἰς ἓν[5] αἴτιον καὶ Υἱοῦ καὶ Πνεύματος ἀναφερομένων, οὐ συντιθεμένων οὐδὲ συναλοιφομένων καὶ κατὰ τὸ ἓν καὶ ταὐτὸ[6] τῆς θεότητος.

61. *Ex oratione de dogmate et constitutione episcoporum*[c] : Cuius enim, quaeso, Filius fuerit, nisi ad Patrem, tanquam ad principium, referatur? Nec Patri principii dignitatem imminuere, quam ut Pater et genitor habet; parvorum etenim certe ipsoque indignorum principium fuerit, nisi deitatis eius, quae in Filio et Spiritu sancto consideratur, causa sit. Sic enim, mea quidem sententia, Deus unus retinebitur, si Filium et Spiritum sanctum ad unam causam referamus, non autem componamus neque commisceamus, et si unam atque eamdem divinitatis identitatem intelligamus.

ξβ'. *Ἐκ τοῦ αὐτοῦ λόγου*· Αἱ δὲ ἰδιότητες Πατρὸς μὲν καὶ ἀνάρχου καὶ ἀρχῆς ἐπινοουμένου καὶ λεγομένου, ἀρχῆς δὲ ὡς αἰτίου καὶ ὡς πηγῆς καὶ ὡς ἀϊδίου φωτός.

62. *Ex eadem oratione*[d] : Proprietates vero, Patris quidem, ut principii expers et principium cogitetur ac praedicetur : principium, inquam, ut causa et fons et lumen sempiternum.

ξγ'. *Καὶ πάλιν ἐκ τοῦ αὐτοῦ λόγου*· Ἀκούεις γέννησιν; τὸ πῶς μὴ περιεργάζου. Ἀκούεις ὅτι Πνεῦμα τὸ προϊὸν ἐκ τοῦ Πατρός; τὸ ὅπως μὴ πολυπραγμόνει.

63. *Et rursus ex eadem oratione*[e] : Audis generationem? Modum curiosius ne inquiras. Audis Spiritum ex Patre procedere? Id, quomodo fiat, ne anxio studio perscruteris.

ξδ'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τῆς Πεντηκοστῆς*· Εἰ καὶ πρὸς τὴν πρώτην αἰτίαν, ὥσπερ τὰ τοῦ Μονογενοῦς ἅπαντα, οὕτω δὴ καὶ τὰ τοῦ Πνεύματος ἀναπέμπεται.

64. *Eiusdem ex oratione in Pentecosten*[f] : Tametsi ad primam causam, ut omnia ea quae Unigeniti sunt, ita etiam quae Spiritus sancti sunt, referantur.

1. ἡ μὲν] ἡμῖν A. — 2. καὶ εἰ ἐν A. — 3. ἔχῃ ex corr. A. — 4. γεννήτωρι A. — 5. εἰ ἐν A. — 6. ταὐτὸ] κατατὸν A.

a) T. cit., c. 249 A. — b) *Ibid.*, c. 252 A. — c) *P. G.*, t. 35, c. 1072 C. — d) *Ibid.*, c. 1073 A. — e) *Ibid.*, c. 1077 C. — f) *P. G.*, t. 36, c. 441 B.

65. *Et paucis interiectis*[a] : Omnia quae habet Pater, Filii sunt, praeter innascentiam; omnia quae habet Filius, Spiritus sancti sunt, excepta generatione.

66. *Eiusdem ex oratione de moderatione in disputando*[b] : At unum Deum Patrem agnoscere oportebat principii expertem et ingenitum, et unum Filium ex Patre genitum, et unum Spiritum ex Deo substantiam habentem, concedentem Patri ingeniti proprietatem, Filio vero generationem; de cetero autem eiusdem omnino naturae, dignitatis, honoris, gloriae. Haec, inquam, agnoscere oportebat, haec confiteri, hic gradum figere, prolixas autem nugas ac profanas verborum novitates ad otiosos homines amandare.

67. *Eiusdem ex oratione in Heronem philosophum*[c] : Unus Spiritus sanctus, a Patre procedens aut etiam prodiens.

68. *Et post pauca*[d] : Ut nec Patri principium tribuamus, ne quid primo prius inducamus, ex quo etiam id, quod primum est, perire necesse sit; nec Filium et Spiritum sanctum principii expertes esse adstruamus, ne Patri id, quod
* f. 30. ipsi proprium est, adimamus. Illi quippe et principio minime carent et quodam modo carent : quod sane dictu mirum est. Non enim quantum ad causam principio carent : ex Deo enim sunt, licet non post ipsum, quemadmodum ex sole lumen; sed quantum ad tempus principii sunt expertes.

69. *Et post pauca*[e] : Hoc enim Patri et Filio et Spiritui sancto commune est, quod minime creati sunt, atque ipsa divinitas; hoc autem Filio et Spiritui sancto, quod uterque eorum ex Patre est. At vero Patris proprietas haec est, quod ingenitus sit; Filii, quod genitus; Spiritus sancti, quod procedat.

70. *Ex libro ad Evagrium*[f] : Haud secus etiam Patris velut radii quidam ad nos demissi sunt, tum splendidus Iesus, tum Spiritus sanctus. Ut enim lucis radii mutuam relationem natura individuam habentes, nec a luce disiunguntur, nec a se invicem discinduntur, lucisque

ξε΄. *Καὶ μετ᾽ ὀλίγον*· Πάντα ὅσα ὁ Πατήρ, τοῦ Υἱοῦ, πλὴν τῆς ἀγεννησίας· πάντα <ὅσα> ὁ Υἱός, τοῦ Πνεύματος, πλὴν γεννήσεως.

ξϛ΄. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ περὶ τῆς ἐν ταῖς διαλέξεσιν εὐταξίας*· Δέον ἕνα Πατέρα γινώσκειν ἄναρχον καὶ ἀγέννητον, καὶ Υἱὸν ἕνα γεγεννημένον[1] ἐκ τοῦ Πατρός, καὶ Πνεῦμα ἓν ἐκ Θεοῦ τὴν ὕπαρξιν ἔχον[2], παραχωροῦν Πατρὶ μὲν ἀγεννησίας, Υἱῷ δὲ γεννήσεως[3], τὰ δ᾽ ἄλλα[4] συμφυὲς καὶ σύνθρονον καὶ ὁμόδοξον καὶ ὁμότιμον· ταῦτα εἰδέναι, ταῦτα ὁμολογεῖν, μέχρι τούτων ἵστασθαι, τὴν δὲ πολλὴν φλυαρίαν καὶ τὰς βεβήλους τῶν λόγων κενοφωνίας τοῖς σχολὴν ἄγουσιν ἀποπέμπεσθαι.

ξζ΄. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ πρὸς Ἥρωνα τὸν φιλόσοφον*· Ἓν δὲ Πνεῦμα ἅγιον προελθὸν[5] ἐκ τοῦ Πατρὸς ἢ καὶ προϊόν.

ξη΄. *Καὶ μετ᾽ ὀλίγον*· Μήτε ὑπὸ ἀρχὴν ποιεῖν τὸν Πατέρα, ἵνα μὴ τοῦ πρώτου τι πρῶτον εἰσαγάγωμεν, ἐξ οὗ καὶ τὸ εἶναι πρώτῳ περιτραπήσεται, μήτε ἄναρχον τὸν Υἱὸν ἢ τὸ Πνεῦμα τὸ ἅγιον, ἵνα μὴ τὸ τοῦ Πατρὸς ἴδιον * περιέλωμεν· οὐκ ἄναρχα γὰρ καὶ ἄναρχά πως, ὃ καὶ παράδοξον· οὐκ ἄναρχα μὲν[6] γὰρ τῷ αἰτίῳ· ἐκ Θεοῦ γάρ, εἰ καὶ μὴ μετ᾽ αὐτόν, ὡς ἐξ ἡλίου φῶς· ἄναρχα δὲ τῷ χρόνῳ.

ξθ΄. *Καὶ μετ᾽ ὀλίγον*· Κοινὸν μὲν γὰρ Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι τὸ μὴ γεγονέναι καὶ ἡ θεότης· Υἱῷ δὲ καὶ ἁγίῳ Πνεύματι, τὸ ἐκ τοῦ Πατρός· ἴδιον δὲ Πατρὸς <μὲν> ἡ ἀγεννησία, Υἱοῦ δὲ ἡ γέννησις, Πνεύματος δὲ ἡ ἐκπόρευσις.

ο΄. *Ἐκ τοῦ λόγου τοῦ πρὸς τὸν Εὐάγριον*· Καὶ οἱονεί τινες τοῦ Πατρὸς ἀκτῖνες ἀπεστάλησαν ἐφ᾽ ἡμᾶς ὅ τε φεγγώδης Ἰησοῦς καὶ τὸ Πνεῦμα τὸ ἅγιον· ὥσπερ γὰρ αἱ τοῦ φωτὸς ἀκτῖνες ἀμέριστον ἔχουσαι[7] κατὰ φύσιν τὴν πρὸς ἀλλήλας σχέσιν οὔτε τοῦ φωτὸς χωρίζονται οὔτε ἀλλήλων ἀποτέ-

1. γεγενημένον A. — 2. ἔχων A. — 3. Post γεννήσεως add. A : Πνεύματι δὲ ἐκπορεύσεως, quae verba nihil hic sibi volunt. — 4. δ'ἄλα A. — 5. προελθὼν A. — 6. μὲν sup. lin. A. — 7. ἔχουσαι ex ἔχουσι corr. A.

Ibid., C. — b) *P. G.*, t. 36, c. 180 B. — c) *P. G.*, t. 35, c. 1220 B. — d) *Ibid.* — e) *Ibid.*, c. 1221 B. — f) *P. G.*, t. 46, c. 1105 C, inter opera alterius Gregorii, nempe Nysseni.

μνονται καὶ μέχρις ἡμῶν τὴν χάριν τοῦ φωτὸς ἀποστέλλουσι, τὸν αὐτὸν τρόπον <καὶ> ὁ Σωτὴρ ὁ ἡμέτερος καὶ τὸ Πνεῦμα τὸ ἅγιον, ἡ δίδυμος τοῦ Πατρὸς ἀκτίς, καὶ μέχρις ἡμῶν διακονεῖται τῆς ἀληθείας τὸ φῶς καὶ τῷ Πατρὶ συνήνωται.

οα'. *Τοῦ αὐτοῦ ἐκ τοῦ πρώτου λόγου τοῦ περὶ Υἱοῦ*· Πῶς οὖν οὐ συνάναρχα, εἰ συναΐδια; ὅτι ἐκεῖθεν, εἰ καὶ μὴ μετ' ἐκεῖνο· τὸ μὲν γὰρ ἄναρχον, καὶ ἀΐδιον· τὸ ἀΐδιον δὲ οὐ πάντως καὶ ἄναρχον, ἕως ἂν εἰς ἀρχὴν ἀναφέρηται[1] τὸν Πατέρα. Οὐκ ἄναρχα οὖν τῷ αἰτίῳ. Δῆλον δὲ τὸ αἴτιον, ὡς οὐ πάντως πρεσβύτερον τῶν ὧν ἐστιν αἴτιον· οὐδὲ γὰρ τοῦ φωτὸς ἥλιος. Καὶ ἄναρχά πως τῷ χρόνῳ.

οβ'. *Δαμάσου πάπα Ῥώμης ἐκ τῶν πρακτικῶν τῆς δευτέρας συνόδου*· Εἴ τις μὴ εἴπῃ τὸ Πνεῦμα τὸ ἅγιον ἐκ τοῦ Πατρὸς εἶναι κυρίως καὶ ἀληθῶς, ὡς καὶ τὸν Υἱὸν ἐκ τῆς θείας οὐσίας καὶ Θεοῦ Θεὸν λόγον, ἀνάθεμα.

ογ'. *Τοῦ ἁγίου Κυρίλλου ἐκ τῆς πρὸς Νεστόριον τρίτης ἐπιστολῆς*· Εἰ γὰρ καὶ ἔστιν ἐν ὑποστάσει τὸ Πνεῦμα ἰδικῇ καὶ δὴ καὶ νοεῖται καθ' αὑτὸ καθὸ Πνεῦμά ἐστι καὶ οὐχ Υἱός, ἀλλ' οὖν ἐστιν οὐκ ἀλλότριον αὐτοῦ· Πνεῦμα γὰρ ἀληθείας ὠνόμασται καὶ ἔστι Χριστὸς ἡ ἀλήθεια καὶ προχεῖται παρ' αὐτοῦ καθάπερ ἀμέλει[2] καὶ ἐκ τοῦ Πατρός.

οδ'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ πρὸς Θεοδόσιον τὸν βασιλέα*· Ἀπολύων γὰρ ἁμαρτίας τὸν αὐτῷ προσκείμενον, τῷ ἰδίῳ λοιπὸν καταχρίει πνεύματι, ὅπερ ἐνίησι μὲν αὐτὸς ὡς ἐκ Θεοῦ <Πατρὸς> λόγος καὶ ἐξ ἰδίας ἡμῖν πηγάζων φύσεως· κοινὸν δὲ ὥσπερ τὸ χρῆμα τιθεὶς τῇ μετὰ σαρκὸς οἰκονομίᾳ διὰ τὴν ἕνωσιν καὶ ὡς ἄνθρωπος ἐνέπνει σωματικῶς· ἐνεφύσησε γὰρ τοῖς ἁγίοις ἀποστόλοις εἰπών· *Λάβετε Πνεῦμα ἅγιον*· καὶ *οὐκ ἐκ μέτρου δίδωσι τὸ Πνεῦμα* κατὰ τὴν Ἰωάννου φωνήν, ἀλλ' αὐτὸς ἐνίησιν ἐξ αὑτοῦ καθάπερ ἀμέλει καὶ ὁ Πατήρ.

οε'. *Καὶ μετ' ὀλίγον*· Οὐ τὸ ἀλλότριον τοῖς

1. ἀναφέρῃ A. — 2. ἀμέλλει A.

beneficium ad nos usque traiiciunt : eodem modo Salvator quoque noster et Spiritus sanctus, geminus ille Patris radius, simul et ad nos usque veritatis lucem ministrant et Patri uniti sunt.

71. *Eiusdem ex prima oratione de Filio*[a] : Et quomodo non sunt simul cum Patre principii expertes, si coaeterni sunt? Quia inde procedunt, etsi non post illum sunt. Quod enim principio caret, aeternum est; quod autem aeternum est, non protinus caret principio, quandiu ad Patrem velut ad principium refertur. Ergo illi, quantum ad causam, non carent principio. Perspicuum autem est causam non continuo antiquiorem esse iis, quorum causa est; neque enim sol lucem tempore antecedit. Quantum autem ad tempus, principii expertes sunt.

72. *Damasi papae Romani ex actis secundae synodi*[b] : Si quis non dixerit Spiritum sanctum de Patre esse vere ac proprie, sicut Filius de divina substantia, et Deum verbum[c], anathema sit.

73. *Sancti Cyrilli ex tertia ad Nestorium epistola*[d] Quamvis enim Spiritus in subsistentia propria sit, eatenusque in seipso consideretur, quatenus Spiritus est, et non Filius; non est tamen ab eo alienus, quandoquidem Spiritus veritatis nominatur, Christus autem veritas est. Profunditur autem ab illo, non minus profecto quam ex Deo et Patre.

74. *Eiusdem ex libro ad Theodosium imperatorem*[e] : Peccata namque iis qui illi adhaerent condonans, suo mox ungit eos spiritu, quem quidem ut Dei Patris Verbum ipse immittit, et ex propria natura in nos quasi ex fonte quodam transfundit; quin etiam facultate hac propter unionem et incarnationis oeconomiam cum homine communicata, corporaliter quoque ut homo inspirabat; insufflavit enim in sanctos apostolos, dicens[f] : *Accipite Spiritum sanctum.* Sed neque *ex mensura dat Spiritum*[g], iuxta Ioannis vocem, sed ex se non secus ac Pater eumdem infundit.

75. *Et post pauca*[h] : Spiritum baptizatis non

a) *P. G.*, t. 36, c. 77 B. — b) *P. L.*, t. 13, c. 362 A. c) Pro *verum*, quod scripsit Damasus, Graeci passim habent *Verbum* ex interpretatione Theodoreti. — d) *P. G.*, t. 77, c. 177 C. — e) *P. G.*, t. 76, c. 1188 CD. — f) Ioan. xx, 22. — g) Ioan. III, 3. — h) Imo dicendum fuit *paulo ante*; cf. *P. G.*, t. cit., c. 1188 B.

tribuit (Christus) tanquam alienum, ut servus et minister, sed ut Deum secundum naturam cum summa potestate et auctoritate, ut qui sit ex ipso et per ipsum. Per hunc quoque divinus character nobis imprimitur.

76. *Eiusdem ex interpretatione sacri symboli*[a] : Post absolutum de Christo sermonem, sancti beatissimique Patres Spiritus sancti
* f. 30v. mentionem faciunt. Credere enim se in illum dixerunt, simili modo videlicet ut in Patrem et Filium; et profunditur quidem, sive procedit tanquam a fonte a Deo et Patre, tribuitur autem creaturae per Filium. Unde insufflavit in sanctos apostolos dicens : *Accipite Spiritum sanctum*. Igitur ex Deo et Deus Spiritus est.

77. *Eiusdem ex epistola ad Ioannem Antiochenum*[b] : Nullo autem modo patimur, ut ab aliquo fides illa sive fidei symbolum concutiatur, quod editum est : neque enim aut nobis aut ulli omnino alteri vel unam voculam ibi positam immutare, aut unam etiam syllabam praeterire permittimus, memores eius qui dixit[c] : *Ne transferas terminos antiquos, quos posuerunt patres tui*. Non enim ipsi locuti sunt, sed ipse Spiritus Dei ac Patris, qui procedit quidem ex ipso; est autem non alienus a Filio, secundum essentiae rationem.

78. *Eiusdem ex libro de sacrosancta Trinitate*[d] : Sanctae huius adorandaeque unitatis tres agnoscuntur et creduntur personae : Pater principiii ac causae expers, non genitus, aeternus; tum unus Filius unigenitus, ineffabili modo ac citra passionem atque inenarrabiliter ante omnia saecula e substantia ipsius Patris genitus, atque propterea eiusdem ac Pater substantiae et dignitatis, eique per omnia similis et aequalis, excepta paternitate, principium autem et causam Patrem habens per generationem; denique Spiritus sanctus vivificans et adorandus, qui ex Patre procedit, id est ex substantia Patris, non per generationem, sicut Filius, ne duo in Trinitate filii habeantur, sed

βαπτιζομένοις ἐνιέντα Πνεῦμα δουλοπρεπῶς καὶ ὑπουργικῶς, ἀλλ' ὡς Θεὸν[1] κατὰ φύσιν μετ' ἐξουσίας τῆς ἀνωτάτω τὸ ἐξ αὐτοῦ καὶ ἴδιον αὐτοῦ, δι' οὗ καὶ ὁ θεῖος ἡμῖν ἐνσημαίνεται[2] χαρακτήρ.

ος'. *Τοῦ αὐτοῦ ἐκ τῆς ἑρμηνείας τοῦ ἁγίου συμβόλου*· Διαπεράναντες δὲ τὸν περὶ Χριστοῦ λόγον οἱ ἅγιοι πατέρες καὶ τρισμακάριοι, τοῦ ἁγίου * Πνεύματος διαμνημονεύουσι· πιστεύειν γὰρ ἔφασαν εἰς αὐτὸ καθάπερ ἀμέλει εἰς τὸν Πατέρα καὶ τὸν Υἱόν· ὁμοούσιον γάρ ἐστιν αὐτοῖς, καὶ προχεῖται μὲν ἤγουν ἐκπορεύεται καθάπερ ἀπὸ πηγῆς τοῦ Θεοῦ καὶ Πατρός, χορηγεῖται δὲ τῇ κτίσει διὰ τοῦ Υἱοῦ, ἐνεφύσησε[3] δὲ τοῖς ἰδίοις ἀποστόλοις λέγων· *Λάβετε Πνεῦμα ἅγιον*. Οὐκοῦν ἐκ Θεοῦ καὶ Θεὸς τὸ Πνεῦμά ἐστιν.

οζ'. *Τοῦ αὐτοῦ ἐκ τῆς πρὸς Ἰωάννην Ἀντιοχείας ἐπιστολῆς*· Κατ' οὐδένα δὲ τρόπον σαλεύεσθαι παρά τινος ἀνεχόμεθα τὴν ὁρισθεῖσαν πίστιν[4] ἤτοι τὸ τῆς πίστεως σύμβολον, οὔτε μὴν ἐπιτρέπομεν ἑαυτοῖς ἢ ἑτέροις ἢ λέξιν ἀμεῖψαι τῶν ἐγκειμένων ἐκεῖσε ἢ μίαν γοῦν παραβῆναι συλλαβήν[5], μεμνημένοι τοῦ λέγοντος· *Μὴ μέταιρε ὅρια <αἰώνια>, ἃ ἔθεντο οἱ πατέρες σου*· οὐ γὰρ ἦσαν αὐτοὶ οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Θεοῦ καὶ Πατρός, ὃ ἐκπορεύεται μὲν ἐξ αὐτοῦ, ἔστι δὲ οὐκ ἀλλότριον τοῦ Υἱοῦ κατὰ τὸν τῆς οὐσίας λόγον.

οη'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ περὶ τῆς ἁγίας Τριάδος*· Ταύτης τῆς ἁγίας καὶ προσκυνητῆς μονάδος αἱ προσκυνηταὶ τρεῖς ὑποστάσεις γινώσκονται καὶ πιστεύονται ἐν Πατρὶ ἀνάρχῳ, ἀναιτίῳ, ἀγεννήτῳ, ἀϊδίῳ, καὶ ἐν Υἱῷ μονογενεῖ[6] γεννηθέντι ἀρρήτως καὶ ἀπαθῶς καὶ ἀφράστως πρὸ πάντων τῶν αἰώνων ἐκ τῆς οὐσίας αὐτοῦ τοῦ Πατρός, καὶ διὰ τοῦτο ὁμοουσίῳ τε καὶ συνθρόνῳ[7] καὶ κατὰ πάντα ὁμοίῳ καὶ ἴσῳ Πατρὶ χωρὶς τῆς πατρότητος, ἀρχὴν δὲ καὶ αἰτίαν τὸν Πατέρα ἔχοντι γεννητῶς καὶ ἐν Πνεύματι ἁγίῳ ζωοποιῷ προσκυνουμένῳ, τῷ ἐκ τοῦ Πατρὸς ἐκπορευομένῳ[8], τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς, οὐ γεννητῶς καθάπερ ὁ Υἱός, ἵνα μὴ δύο υἱοὶ ἐν τῇ Τριάδι,

1. θεὸν A : θεὸς in editis. — 2. ἐνσημένεται A. — 3. ἐνεφύσισε A. — 4. πίστην A, moxque ἢ pro ἤτοι. — 5. συλλαβεῖν A. — 6. μονογενῆ A. — 7. σύνθρονον A. — 8. τὸ ... ἐκπορευόμενον A.

a) *P. G.*, t. 77, c. 316 D, sub titulo : *Epistola ad monachos de Symbolo*. — b) *P. G.*, t. cit., c. 180 D. — c) Prov. XXII, 28. — d) Locum hactenus inter Cyrilli opera non reperi. Iisdem verbis citatur a Iosepho Bryennio, Τὰ εὑρεθέντα, t. I. Lipsiae, 1768, p. 122.

ἀλλ᾽ ἐκπορευομένῳ, καθάπερ εἴρηται, ἐκ τοῦ Πατρὸς μόνου ὡς ἀπὸ στόματος, πεφηνότι δὲ δι᾽ Υἱοῦ καὶ λαλήσαντι ἐν τοῖς ἁγίοις πᾶσι προφήταις τε καὶ ἀποστόλοις, πλήν, ὡς εἶπον, τῆς οὐσίας αὐτοῦ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ὑπάρχοντι καὶ τὸ ὁμοούσιον ἔχοντι πρὸς Πατέρα καὶ Υἱόν· ἀκοινώνητον δὲ καὶ αὐτό ἐστιν ὥσπερ ὁ Πατὴρ καὶ ὁ Υἱὸς πρὸς πᾶσαν τὴν κτίσιν κατὰ τὸν τῆς οὐσίας λόγον.

οθ'. *Τοῦ αὐτοῦ ἐκ τοῦ πρὸς Ἰουλιανὸν πρώτου λόγου*[1]· Γεγέννηται μὲν γὰρ ὁ Υἱὸς ἐκ τοῦ Πατρὸς καὶ ἔστιν ἐν αὐτῷ τε καὶ ἐξ αὐτοῦ φυσικῶς, ἐκπορεύεται δὲ καὶ τὸ Πνεῦμα, ἴδιον ὂν τοῦ Θεοῦ καὶ Πατρὸς καὶ ὁμοίως τοῦ Υἱοῦ ἴδιον· ἁγιάζει γὰρ δι᾽ αὐτοῦ τὸ ἁγιάζεσθαι πεφυκὸς ὁ Θεὸς καὶ Πατήρ.

π'. *Καὶ ἐν τῷ τέλει τοῦ αὐτοῦ λόγου*· Πρόεισι μὲν γὰρ ἐξ αὐτοῦ τοῦ Πατρὸς τὸ Πνεῦμα κατὰ φύσιν· δι᾽ Υἱοῦ δὲ χορηγεῖται τῇ κτίσει.

πα'. *Τοῦ αὐτοῦ ἐκ τοῦ δευτέρου λόγου τοῦ πρὸς Ἰουλιανόν*· Ὅτι καὶ αὐτὴ τῶν στοιχείων[2] ἡ φύσις οἴκοθέν τε καὶ ἐξ αὐτῆς οὐκ ἂν ἔχοι[3] τὸ δύνασθαι διαδράναι τὴν φθοράν, δεῖται δὲ μᾶλλον τῆς τοῦ συνέχοντος <αὐτὴν> πρὸς τὸ εὖ εἶναι χειρός, ἐδίδαξεν εἰπὼν ὁ προφήτης, ὅτι *Πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος*· ζωογονεῖ <γὰρ> τὰ πάντα ζωὴ κατὰ φύσιν ὑπάρχον τὸ Πνεῦμα τοῦ Θεοῦ, ὡς ἐκ ζωῆς τοῦ Πατρὸς καὶ ἐξ αὐτοῦ ἐκπορευόμενον[4].

πβ'. *Τοῦ αὐτοῦ ἐκ τῆς βίβλου τῶν Θησαυρῶν*· Φησί που Χριστὸς τοῖς Ἰουδαίοις προσδιαλεγόμενος· *Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα*[5] *ἦλθεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ*. Καὶ δάκτυλον ἐνθάδε φησὶ τὸ Πνεῦμα τὸ ἅγιον τρόπον τινὰ τῆς θείας οὐσίας ἐκπεφυκὸς καὶ φυσικῶς αὐτῆς ἐκκρεμάμενον[6] ὥσπερ καὶ ὁ δάκτυλος ἐκ τῆς ἀνθρωπείας χειρός· βραχίονα μὲν γὰρ καὶ δεξιὰν Θεοῦ τὸν Υἱὸν ἀποκαλοῦσιν αἱ θεῖαι Γραφαὶ κατὰ τὸ *Ἔσωσεν αὐτὸν ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίων ὁ ἅγιος αὐτοῦ*, καὶ πάλιν· *Κύριε ὑψηλός σου ὁ βραχίων, καὶ οὐκ ᾔδεισαν*[7]· *γνόντες δὲ αἰσχυνθήτωσαν*.

procedens, ut dictum est, e Patre solo, ut flatus ab ore; manifestatus autem per Filium ipse locutus est in omnibus sanctis prophetis et apostolis, praeterquam quod est, ut dixi, ex essentia ipsius Patris et Filii, eamdem habens substantiam ac Pater et Filius, incommunicabilis et ipse omni creaturae non secus ac Pater et Filius secundum essentiae rationem.

79. *Eiusdem ex libro primo contra Iulianum*[a] : Genitus est enim Filius ex Patre, estque in ipso et ex ipso naturaliter; procedit etiam Spiritus, proprius existens Dei et Patris et similiter Filii : sanctificat enim Deus Pater per ipsum id quod sanctificari aptum est.

80. *Et in fine eiusdem libri*[b] : Procedit enim ex ipso Patre Spiritus secundum naturam, et per Filium creationi subministratur.

81. *Eiusdem e libro secundo contra Iulianum*[c] : Ipsam elementorum naturam non posse vi sua corruptionem effugere, sed, ut consistat, opus esse manu continentis illam Dei, docuit propheta, cum *Spiritum Dei* dixit *ferri super aquam*[d]. Nam a Spiritu Dei cuncta vitam accipiunt, cum ipse quoque secundum naturam vita sit, utpote ex vita Patris et ex illo procedens.

82. *Eiusdem e libro Thesaurorum*[e] : Christus Iudaeos alloquens ita alicubi loquitur[f] : *Si vero in digito Dei ego eiicio daemonia, venit ergo in vos regnum Dei.* Digitum Dei hic Spiritum sanctum vocat, qui quodammodo ex divina essentia oritur, et naturaliter ex ea dependet, sicut digitus ex humana manu. Brachium enim et dextram Dei sacrae Scripturae Filium vocant, iuxta illud[g] : *Salvavit eum dextera eius, et brachium sanctum eius.* Et rursum[h] : *Domine, sublime est brachium tuum, et nescierunt; ubi autem cognoverint, confundentur.* Quemadmodum igitur brachium natura-

1. πρῶτον λόγον A. — 2. τῶ στοιχίων A. — 3. ἔχη A. — 4. In editis : ζωογονεῖ γὰρ τὰ πάντα τὸ τοῦ θεοῦ πνεῦμα, ζωὴ καὶ αὐτὸ κατὰ φύσιν ὑπάρχον ὡς ἐκ ζωῆς τοῦ Πατρός, reliquis omissis. — 5. ἆρα A. — 6. αὐτῇ ἐκκρεμμάμενον A. — 7. εἴδησαν A.

a) *P. G.*, t. 76, c. 533 B. — b) T. cit., c. 556 C. — c) T. cit., c. 584-585. — d) Is. I, 60. — e) *P. G.*, t. 75, c. 576 D. — f) Luc. XI, 20. — g) Ps. XCVII, 1. — h) Is. LIII, 1.

liter coaptatum est integro corpori, omniaque operatur quae menti placent, et inungere solet, digito utens : ita et Verbum Dei ex ipso et in ipso naturaliter coaptatum, ut ita dicam, atque emanantem existimemus, et in Filio naturaliter atque essentialiter procedere a Patre Spiritum, per quem omnia ungens sanctificat. Quocirca non est alienus vel extraneus a divina natura Spiritus sanctus, sed ex ipsa et in ipsa naturaliter. Sicut digitus in manu eiusdem naturae atque ipsa est, et vicissim manus in corpore nequaquam diversae substantiae ab ipso corpore est.

83. *Et post pauca*[a] : Ostendit aperte non alienum esse ab essentia Filii Spiritum sanctum, sed in ipso et ex ipso, ac veluti vim quamdam naturalem, quae omnia quaecumque velit, praestare possit.

84. *Eiusdem ex epistola ad monachos*[b] : Spiritus profunditur quidem, sive procedit, tanquam a fonte, a Deo et Patre; tribuitur autem creaturae per Filium.

85. *Eiusdem ad Palladium*[c] : Mutabilis autem nullo modo Spiritus est, aut si mutationis morbo laborat, ad ipsam Dei naturam haec labes pertinebit; siquidem est Dei et Patris et Filii ille, qui substantialiter ex utroque, nimirum ex Patre per Filium, profluit Spiritus.

86. *Et in responsione nona haec habet*[d] : Procedit enim ex Deo et Patre Spiritus sanctus secundum Salvatoris vocem, sed non est alienus a Filio : omnia enim habet cum Patre, et hoc ipse edocuit dicens de Spiritu sancto[e] : *Omnia quaecumque habet Pater, mea sunt. Propterea dixi vobis, quia de meo accipiet, et annuntiabit vobis.* Ergo clarificavit quidem Iesum Spiritus sanctus admirabilia operans, verumtamen ut spiritus eius, non ut aliena virtus, et eo praestantior, secundum quod intelligitur Deus.

Ὥσπερ οὖν ὁ βραχίων φυσικῶς ἐνήρμοσται τῷ ὅλῳ σώματι πάντα ἐνεργῶν ὅσα <ἂν> δόξῃ[1] τῇ διανοίᾳ, καταχρίει δὲ συνήθως τῷ δακτύλῳ πρὸς τοῦτο κεχρημένος, οὕτω τὸν μὲν τοῦ Θεοῦ Λόγον ἐξ αὐτοῦ καὶ ἐν αὐτῷ φυσικῶς ἡρμοσμένον, ἵν' οὕτως εἴπω, καὶ ἐμπεφυκότα λογιζόμεθα, ἐν δὲ τῷ Υἱῷ φυσικῶς καὶ οὐσιωδῶς διῆκον παρὰ Πατρὸς τὸ ἅγιον Πνεῦμα, δι' οὗ τὰ πάντα χρίων[2] ἁγιάζει. Οὐκοῦν οὐκ ἀλλότριον οὐδὲ ἀπεξενωμένον τὸ Πνεῦμα τὸ ἅγιον τῆς θείας φύσεως φαίνεται, ἀλλ' ἐξ αὐτῆς καὶ ἐν αὐτῇ φυσικῶς ὡσπεροῦν[3] καὶ ὁ τοῦ σώματος δάκτυλος ἐν τῇ χειρί, ὁμοφυὴς ὢν αὐτῇ, καὶ ἡ χεὶρ αὖ πάλιν ἐν τῷ σώματι οὐχ ἑτεροούσιος ὡς πρὸς αὐτὸ τυγχάνουσα.

πγ´. *Καὶ μετ' ὀλίγον·* Δείκνυται σαφῶς, ὡς οὐκ ἀλλότριον τῆς οὐσίας τοῦ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον, ἀλλ' ἐν αὐτῇ καὶ ἐξ αὐτοῦ καὶ ὥσπερ ἐνέργειά τις φυσικὴ πάντα δυναμένη πληροῦν ὅσα καὶ βούλεται.

πδ´. *Τοῦ αὐτοῦ ἐκ τοῦ πρὸς τοὺς μοναστὰς λόγου·* Τὸ Πνεῦμα προχεῖται μὲν ἤγουν ἐκπορεύεται καθάπερ ἀπὸ πηγῆς τοῦ Θεοῦ καὶ Πατρός, χορηγεῖται δὲ τῇ κτίσει διὰ τοῦ Υἱοῦ.

πε´. *Τοῦ αὐτοῦ πρὸς Παλλάδιον·* Τρεπτὸν δὲ οὔ τί που τὸ Πνεῦμά ἐστιν, ἢ εἴπερ τὸ τρέπεσθαι νοσεῖ, ἐπ' αὐτὴν ὁ μῶμος τὴν θείαν εὐθὺς ἀναδραμεῖται φύσιν, εἴπερ ἐστὶ τοῦ Θεοῦ καὶ Πατρὸς καὶ μὴν καὶ τοῦ Υἱοῦ τὸ οὐσιωδῶς ἐξ ἀμφοῖν ἤγουν ἐκ Πατρὸς δι' Υἱοῦ προχεόμενον Πνεῦμα.

πϛ´. *Ἐν δὲ τῇ ἐνάτῃ*[4] *ἀπολογίᾳ οὕτω φησίν·* Ἐκπορεύεται ἐκ τοῦ Θεοῦ καὶ Πατρὸς τὸ Πνεῦμα τὸ ἅγιον κατὰ τὴν τοῦ Σωτῆρος φωνήν, ἀλλ' οὐκ ἀλλότριόν ἐστι τοῦ Υἱοῦ· πάντα γὰρ ἔχει μετὰ τοῦ Πατρός. Καὶ τοῦτο αὐτὸς ἐδίδαξεν εἰπὼν περὶ τοῦ ἁγίου Πνεύματος· *Πάντα γὰρ ὅσα ἔχει ὁ Πατήρ, ἐμά ἐστι· διὰ τοῦτο εἶπον ὑμῖν, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν.* Οὐκοῦν ἐδόξασε μὲν τὸν Ἰησοῦν τὸ Πνεῦμα τὸ ἅγιον ἐνεργοῦν τὰ παράδοξα, πλὴν ὡς Πνεῦμα αὐτοῦ καὶ οὐκ ἀλλοτρία δύναμις καὶ κρεῖττον αὐτοῦ καθὸ[5] νοεῖται Θεός.

1. δόξει A. — 2. χρίον A. — 3. ὥσπερ οὖν A. — 4. ἐννάτη A. — 5. καθὸν A.

a) T. cit., c. 581 C. — b) *P. G.*, t. 77, c. 316 D. Iam habebatur hoc testimonium supra, num. 76 circa medium. — c) *P. G.*, t. 68, c. 148 A. — d) Scilicet ex duodecim, quas pro tuendis Anathematismis scripsit = *P. G.*, t. 76, c. 433 BC. — e) Ioan. XVI, 15.

πζ'. Ταῦτα ἀγωνιζόμενος ὁ θεῖος Κύριλλος κατὰ Νεστορίου τοῦ λέγοντος· ἐν ἀλλοτρίᾳ δυνάμει ἐποίει Χριστὸς τὰς θεοσημείας ὥσπερ τις ψιλὸς ἄνθρωπος καὶ εἷς τῶν προφητῶν. Ὁ δ' αὖ Θεοδώρητος πρὸς τὸ ἴδιον τὸ Πνεῦμα τοῦ Υἱοῦ ἀκούων καὶ βλέπων ἐν τοῖς τοῦ Κυρίλλου συγγράμμασιν, ἔφη· « Ἴδιον δὲ τὸ Πνεῦμα τοῦ Υἱοῦ, εἰ μὲν ὡς ὁμοφυὲς καὶ ἐκ Πατρὸς ἐκπορευόμενον ἔφη Κύριλλος, καὶ ἡμεῖς συνομολογήσομεν καὶ ὡς εὐσεβῆ δεξόμεθα[1] τὴν φωνήν· εἰ δὲ ὡς ἐξ Υἱοῦ ἢ δι' Υἱοῦ τὴν ὕπαρξιν * ἔχον, ὡς βλάσφημον τοῦτο καὶ ὡς δυσσεβὲς ἀπορρίψομεν[2]· πιστεύομεν γὰρ τῷ Κυρίῳ λέγοντι· *Τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται*, καὶ τῷ θειοτάτῳ δὲ Παύλῳ <ὁμοίως> φάσκοντι· *Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ.* » — Ταῦτα ἀκούσας ὁ Κύριλλος καὶ ἀκριβῶς γνωρίσας, εἰς τοῦτο μὲν ἀπολογίαν οὐκ ἔδωκεν, ἀλλὰ γράψας λόγον περὶ τῆς ἁγίας Τριάδος, ἔφη ἐκ μόνου τοῦ Πατρὸς τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι.

πη'. *Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου ἐκ τοῦ πρώτου λόγου πρὸς Ἀνομοίους*[3] *εἰς τοὺς Μαργαρίτας*· Ὅτι μὲν γὰρ πανταχοῦ ἐστιν ὁ Θεός, οἶδα, καὶ ὅτι ὅλος ἐστὶ πανταχοῦ· τὸ δὲ πῶς, οὐκ οἶδα. Οἶδα ὅτι Υἱὸν ἐγέννησεν· τὸ δὲ πῶς, ἀγνοῶ. Οἶδα ὅτι τὸ Πνεῦμα ἐξ αὐτοῦ· τὸ δὲ πῶς ἐξ αὐτοῦ, οὐκ ἐπίσταμαι.

πθ'. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ περὶ τῆς ἁγίας Τριάδος*· Πιστεύω εἰς ἕνα Θεόν, Πατέρα παντοκράτορα· πιστεύω, οὐκ ἐρευνῶ· πιστεύω, οὐ διώκω τὸν ἀκατάληπτον· πιστεύω, οὐ μετρῶ τὸν ἀμέτρητον· πιστεύω εἰς ἕνα καὶ μόνον ἀληθινὸν παντοκράτορα.

Ϟ'. *Καὶ μετ' ὀλίγον*· Πιστεύω καὶ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν ἐξ αὐτοῦ γεννηθέντα πρὸ πάντων τῶν αἰώνων, ὡς αὐτὸς μόνος οἶδεν ὁ γεννηθείς.

Ϟα'. *Καὶ πάλιν*· Πιστεύω καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Πνεῦμα τῆς ἀληθείας, τὸ παρὰ τοῦ Πατρὸς ἐκπορευόμενον, τὸ τῆς Τριάδος συμπληρωτικόν· αὐτῷ θαρρῶ τὸν ἐμὸν ἁγιασμόν· αὐτῷ θαρρῶ τὴν ἐκ τῶν νεκρῶν ἐξανάστασιν.

87. Haec quidem divus Cyrillus dum certaret contra Nestorium dicentem, aliena virtute Christum miracula patrasse, ac si simplex aliquis homo fuisset unusque ex prophetis. Atqui Theodoretus, cum sentiret ac videret Spiritum vocari proprium Filii in Cyrilli operibus, dixit[a] : « Proprium autem Spiritum Filii, si quidem ut eiusdem atque ille naturae et ex Patre procedentem dixit, simul confitebimur et tanquam piam suscipiemus vocem; si vero tanquam ex Filio aut per Filium exi- * f. 31vo.
stentiam habeat, hoc ut blasphemiam et impium reiiciemus. Credimus enim Domino dicenti[b] : *Spiritus veritatis, qui a Patre procedit;* sed et sacratissimo Paulo dicenti similiter[c] : *Nos autem non spiritum mundi accepimus, sed Spiritum qui ex Deo Patre est* ». Cyrillus, cum haec audivisset probeque intellexisset, haud ullam responsionem dedit, sed edito de sancta Trinitate libro, dixit, ex solo Patre procedere Spiritum sanctum.

88. *Sancti Ioannis Chrysostomi e primo libro contra Anomoeos, qui habetur in Margaritis*[d] : Deum enim ubique esse novi, totum item ubique esse novi; quomodo autem, nescio. Scio ipsum genuisse Filium; quomodo autem, ignoro. Novi Spiritum ex ipso esse; quomodo autem ex ipso sit, nescio.

89. *Eiusdem e libro de sancta Trinitate*[e] : Credo in unum Deum, Patrem omnipotentem. Credo, non inquiro; credo, non persequor incomprehensibilem; credo in unum et solum verum omnipotentem.

90. *Et post pauca*[e] : Credo etiam in Dominum nostrum Iesum Christum, Filium eius unigenitum, qui ex illo genitus est ante omnia saecula, prout solus novit ipse qui genitus est.

91. *Et iterum*[e] : Credo etiam in Spiritum sanctum, Spiritum veritatis, qui a Patre procedit, qui Trinitatem complet. Ipsi confido meam sanctificationem; ipsi confido resurrectionem ex mortuis.

1. δεξώμεθα A. — 2. ἀπορρήψομεν A. — 3. ἀνομίους A.

a) T. cit., c. 432 D. — b) Ioan. xv, 26. — c) I Cor. ii, 12. — d) *P. G.*, t. 48, c. 704 C. Citatur etiam a Bryennio, t. cit., p. 123. — e) Tum haec, tum quae proxime sequuntur ex eodem libro sumpta, quasi sepulta iacent in animadversionibus, *P. G.*, t. 39, c. 320 B.

92. *Eiusdem ex altera oratione in Annuntiationem et contra Arium*[a] : Ego vero a sacris Scripturis institutus Patrem celebro, qui semper Pater est; Filium celebro, qui ex paterna substantia ante tempora effulsit; celebro Spiritum sanctum, qui ex Patre procedit, et in Filio requiescit.

93. *Eiusdem ex sermone de Spiritu sancto*[b] : Ut igitur, sicut dicebam, ne quis audiens Spiritum Dei, putet familiaritatem quamdam significari, et non communitatem naturae, Paulus dicit[c] : *Vobis autem non datus est spiritus mundi, sed Spiritus qui ex Deo est.* Iterum dicitur Spiritus Patris, sicut Salvator apostolis dicit[d] : *Ne solliciti sitis, quomodo vel quid loquamini : non enim vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis.* Sicut autem dixit Spiritus Dei, additque Scriptura *qui ex Deo est,* sic iterum dictus est *Spiritus Patris.* Et ne putetis hoc secundum familiaritatem dici, Salvator id confirmat[e] : *Quando venerit Paracletus, Spiritus veritatis, qui a Patre procedit.* Illic *ex Deo,* hic *a Patre* dicitur. Id quod sibi ipse tribuerat dicens[f] : *Ego a Patre exivi,* hoc et Spiritui sancto adscribit dicens[g] : *Qui a Patre procedit.* Quid est *procedit?* Non dixit gignitur. Quod enim non est scriptum, non est sentiendum. Filius a Patre genitus est, Spiritus a Patre procedit. Quaeris a me differentiam, quomodo genitus ille, et quomodo processerit iste? Quid igitur rei est? Cum didiceris Filium genitum esse, didicistine et modum comprehendisti? Numquid censes, te, dum Filii nomen audis, ipsum generationis modum intelligere? Nomina sunt haec, dilecte, tum fide honoranda tum pia cogitatione conservanda.

94. *Sancti Epiphanii Cyprii e libro qui dicitur Ancoratus*[h] : Ita credimus eum esse

ϟβ'. *Τοῦ αὐτοῦ ἐκ τοῦ δευτέρου λόγου τοῦ εἰς τὸν Εὐαγγελισμὸν καὶ κατὰ Ἀρείου*[1]· Ἐγὼ δὲ παιδαγωγούμενος ὑπὸ τῶν ἁγίων γραφῶν ὑμνῶ τὸν Πατέρα τὸν ἀεὶ Πατέρα τυγχάνοντα· ὑμνῶ τὸν Υἱὸν τὸν ἐκ τῆς πατρῴας[2] οὐσίας ἀχρόνως ἐκλάμψαντα· ὑμνῶ τὸ Πνεῦμα τὸ ἅγιον τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον καὶ ἐν Υἱῷ ἀναπαυόμενον.

ϟγ'. *Τοῦ αὐτοῦ ἐκ τῆς ὁμιλίας τῆς περὶ τοῦ ἁγίου Πνεύματος*· Ἵνα τοίνυν, ὡς ἔφθην εἰπών, μή τις ἀκούσας πνεῦμα τοῦ Θεοῦ νομίσῃ[3] οἰκειότητα μόνον σημαίνεσθαι καὶ μὴ φύσεως κοινωνίαν, Παῦλος λέγει· *Ἡμῖν δὲ οὐκ ἐδόθη τὸ πνεῦμα τοῦ κόσμου, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ.* Πάλιν λέγεται Πνεῦμα Πατρός, ὡς ὁ Σωτὴρ τοῖς ἀποστόλοις λέγει· *Μὴ μεριμνήσητε*[4] *πῶς ἢ τί λαλήσετε*[5]· *οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.* Ὥσπερ δὲ εἶπε Πνεῦμα Θεοῦ καὶ ἐπήγαγεν ἡ γραφὴ τὸ *ἐκ τοῦ Θεοῦ,* οὕτω πάλιν εἴρηται Πνεῦμα Πατρός. Καὶ ἵνα μὴ νομίσῃς τοῦτο κατ' οἰκείωσιν λέγεσθαι, ὁ Σωτὴρ βεβαιοῖ λέγων· *Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.* Ἐκεῖ *ἐκ Θεοῦ,* ὧδε *παρὰ* <*τοῦ*> *Πατρός.* Ὅπερ ἐπήγαγεν ἑαυτῷ· *Ἐγὼ παρὰ τοῦ Πατρὸς ἐξῆλθον,* τοῦτο καὶ τῷ ἁγίῳ Πνεύματι, *ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.* Ἔστιν οὖν Πνεῦμα Θεοῦ καὶ ἐκ Θεοῦ Πατρὸς Πνεῦμα καὶ παρὰ τοῦ Πατρὸς ἐκπορεύεται. <Τί ἐστιν *ἐκπορεύεται;*> Οὐκ εἶπε γεννᾶται· ἃ γὰρ οὐ γέγραπται, οὐ δεῖ φρονεῖν. Υἱὸς ἐκ Πατρὸς γεννηθείς, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον. Ζητεῖς παρ' ἐμοῦ τὴν διαφορὰν πάντως, πῶς ἐγεννήθη οὗτος, πῶς ἐξεπορεύθη ἐκεῖνος; τί[6] γάρ; ὅτι ἐγεννήθη μαθών, ἔμαθες[7] καὶ τὸν τρόπον κατέλαβες; Ἆρα <ἐπεὶ κηρυττόμενον καὶ Υἱὸν ἀκούεις, καὶ γεννήσεως τὸν τρόπον κατέλαβες;> Ὀνόματά ἐστιν, ἀγαπητέ, ταῦτα πίστει τιμώμενα καὶ εὐσεβεῖ λογισμῷ τηρούμενα.

ϟδ'. * *Τοῦ ἁγίου Ἐπιφανίου Κύπρου ἐκ τῆς βίβλου καλουμένης Ἀγκυρωτου*· Οὕτω πιστεύο-

1. Ἄρειον A. — 2. πατρῴας : πρώτης A. — 3. νομίσει A. — 4. μεριμνήσηται, corr. ex μεριμνήσεται A, ut videtur. — 5. λαλήσηται A. — 6. τί γάρ : τὸ γάρ A. — 7. ἔμαθες· καὶ τὸν τρόπον κατέλαβες ἆρα· ὀνόματα etc. A, ubi nonnulla profecto exciderunt, quae codicis Colbertini apud Maurinos ope supplevi.

a) *P. G.*, t. 62, c. 768 D. — b) *P. G.*, t. 52, c. 814 C. — c) I Cor. II, 12. — d) Mat. x, 19, 20. — e) Ioan. xv, 26. — f) Ioan. xvi, 27. — g) *Ibid.*, 26. — h) *P. G.*, t. 43, c. 236 B.

μεν ὅτι ἐστι Πνεῦμα ἅγιον, Πνεῦμα Θεοῦ, Πνεῦμα τέλειον, Παράκλητον, ἄκτιστον, ἐκ τοῦ Πατρὸς ἐκπορευόμενον καὶ διὰ[1] τοῦ Υἱοῦ λαμβανόμενον.

ϟε'. *Ἐκ τῆς πρὸς Νεστόριον ἐπιστολῆς Κελεστίνου πάπα*· Οὐκ ὀφείλουσι[2] τῆς ἀρχαίας πίστεως τὴν καθαρότητα βλάσφημοι λόγοι διαταράξαι. Τίς πώποτε οὐκ ἄξιος τοῦ ἀναθεματισθῆναι ἐκρίθη ἢ ἀφαιρῶν[3] τι ἢ προστιθεὶς τῇ πίστει; τὰ γὰρ μεστῶς καὶ φανερῶς παραδοθέντα ἡμῖν παρὰ τῶν ἁγίων ἀποστόλων οὔτε προσθήκην[4] οὔτε μείωσιν ἐπιδέχεται· ἀνέγνωμεν γὰρ ἐν ταῖς βίβλοις ἡμῶν, μήτε προσθεῖναι[5] δεῖν[6] μήτε ἀφαιρεῖν[7]· μεγίστη γὰρ καὶ τὸν προστιθέντα καὶ τὸν ἀφαιρούμενον τιμωρία δεσμεῖ.

ϟϛ'. *Τοῦ ἁγίου Μαξίμου κεφάλαιον ξγ ἀπὸ τῆς ἐξηγήσεως εἰς τὸν προφήτην Ζαχαρίαν*· Τὸ γὰρ Πνεῦμα τὸ ἅγιον ὥσπερ φύσει κατ' οὐσίαν ὑπάρχει τοῦ Θεοῦ καὶ Πατρός, οὕτω καὶ τοῦ Υἱοῦ φύσει[8] κατ' οὐσίαν ἐστὶν ὡς ἐκ Πατρὸς οὐσιωδῶς δι' Υἱοῦ γεννηθέντος[9] ἀφράστως ἐκπορευόμενον.

ϟζ'. *Τοῦ αὐτοῦ ἐκ τῆς πρὸς Μακεδονιανὸν διαλέξεως*· Ὁ μὲν γὰρ Υἱὸς ἐκ τῆς οὐσίας τοῦ Πατρὸς[10] γεγέννηται (διὰ τοῦτο μονογενής) καὶ τὸ Πνεῦμα τὸ ἅγιον ἐκ τῆς οὐσίας τοῦ Πατρὸς ἐκπορεύεται.

ϟη'. *Τοῦ αὐτοῦ*· Εἷς Θεὸς ἑνὸς Υἱοῦ γεννήτωρ καὶ πατὴρ καὶ Πνεύματος ἁγίου προβολεύς· μονὰς ἀσύγχυτος καὶ τριὰς ἀδιαίρετος, νοῦς ἄναρχος, μόνου μόνος οὐσιωδῶς ἀνάρχου λόγου γεννήτωρ καὶ μόνης ἀϊδίου ζωῆς ἤγουν[11] Πνεύματος ἁγίου πηγή.

ϟθ'. *Τοῦ αὐτοῦ ἐκ τῆς ἑρμηνείας τῆς εἰς τὸν ἅγιον Διονύσιον περὶ θείων ὀνομάτων*· Ὅτιπερ ὁ Θεὸς καὶ Πατὴρ κινηθεὶς ἀχρόνως καὶ ἀγαπητικῶς προῆλθεν εἰς διάκρισιν ὑποστάσεων ἀμερῶς τε καὶ ἀμειώτως μείνας ἐν τῇ <οἰκείᾳ> ὁλότητι ὑπερηνωμένος[12] καὶ ὑπερηπλωμένος, τοῦ

Spiritum sanctum, Spiritum Dei, Spiritum perfectum, Paracletum, increatum, a Patre procedentem, et a Filio accipientem.

95. *Ex epistola Caelestini papae ad Nestorium*[a] : Non debent veteris fidei puritatem blasphema in Deum verba turbare. Quis unquam non dignus est anathemate iudicatus, vel adiiciens vel detrahens fidei? Plene etenim ac manifeste tradita ab apostolis nobis nec augmentum nec imminutionem requirunt. Legimus in libris nostris[b], non addi debere, non detrahi; magna quippe et addentem et detrahentem poena constringit.

96. *Sancti Maximi, capite LXIII commentarii in Zachariam prophetam*[c] : Nam Spiritus sanctus, quemadmodum natura Dei est ac Patris secundum substantiam, sic est Filii natura secundum substantiam, tanquam qui ex Patre substantialiter per Filium genitum inexplicabili modo procedat.

97. *Eiusdem ex dialogo cum Macedoniano*[d] : Nam Filius quidem ex substantia Patris genitus est, ideoque est unigenitus Filius; Spiritus sanctus ex substantia Patris procedit.

98. *Eiusdem*[e] : Unus Deus, unius Filii genitor, Pater, uniusque Spiritus sancti prolator : unitas inconfusa ac trinitas indivisa : mens principii expers, sola solius absque principio aeternumque essentialiter exsistentis Verbi parens, soliusque sempiternae vitae, id est Spiritus sancti, fons.

99. *Eiusdem ex scholiis in sancti Dionysii librum de divinis nominibus*[f] : Deus et Pater sine tempore motus, et propter vim amoris in distinctionem personarum processit, sine divisione et diminutione permanens in propria totalitate supra modum unitus et supra modum

1. Pro διὰ habetur in editis ἐκ, ac recte quidem, cum in evangelio dicatur, Ioan. XVI, 14, 15 : ἐκ τοῦ ἐμοῦ λαμβάνει, ἐκ τοῦ ἐμοῦ λήψεται. — 2. ὠφείλουσι A. — 3. ἀφερῶν A. — 4. προσθήκης A. — 5. προσθῆναι A; in editis legitur προστιθέναι. — 6. δεῖ A. — 7. In ἀφαιρεῖν litterae αι sup. lin. A. — 8. φύσι A. — 9. γεννηθέντως A. — 10. Vox τοῦ πατρὸς tum hic, tum lin. seq. abest in editis. — 11. ἤγουν : ὡς A. — 12. ὑπὲρ ἠνωμένος A, moxque ὑπὲρ ἠπλωμένος.

a) *P. L.*, t. 50, c. 474-476. — b) Apoc. XXII, 18. — c) *P. G.*, t. 90, c. 672 C. — d) Habetur inter Athanasii Alexandrini opera, *P. G.*, t. 28, c. 1208 D. — e) *P. G.*, t. 90, c. 1180 A. — f) *P. G.*, t. 4, c. 221 A.

simplex, proprio Splendore in existentiam prodeunte, ut qui sit viva imago, et sanctissimo Spiritu cum adoratione et ab aeterno a Patre procedente, sicut docet Dominus.

100. *Eiusdem ex expositione Orationis Dominicae*[a] : Filius ac Spiritus sanctus essentialiter vere Patri coexisterunt; qui ex ipso inque ipso natura sunt, supra causam ac rationem.

101. *Iustini philosophi et martyris libro de fide, capite II*[b] : Nam cum ex propria essentia Pater Filium genuerit, et ex eadem Spiritum produxerit, iure merito unius et eiusdem participibus essentiae una et eadem divinitas tribuitur.

102. *Et post pauca*[c] : Sicut Filius ex Patre, ita et Spiritus, excepto quod existentiae modo differentia quaedam intercedit. Nam ille lumen de lumine per generationem illuxit, hic vero lumen et ipse de lumine, non tamen per generationem, sed processione prodiit : ita coaeternus Patri, ita secundum essentiam idem, ita sine perpessione inde progressus est. Sic in Trinitate unitatem intelligimus et in unitate trinitatem agnoscimus.

103. *Damasceni ex libro septimo qui est de Spiritu sancto*[d] : Eodem modo cum Dei Spiritum Dei Verbi comitem ipsiusque vim declarantem docemur, non flatum quemdam subsistentia destitutum animo concipimus, sed vim substantialem, quaeque ipsa per se in propria ac distincta persona consideretur, atque a Patre procedat et in Verbo conquiescat, ipsumque declaret et exprimat.

104. *Eiusdem ex libro octavo*[e] : Credimus in unum Patrem principium omnium et causam, ex nullo genitum, qui solus causae et generationis expers est; omnium quidem conditorem; ceterum unius duntaxat natura Patrem unigeniti Filii sui Domini nostri Iesu Christi, sanctique Spiritus productorem.

105. *Ex eodem libro*[f] : Nam etsi etiam Spi-

οἰκείου Ἀπαυγάσματος εἰς ὕπαρξιν προελθόντος, ὡς εἰκόνος ζώσης καὶ τοῦ παναγίου Πνεύματος προσκυνητῶς καὶ ὑπεραεννάως[1] ἐκπορευομένου ἐκ τοῦ Πατρός, ὡς μυσταγωγεῖ ὁ Κύριος.

ρ'. *Τοῦ αὐτοῦ ἐκ τῆς ἑρμηνείας τοῦ Πάτερ ἡμῶν*· Ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον οὐσιωδῶς τῷ Πατρὶ συνυφεστήκασιν[2] ἐξ αὐτοῦ τε ὄντα καὶ ἐν αὐτῷ φυσικῶς ὑπὲρ αἰτίαν καὶ λόγον.

ρα'. *Ἰουστίνου τοῦ φιλοσόφου καὶ μάρτυρος περὶ πίστεως, κεφάλαιον* β̄[3]· Ἐπεὶ γὰρ ἐκ τῆς οὐσίας αὐτοῦ ὁ Πατὴρ τὸν Υἱὸν ἀπεγέννησεν, ἐκ δὲ τῆς αὐτῆς καὶ τὸ Πνεῦμα προήγαγεν, εἰκότως ἂν τὰ τῆς αὐτῆς οὐσίας μετέχοντα τῆς αὐτῆς καὶ μιᾶς θεότητος ὑπάρχουσιν[4].

ρβ'. *Καὶ μετ' ὀλίγον*· Ὥσπερ δὲ ὁ Υἱὸς ἐκ τοῦ Πατρός, οὕτω καὶ τὸ Πνεῦμα, πλὴν τῷ τρόπῳ τῆς ὑπάρξεως διοίσει. Ὁ μὲν γὰρ φῶς ἐκ φωτὸς ἐξέλαμψε, τὸ δὲ φῶς μὲν ἐκ φωτὸς καὶ αὐτὸ προῆλθεν, οὐ μὴν γεννητῶς, ἀλλ' ἐκπορευτῶς, οὕτω συναΐδιον Πατρί, οὕτω τὴν οὐσίαν ταὐτόν, οὕτως ἀπαθῶς ἐκεῖθεν ἐκπορευθέν, οὕτως ἐν μονάδι τὴν τριάδα νοοῦμεν καὶ τὴν τριάδα ἐν μονάδι.

ργ'. *Τοῦ Δαμασκηνοῦ ἐκ τοῦ ἑβδόμου λόγου τοῦ περὶ Πνεύματος*· Οὕτω καὶ Πνεῦμα μεμαθηκότες τὸ συμπαρομαρτοῦν τῷ Λόγῳ καὶ φανεροῦν αὐτοῦ τὴν ἐνέργειαν, οὐ πνοὴν ἀνυπόστατον ἐννοοῦμεν, ἀλλὰ δύναμιν οὐσιώδη, αὐτὴν ἐφ' ἑαυτῆς ἐν ἰδιαζούσῃ[5] ὑποστάσει θεωρουμένην, ἐκ τοῦ[6] * Πατρὸς προερχομένην καὶ ἐν τῷ Λόγῳ ἀναπαυομένην καὶ αὐτοῦ οὖσαν ἐκφαντικήν.

* f. 32vo.

ρδ'. *Τοῦ αὐτοῦ ἐκ τοῦ ὀγδόου λόγου*· Πιστεύομεν εἰς ἕνα Πατέρα, τὴν πάντων ἀρχὴν καὶ αἰτίαν, οὐκ ἔκ τινος γεννηθέντα, ἀναίτιον[7] δὲ καὶ ἀγέννητον μόνον ὑπάρχοντα, πάντων μὲν ποιητήν, ἑνὸς δὲ μόνου Πατέρα φύσει τοῦ μονογενοῦς Υἱοῦ αὐτοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καὶ προβολέα τοῦ ἁγίου Πνεύματος.

ρε'. *Ἐκ τοῦ αὐτοῦ λόγου*· Εἰ γὰρ καὶ τὸ

1. ὑπὲρ ἀεννάως A. — 2. σὺν ὑφεστήκασιν A. — 3. β' : ιδ' A. — 4. Pro ὑπάρχουσιν legitur in editis ἠξίωνται. — 5. ἐνιδιαζούσῃ A. — 6. ἐκ τοῦ bis scriptum in cod., semel ima pagina 32, iterum summa pag. 32vo. — 7. ἀν αἴτιον A.

a) *P. G.*, t. 90, c. 884 C. — b) *P. G.*, t. 6, c. 1209 A. — c) *Ibid.*, c. 1224 A. — d) *P. G.*, t. 94, 805 B. — e) *Ibid.*, c. 809 B. — f) *Ibid.*, c. 816 C. Eadem habentur apud Cyrillum Alexandrinum, *P. G.*, t. 77, c. 1136 D. Quod item dicendum est de iis quae sequuntur.

Πνεῦμα τὸ ἅγιον ἐκ τοῦ Πατρὸς ἐκπορεύεται, ἀλλ' οὐ γεννητῶς, ἀλλ' ἐκπορευτῶς, ἄλλος τρόπος ὑπάρξεως οὗτος, ἄληπτός τε καὶ ἄγνωστος, ὥσπερ καὶ τοῦ Υἱοῦ γέννησις.

ρϛʹ. <Ἐκ> *τοῦ αὐτοῦ λόγου*· Μόνος ὁ Πατὴρ ἀγέννητος· οὐ γὰρ ἐξ ἑτέρας ἐστὶν αὐτῷ ὑποστάσεως τὸ εἶναι· καὶ μόνος ὁ Υἱὸς γεννητός· ἐκ τῆς τοῦ Πατρὸς γὰρ οὐσίας ἀνάρχως καὶ ἀχρόνως γεγέννηται· καὶ μόνον τὸ ἅγιον Πνεῦμα ἐκπορευτὸν ἐκ τῆς οὐσίας τοῦ Πατρός, οὐ γεννώμενον, ἀλλ' ἐκπορευόμενον.

ρζʹ. Ὁμοίως πιστεύομεν καὶ εἰς ἓν Πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον καὶ ἐν Υἱῷ ἀναπαυόμενον, τὸ τῷ Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον[1] καὶ συνδοξαζόμενον.

ρηʹ. *Ἐκ τοῦ αὐτοῦ λόγου*· Κατὰ πάντα ὅμοιον τῷ Πατρὶ καὶ τῷ Υἱῷ, ἐκ τοῦ Πατρὸς ἐκπορευόμενον καὶ δι' Υἱοῦ μεταδιδόμενον καὶ μεταλαμβανόμενον ὑπὸ πάσης τῆς κτίσεως.

ρθʹ. *Ἐκ τοῦ αὐτοῦ λόγου*· Ἀχώριστον καὶ ἀνεκφοίτητον Πατρὸς καὶ Υἱοῦ καὶ πάντα ἔχον, ὅσα ὁ Πατὴρ καὶ ὁ Υἱός, πλὴν τῆς ἀγεννησίας καὶ τῆς γεννήσεως.

ριʹ. Τὸ δὲ Πνεῦμα τὸ ἅγιον καὶ αὐτὸ μὲν ἐκ τοῦ Πατρός, ἀλλ' οὐ γεννητῶς, ἀλλ' ἐκπορευτῶς. Καὶ ὅτι μέν ἐστι διαφορὰ γεννήσεως καὶ ἐκπορεύσεως, μεμαθήκαμεν· τίς δὲ ὁ τρόπος τῆς διαφορᾶς, οὐδαμῶς. Ἅμα δὲ καὶ ἡ Υἱοῦ ἐκ τοῦ Πατρὸς γέννησις καὶ ἡ τοῦ ἁγίου Πνεύματος ἐκπόρευσις. Πάντα οὖν ὅσα ἔχει ὁ Υἱός, καὶ τὸ Πνεῦμα ἐκ τοῦ Πατρὸς ἔχει[2] καὶ αὐτὸ τὸ εἶναι· καὶ εἰ μὴ ὁ Πατήρ ἐστιν, οὐδὲ ὁ Υἱός ἐστιν οὐδὲ τὸ Πνεῦμα· καὶ εἰ μὴ ὁ Πατὴρ ἔχει[3] τι, οὐδὲ ὁ Υἱὸς ἔχει οὐδὲ τὸ Πνεῦμα, καὶ διὰ τὸν Πατέρα, τουτέστι διὰ τὸ εἶναι τὸν Πατέρα, ἔστιν ὁ Υἱὸς καὶ τὸ Πνεῦμα, καὶ διὰ τὸν Πατέρα ἔχει ὁ Υἱὸς καὶ τὸ Πνεῦμα πάντα ἃ ἔχει, τουτέστι διὰ <τὸ> τὸν Πατέρα ἔχειν αὐτά, πλὴν τῆς ἀγεννησίας καὶ τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως· ἐν ταύταις γὰρ μόναις ταῖς ὑποστατικαῖς[4] ἰδιότησι διαφέρουσιν ἀλλήλων αἱ ἅγιαι τρεῖς ὑποστάσεις.

ritus sanctus ex Patre procedit, non tamen generationis, sed processionis modo. Qui alius est existentiae modus, non minus comprehensionem et notitiam superans quam Filii generatio.

106. *Ex eodem libro*[a] : Solus Pater est ingenitus (ex alia enim hypostasi suum esse non habet), et solus Filius genitus (ex Patris enim essentia sine principio et tempore genitus est), et solus Spiritus sanctus ex Patris essentia procedit, non generatione, sed processione.

107. Eodem[b] modo etiam credimus in unum Spiritum sanctum, Dominum et vivificantem, qui ex Patre procedit et in Filio requiescit, qui cum Patre et Filio simul adoratur et simul glorificatur.

108. *Ex eodem libro*[c] : Per omnia Patri Filioque similis : ex Patre procedens et per Filium impertitus et ab omni creatura perceptus.

109. *Ex eodem libro*[d] : Inseparabilis et nequaquam egrediens a Patre Filioque, et omnia habens quae Pater habet Filiusque, excepta innascentia et generatione.

110. Spiritus[e] vero sanctus est et ipse quidem ex Patre, non tamen gignendi, sed procedendi modo. Et quidem generationis et processionis differentiam esse intelligimus, at modum differentiae ignoramus. Simul autem et Filii ex Patre generatio, et Spiritus sancti est processio. Quaecumque igitur habet Filius et Spiritus sanctus, omnia ex Patre habent, adeoque hoc ipsum quod sunt. Atque si Pater non sit, neque Filius est, neque Spiritus : itemque nisi Pater aliquid habeat, neque Filius habet, neque Spiritus; atque propter Patrem, hoc est propterea quod Pater est, Filius est et Spiritus; et propter Patrem, hoc est, quod Pater habet, Filius et Spiritus habent quidquid habent, exceptis ingeniti et geniti et processionis proprietatibus. In his enim solis hypostaticis proprietatibus sacrosanctae tres hypostases differunt.

1. σὺν προσκυνούμενον A. — 2. ἔχει : εἶναι A. — 3. ἔχῃ ex corr. A. — 4. ταῖς ὑποστατικαῖς μόναις A.

a) *Ibid.*, c. 817 C. — b) *Ibid.*, 821 B. — c) *Ibid.*, C. — d) *Ibid.* — e) *Ibid.* c. 824 A.

111. *Et rursum*[a] : Sciendum est, nos Patrem ex aliquo esse non dicere, sed ipsum Filii Patrem confitemur. Filium autem neque causam neque Patrem dicimus, sed ipsum ex Patre et Filium Patris pronuntiamus. Denique Spiritum sanctum et ex Patre pronuntiamus et Spiritum Patris nominamus. Porro ex Filio Spiritum non dicimus, sed Spiritum Filii nominamus, et per Filium nobis patefactum et impertitum esse confitemur. At Filium nec Spiritus nec ex Spiritu esse dicimus.

113. *Eiusdem ex libro XIII*[b] : Cum autem mutuum respectum personarum animo verso, illud compertum habeo, Patrem superessentialem solem esse, bonitatis fontem, essentiae, rationis, sapientiae, potentiae, luminis, divini- * f. 33. tatis abyssum, occulti in se boni genitricem productricemque scaturiginem. Ipse quoque mens est, rationis abyssus, Verbi genitor, ac per Verbum manifestantis Spiritus productor.

113. *Et rursum ex eodem*[c] : Pater fons est et auctor tum Filii tum Spiritus sancti : solius tamen Filii Pater ac Spiritus sancti productor. Filius autem Filius est, Verbum, sapientia, potentia, imago, splendor, Patris figura et ex Patre. At Spiritus sanctus non Patris Filius, sed Spiritus Patris, ut qui ex Patre procedat : nullus enim impulsus est sine Spiritu. Quin Filii quoque Spiritus dicitur, non velut ex ipso, sed per ipsum ex Patre procedens.

114. *E libro XIV*[d] : Deus quoque Spiritus sanctus, vis sanctificans, subsistens, ex Patre absque seiunctione procedens atque in Filio quiescens, Patri et Filio consubstantialis.

115. *Eiusdem ex epistola ad Iordanem*[e] : Nobis unus Deus est, Pater et Verbum ipsius et Spiritus ipsius. Verbum porro genitum quiddam est per se subsistens, ac proinde Filius. Spiritus item per se subsistens processio est atque emanatio, ex Patre quidem, per Filium vero, sed non ex Filio, utpote Spiritus oris Dei Verbum enuntians. Quod quidem os mem-

ρια'. *Καὶ πάλιν*· Χρὴ γινώσκειν, ὅτι τὸν Πατέρα οὐ λέγομεν ἔκ τινος, λέγομεν δὲ αὐτὸν τοῦ Υἱοῦ Πατέρα· τὸν δὲ Υἱὸν οὐ λέγομεν αἴτιον οὐδὲ Πατέρα, λέγομεν δὲ αὐτὸν καὶ ἐκ τοῦ Πατρὸς καὶ Υἱὸν τοῦ Πατρός· τὸ δὲ Πνεῦμα τὸ ἅγιον καὶ ἐκ τοῦ Πατρὸς λέγομεν καὶ Πνεῦμα Πατρὸς ὀνομάζομεν, ἐκ τοῦ Υἱοῦ δὲ τὸ Πνεῦμα οὐ λέγομεν, Πνεῦμα δὲ Υἱοῦ ὀνομάζομεν καὶ δι' Υἱοῦ πεφανερῶσθαι καὶ μεταδίδοσθαι ἡμῖν ὁμολογοῦμεν· τὸν δὲ Υἱὸν οὔτε τοῦ Πνεύματος λέγομεν οὔτε μὴν ἐκ τοῦ Πνεύματος.

ριβ'. *Τοῦ αὐτοῦ ἐκ τοῦ ιγ λόγου*· Ὅταν δὲ τὴν πρὸς ἄλληλα σχέσιν τῶν ὑποστάσεων ἐννοήσω, οἶδα ὅτι ἔστιν ὁ Πατὴρ ὑπερούσιος ἥλιος, πηγὴ ἀγαθότητος, ἄβυσσος οὐσίας, λόγου, σοφίας, δυνάμεως, φωτός, θεότητος, * πηγὴ γεννητικὴ καὶ προβλητικὴ τοῦ ἐν αὐτῇ κρυφίου ἀγαθοῦ. Αὐτὸς μὲν οὖν ἐστι νοῦς, λόγου ἄβυσσος, λόγου γεννήτωρ καὶ διὰ λόγου[1] προβολεὺς ἐκφαντορικοῦ Πνεύματος.

ριγ'. *Καὶ πάλιν ἐκ τοῦ αὐτοῦ*· Ὁ Πατὴρ πηγὴ καὶ αἰτία Υἱοῦ καὶ Πνεύματος, Πατὴρ δὲ μόνου Υἱοῦ καὶ προβολεὺς Πνεύματος. Υἱὸς ὁ Υἱός, λόγος, σοφία καὶ δύναμις, εἰκών, ἀπαύγασμα, χαρακτὴρ τοῦ Πατρὸς καὶ ἐκ τοῦ Πατρός. Οὐχ υἱὸς δὲ τοῦ Πατρὸς[2] τὸ Πνεῦμα τὸ ἅγιον, Πνεῦμα τοῦ Πατρὸς ὡς ἐκ Πατρὸς ἐκπορευόμενον· οὐδεμία γὰρ ὁρμὴ ἄνευ Πνεύματος, καὶ Υἱοῦ δὲ Πνεῦμα, οὐχ ὡς ἐξ αὐτοῦ, ἀλλ' ὡς δι' αὐτοῦ τοῦ[3] Πατρὸς ἐκπορευόμενον.

ριδ'. *Ἐκ τοῦ ιδ λόγου*· Θεὸς τὸ Πνεῦμα τὸ ἅγιόν ἐστι, δύναμις ἁγιαστικὴ ἐνυπόστατος[4] ἐκ τοῦ Πατρὸς ἀδιαστάτως ἐκπορευομένη καὶ ἐν Υἱῷ ἀναπαυομένη, ὁμοούσιος Πατρὶ καὶ Υἱῷ.

ριε'. *Τοῦ αὐτοῦ ἐκ τῆς πρὸς Ἰορδάνην ἐπιστολῆς*· Ἡμῖν εἷς Θεὸς ὁ Πατὴρ καὶ ὁ Λόγος αὐτοῦ καὶ τὸ Πνεῦμα αὐτοῦ· Λόγος δὲ ἐνυπόστατον[5] γέννημα, διὸ καὶ υἱός· καὶ Πνεῦμα ἐνυπόστατον[5] ἐκπόρευμα καὶ πρόβλημα, <ἐκ Πατρὸς μὲν>, δι' Υἱοῦ δὲ καὶ οὐκ ἐξ Υἱοῦ, ὡς πνεῦμα στόματος Θεοῦ λόγου[6] ἐξαγγελτικόν· πάντως δὲ καὶ τὸ στόμα

1. διαλόγου A. — 2. Πατρὸς : Πνεύματος A, in quo verba οὐχ υἱὸς δὲ τοῦ Πνεύματος bis scripta leguntur. — 3. τοῦ sup. lin. A. — 4. ἐν ὑπόστατος A. — 5. ἐν ὑπόστατον A. — 6. λόγου corr. ex λόγον A.

a) *Ibid.*, c. 832 B. — b) *Ibid.*, c. 848 CD. — c) *Ibid.*, c. 849 B. — d) *Ibid.*, c. 856 C. — e) *P. G.*, t. 95, c. 60 D.

οὐ μέλος σωματικόν, καὶ τὸ πνεῦμα οὐ πνοὴ λυομένη καὶ διαχεομένη.

ρις´. *Τοῦ αὐτοῦ ἐκ τοῦ λόγου τοῦ εἰς τὴν θεόσωμον ταφὴν τοῦ Κυρίου*· Τοῦτο ἡμῖν ἐστι τὸ λατρευόμενον, Πατὴρ Υἱοῦ γεννήτωρ ἀγέννητος· οὐ γὰρ ἔκ τινος· Υἱὸς τοῦ Πατρὸς γέννημα ὡς ἐξ αὐτοῦ γεγεννημένος· Πνεῦμα ἅγιον τοῦ Θεοῦ καὶ Πατρὸς ὡς ἐξ αὐτοῦ ἐκπορευόμενον, ὅπερ καὶ τοῦ Υἱοῦ μὲν λέγεται ὡς δι' αὐτοῦ φανερούμενον καὶ τῇ κτίσει μεταδιδόμενον, ἀλλ' οὐκ ἐξ αὐτοῦ ἔχον τὴν ὕπαρξιν.

ριζ´. *Τοῦ ἁγίου Γρηγορίου τοῦ Νύσσης ἐκ τῆς ἑρμηνείας τοῦ Πατὴρ ἡμῶν*· Κοινοῦ δὲ ὄντος[1] τῷ Υἱῷ καὶ τῷ Πνεύματι τοῦ μὴ ἀγεννήτως εἶναι, ὡς ἂν μή τις σύγχυσις περὶ τὸ ὑποκείμενον[2] θεωρηθείη, πάλιν ἔστιν ἄμικτον τὴν ἐν τοῖς ἰδιώμασι διαφορὰν ἐξευρεῖν[3], ὡς ἂν καὶ τὸ κοινὸν φυλαχθείη <καὶ τὸ ἴδιον μὴ συγχυθείη>· ὁ γὰρ μονογενὴς[4] Υἱὸς ἐκ τοῦ Πατρὸς παρὰ τῆς Γραφῆς ὀνομάζεται καὶ μέχρι τούτου ὁ Λόγος ἵστησιν αὐτοῦ τὸ ἰδίωμα· τὸ δὲ ἅγιον Πνεῦμα καὶ ἐκ τοῦ Πατρὸς λέγεται καὶ τοῦ Υἱοῦ εἶναι προσμαρτυρεῖται[5]. *Εἴ τις γάρ*, φησίν, *Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ*. Οὐκοῦν[6] τὸ Πνεῦμα ἐκ τοῦ Θεοῦ ὂν καὶ Χριστοῦ[7] ἐστι Πνεῦμα· ὁ δὲ Υἱὸς ἐκ τοῦ Θεοῦ ὢν οὐκέτι[8] καὶ τοῦ Πνεύματος οὔτε ἔστιν οὔτε λέγεται, οὔτε ἀντιστρέφει ἡ σχετικὴ αὕτη ἀκολουθία, ὡς δύνασθαι κατὰ τὸ ἴσον δι' ἀναλύσεως ἀντιστραφῆναι τὸν λόγον, καὶ ὥσπερ Χριστοῦ Πνεῦμα λέγεται, οὕτω καὶ Πνεύματος Χριστὸν ὀνομάσαι.

ριη´. *Παραδείγματα τῆς πρώτης ἁγίας καὶ οἰκουμενικῆς συνόδου*. Ἀνάλογον γὰρ λαμβάνουσι τῷ Πατρὶ μὲν τὸν ἐν ἡμῖν νοῦν, τὸ πῦρ, τὴν πηγήν· τῷ Υἱῷ δὲ τὸν λόγον, τὸ ἀπαύγασμα, τὸν ποταμόν· τῷ Πνεύματι δὲ τῷ ἁγίῳ τὸ ἐξ ἡμῶν πνεῦμα, τὸ φῶς, καὶ τὸ ὕδωρ. <Καὶ μὴν ἐκ τῶν πρώτων μὲν τὰ δεύτερα καί γε τὰ τρίτα καὶ λέγονται καὶ εἰσίν·> λόγος[9] μὲν γὰρ καὶ πνεῦμα ἐκ νοῦ, ἀπαύγασμα δὲ καὶ φῶς ἐκ πυρός, ποταμὸς δὲ καὶ ὕδωρ ἐκ πηγῆς * καὶ λέγονται καὶ εἰσίν· ἐκ δὲ τῶν

brum corporeum nullo modo est, nec Spiritus flatus est, qui dissolvatur ac diffundatur.

116. *Eiusdem ex oratione in divinam corporis Dominici sepulturam*[a] : Hoc numen nostrum est, cui servimus : Pater Filii genitor, ipse ingenitus, quia ex nullo; Filius Patris soboles, ut ex Patre genitus; Spiritus sanctus Dei et Patris, tanquam ex ipso procedens : qui et Filii dicitur, ut qui per eum manifestetur et creatis rebus impertiatur, non tamen ex ipso existentiam habens.

117. *Sancti Gregorii Nysseni ex interpretatione Orationis Dominicae*[b] : Iam cum Filio et Spiritui sancto commune sit, ut non ingenito modo existant, ne qua in subiecto confusio spectetur, rursus incommunicabilem in eorum proprietatibus differentiam invenire possumus, ut et quod commune est servetur, et quod proprium est non confundatur. Etenim unigenitus Filius ex Patre in Scriptura sacra dicitur, et hactenus eius proprietatem illius doctrina definit. At Spiritus sanctus et ex Patre dicitur et ex Filio esse perhibetur. *Si quis enim*, ait, *spiritum Christi non habet, hic non est ipsius*. Igitur Spiritus, qui ex Deo est, etiam Christi spiritus est. At Filius, cum ex Deo sit, non iam Filius Spiritus aut est aut dicitur, neque haec relativa consecutio convertitur, adeo ut pari ratione per analysim oratio reciprocari possit, et quemadmodum Spiritus Christi dicitur, ita quoque Christus Spiritus nominetur.

118. *Similitudines primae sanctae et universalis synodi*[c]. Ibi enim Patri quidem comparatur mens nostra, ignis, fons; Filio vero, ratio, splendor, fluvius; Spiritui autem sancto, halitus ex nobis emissus, lumen, aqua. Porro tum secunda tum tertia de primis dicuntur et oriuntur : nam verbum et spiritus ex mente, splendor et lumen ex igne, fluvius et aqua ex fonte dicuntur et sunt. Tertia vero ex secundis aut secunda ex tertiis, nequaquam. Et sane in * f. 33r.

1. ὄντος ex ὄντως corr. A. — 2. ὑπὸ κείμενον A. — 3. ἐξ εὑρεῖν A. — 4. μονογενεῖς A. — 5. προς μαρτυρεῖται A. — 6. οὐκ οὖν A. — 7. Χριστοῦ : θεοῦ in editis. — 8. οὐκέτι : οὐκ ἔστι A. — 9. Ante λόγος nonnulla sane exciderunt, quae utcunque supplevi ea addendo quae uncinis inclusa exhibentur.

a) *P. G.*, t. 96, c. 605 B. — b) Hic locus in vulgata Nysseni editione non reperitur, ut iam notaverat Petavius, *Dogmata theologica*, *De Trinitate*, lib. VII, c. III, n. 12. — c) Apud Gelasium Cyzicenum, *P. G.*, t. 85, c. 1289-1296.

verbo spiritus, in splendore lumen, in fluvio aqua. Quin etiam singula de singulis, tertia videlicet de secundis dicuntur; ac vicissim et prima et secunda nuncupantur tertiorum nominibus. Quam similitudinem si transferas in sanctam Trinitatem, omnimodam reperies aequalitatem. Nam Filius et Spiritus ex Patre, alter vero ab altero nequaquam. Ac Spiritus quidem in Filio : inseparabilis enim est a Filio et Patre Spiritus; at vero tum Filius tum Pater Spiritus sunt. Haec habes a prima synodo.

119. Sed et secunda sancta synodus Spiritum sanctum « Dominum et vivificantem, a Patre procedentem, simulque cum Patre et Filio adorandum et glorificandum » divinitus pronuntians definivit[a].

120. *Sancti Gregorii thaumaturgi ex revelatione sibi ab Ioanne evangelista et theologo facta*[b]: Unus Deus Pater Verbi viventis, sapientiae subsistentis, et virtutis suae et figurae : perfectus perfecti genitor, Pater Filii unigeniti. Unus Dominus, solus ex solo, figura et imago deitatis, Deus de Deo. Unus Spiritus sanctus, ex Deo substantiam habens, et qui per Filium effulsit, scilicet hominibus, perfecta perfecti Filii imago, vita viventium causa.

121. *Ioannis humilis monachi, sacerdotis Damasceni, oratio in Sabbatum sanctum quae incipit : Quis loquetur potentias Domini, paulo post initium*[c] : Omnium quidem auctor atque origo Deus est, ipse autem ex nullo, unde etiam ingenitus; Verbum habens in se vere subsistens et ei coaeternum, ex ipso sine defluxione ac tempore nascens, quod nullatenus a Patre separatur, quippe Deus perfectus est, genitori per omnia similis, excepta innascibilitate, essentia nimirum ac virtute, voluntate et efficientia, regno ac dominatione, non sine auctore ac causa (ex Patre enim), non ex tempore inceptum (numquam enim Pater exstitit, quin Filius quoque exsisteret, nam Pater

δευτέρων τὰ τρίτα ἢ ἐκ τῶν τρίτων τὰ δεύτερα, οὐδαμῶς. Καὶ μὴν ἐν τῷ λόγῳ τὸ πνεῦμα, καὶ τὸ φῶς ἐν τῷ ἀπαυγάσματι, καὶ τὸ[1] ὕδωρ ἐν τῷ ποταμῷ. Ἀλλὰ καὶ ἕκαστον ἑκάστου, τὰ τρίτα δηλαδὴ τῶν δευτέρων λέγεται· ἔμπαλιν δὲ τὰ πρῶτα καί γε τὰ δεύτερα καλεῖται τοῖς τῶν τρίτων ὀνόμασι. Μετάθες οὖν τὴν ἀναλογίαν εἰς τὴν ἁγίαν Τριάδα καὶ σωθήσεταί[2] σοι διὰ πάσης τὸ ἀπαράλλακτον· Υἱὸς γὰρ καὶ Πνεῦμα ἐκ τοῦ Πατρός, ἐξ ἀλλήλων δὲ οὐδαμῶς. Καὶ τὸ Πνεῦμα ἐν τῷ Υἱῷ (ἀχώριστον γάρ), ἀλλὰ καὶ Υἱοῦ καὶ Πατρὸς πνεῦμα· τοὔμπαλιν δὲ Πνεῦμα καὶ ὁ Υἱός γε καὶ ὁ Πατήρ. Ἔχεις ταῦτα παρὰ τῆς πρώτης συνόδου.

ριθ'. Ἀλλὰ καὶ ἡ δευτέρα ἁγία σύνοδος κύριον τὸ Πνεῦμα τὸ ἅγιον καὶ ζωοποιόν, ἐκ τοῦ Πατρός τε ἐκπορευόμενον, Πατρί τε καὶ Υἱῷ συμπροσκυνούμενον[3] καὶ συνδοξαζόμενον, θεοπρεπῶς ἀναγορεύσασα ἐδογμάτισεν.

ρκ'. *Τοῦ ἁγίου Γρηγορίου τοῦ Θαυματουργοῦ ἐκ τῆς ἀποκαλύψεως τῆς παρὰ τοῦ εὐαγγελιστοῦ καὶ θεολόγου Ἰωάννου*· Εἷς Θεὸς Πατὴρ Λόγου ζῶντος, σοφίας ὑφεστώσης καὶ δυνάμεως καὶ χαρακτὴρ ἀϊδίου, τέλειος τελείου γεννήτωρ, Πατὴρ Υἱοῦ μονογενοῦς. Εἷς Κύριος, μόνος ἐκ μόνου, Θεὸς ἐκ Θεοῦ, χαρακτὴρ καὶ εἰκὼν τῆς θεότητος. Ἓν Πνεῦμα ἅγιον ἐκ Θεοῦ τὴν ὕπαρξιν ἔχον καὶ δι' Υἱοῦ πεφηνός, δηλαδὴ τοῖς ἀνθρώποις, εἰκὼν τοῦ Υἱοῦ τελείου τελεία, ζωὴ ζώντων αἰτία.

ρκα'. *Ἰωάννου ταπεινοῦ μοναχοῦ πρεσβυτέρου Δαμασκηνοῦ λόγος εἰς τὸ ἅγιον σάββατον, οὗ ἡ ἀρχή*· Τίς λαλήσει τὰς δυναστείας τοῦ Κυρίου; *Καὶ μετ' ὀλίγον*[4]· Πάντων μὲν αἴτιος ὁ Θεός, αὐτὸς δὲ οὐκ ἔκ τινος, διὸ καὶ ἀγέννητος, λόγον ἔχων ἐνυπόστατον, συναΐδιον, ἐξ αὐτοῦ ἀρρεύστως καὶ ἀχρόνως γεννώμενον, οὐδέποτε τοῦ Πατρὸς χωριζόμενον, τέλειον Θεόν, τῷ γεγεννηκότι κατὰ πάντα ὅμοιον, πλὴν τῆς ἀγεννησίας, ἔν τε οὐσίᾳ καὶ δυνάμει, βουλήσει τε καὶ ἐνεργείᾳ, βασιλείᾳ τε καὶ κυριότητι, οὐκ ἀναίτιον· ἐκ τοῦ Πατρὸς γάρ· οὐκ ἀπὸ χρόνου ἀρξάμενον· οὐ γὰρ ἦν ποτε ὁ Πατήρ, ὅτε οὐκ ἦν ὁ

1. τὸ : τῶ A. — 2. Bis scripserat σε in σωθήσεται, dein vero alterum delevit. — 3. συνπροσκυνούμενον A. — 4. ὀλίγον ex ὀλίγων corr. A.

a) In vulgato symbolo Constantinopolitano. — b) *P. G.*, t. 10, c. 984 D. — c) *P. G.*, t. 96, c. 604 CD.

Υἱός· Υἱοῦ γὰρ Πατὴρ ὁ Πατήρ, καὶ οὐκ ἔσται πατήρ, μὴ ὄντος υἱοῦ ἅμα τῷ πατρὶ τὴν ὕπαρξιν ἔχοντος, ἀδιαστάτως ἐξ αὐτοῦ γεννώμενον καὶ ἐν αὐτῷ ἀνεκφοιτήτως μένοντα, σοφίαν ὄντα τοῦ γεγεννηκότος καὶ ἐνυπόστατον δύναμιν· φύσει Θεόν, τῷ Πατρὶ ὁμοούσιον, οὐκ ἄνευ Πνεύματος γνωριζόμενον· καὶ Πνεῦμα γὰρ ἅγιον τοῦ Πατρὸς ἐκπορεύεται, ὁμοσθενές, ταυτοθελές, ταυτουργόν, ταυτοδύναμον, συναΐδιον, ἐνυπόστατον, οὐχ υἱϊκῶς, ἀλλ' ἐκπορευτῶς προερχόμενον, ἄλλος οὗτος τῆς ὑπάρξεως τρόπος θεῖος καὶ ἄ*ληπτος, τῷ Πατρὶ καὶ τῷ Υἱῷ κατὰ πάντα ὅμοιον, ἀγαθόν, ἡγεμονικόν, κύριον, δημιουργόν, φύσει Θεόν, τῷ Πατρὶ καὶ τῷ Υἱῷ ὁμοούσιον, συμβασιλεῦον, συνδοξαζόμενον, συμπροσκυνούμενον ὑπὸ πάσης τῆς κτίσεως. Τοῦτο ἡμῖν τὸ λατρευόμενον· Πατὴρ Υἱοῦ γεννήτωρ ἀγέννητος· οὐ γὰρ ἔκ τινος· Υἱὸς τοῦ Πατρὸς γέννημα, ὡς ἐξ αὐτοῦ γεγεννημένος· Πνεῦμα ἅγιον τοῦ Θεοῦ καὶ Πατρός, ὡς ἐξ αὐτοῦ ἐκπορευόμενον, ὅπερ καὶ τοῦ Υἱοῦ λέγεται ὡς δι' αὐτοῦ φανερούμενον καὶ τῇ κτίσει μεταδιδόμενον, ἀλλ' οὐκ ἐξ αὐτοῦ ἔχον τὴν ὕπαρξιν.

Τέλος.

proculdubio Filii Pater est, neque Pater erit, nisi Filius sit, qui una cum Patre ac pariter exsistat), ex ipso indivulse nascens et in ipso non excedendo manens, quippe cum genitoris sapientia sit, vereque subsistens potentia, natura Deus, eiusdemque substantiae ac Pater. Qui nec absque Spiritu intelligitur et exsistit. Nam et Spiritus sanctus ex Patre procedit, eiusdem virtutis, eiusdem voluntatis, eiusdem operationis, aequalis aeternitate, in se subsistens : non uti Filius, sed certa quadam emanatione procedens (alius quippe est modus hic existendi, isque plane divinus et incomprehen- * f. 34.
sus), Patri ac Filio per omnia similis : bonus scilicet, principalis, Dominus, conditor, natura Deus, eiusdem ac Pater Filiusque substantiae, una regnans, quem creatura omnis pari claritate et adoratione colit. Hoc numen nostrum est cui servimus : Pater Filii genitor, ipse ingenitus, quia ex nullo; Filius Patris soboles, ut ex Patre genitus; Spiritus sanctus Dei et Patris, tanquam ex ipso procedens, qui et Filii dicitur, ut qui per eum manifestetur et creatis rebus impertiatur, non tamen ex ipso exsistentiam habens.

Finis.

MARCI EPHESII CAPITA SYLLOGISTICA ADVERSUS LATINOS DE SPIRITUS SANCTI EX SOLO PATRE PROCESSIONE.

Paris. 1218 * f. 424.

SANCTISSIMI ARCHIEPISCOPI EPHESII DOMNI MARCI EUGENICI CAPITA SYLLOGISTICA CONTRA LATINOS.

1. Spiritus sanctus, si ex Patre Filioque procedat, ex eis prodit aut ut ex duabus

* ΤΟΥ ΑΓΙΩΤΑΤΟΥ ΜΗΤΡΟΠΟΛΙΤΟΥ ΕΦΕΣΟΥ ΚΥΡ. ΜΑΡΚΟΥ ΤΟΥ ΕΥΓΕΝΙΚΟΥ[1] ΣΥΛΛΟΓΙΣΤΙΚΑ[2] ΚΕΦΑΛΑΙΑ ΠΡΟΣ ΛΑΤΙΝΟΥΣ[3].

α'. Τὸ Πνεῦμα τὸ ἅγιον ἐκ Πατρὸς καὶ Υἱοῦ ἐκπορευόμενον ἢ ὡς[4] ἐκ δύο[5] ὑποστάσεων πρόεισιν[6],

1. τοῦ σοφωτάτου add. Q : τοῦ σοφωτάτου καὶ ἐλλογιμωτάτου add. A. — 2. συλλογιστικὰ om. A, pro quo forte posuit illud ἐλλογιμωτάτου. — 3. ὑπερφυῶς συντεθέντα add. Q : ὑπερηφάκους (!) συντεθέντα add. A. In editis titulus item variat : Τοῦ ἁγιωτάτου πατρὸς ἡμῶν Μάρκου ἀρχιεπισκόπου Ἐφ., τοῦ νέου θεολόγου, συλ. κεφ. π. Λατ. SK : Μάρκου Ἐφέσου τοῦ Εὐγενικοῦ περὶ τῆς ἐκπορεύσεως τοῦ ἁγίου Πνεύματος συλ. κεφ. π. Λατ. B. — 4. ὡς sup. lin. A. — 5. εἰσὶν add. A, quod dein delevit, suprascripto post ὑποστάσεων altera linea πρόεισιν. — 6. πατρὸς καὶ υἱοῦ add. A, quas tamen voces subnotatis punctis deleri vult.

a) Parisinus 1218, f. 424-451 (= P). — Parisinus 1286, f. 1-24ᵛ (= Q). — Ambrosianus 899, f. 121-142 (= A). — Βιβλίον καλούμενον. Ῥαντισμοῦ στηλίτευσις. Πρῶτον μὲν Τύπῳ ἐκδοθεὶς ἐν Κωνσταντινουπόλει. ὅτε ὁ Οἰκουμενικὸς Θρόνος ἐκοσμεῖτο παρὰ τοῦ Παναγιωτάτου Πατρὸς ἡμῶν, Κυρίου Κυρίου Κυρίλλου. Νῦν δὲ τὸ Δεύτερον ἐδόθη εἰς Τύπον εἰς Τρίγλωσσον, Ἑλληνιστὶ, Λατινιστὶ, καὶ Ἰταλιστὶ, δι' ὠφέλειαν πολλῶν τινῶν ὀρθοδόξων, καὶ στηλίτευσιν τῶν κακοδόξως φρονούντων. Διὰ Δαπάνης, καὶ ἐξόδου τῆς Σεβασμίας, καὶ Βασιλικῆς Μονῆς τῆς κατὰ τὴν Νῆσον Κύπρον, ἐπιφημιζομένης, τοῦ Κύκκου. Δι' ἐπιστασίας, καὶ ἐπιμελείας, τοῦ Πανοσιολογιωτάτου κυρίου Σεραφεὶμ τοῦ Πισσιδείου. Τοῦ καὶ τῆς αὐτῆς Ἱερᾶς Μονῆς τῆς Ὑπεραγίας Θεοτόκου, ἥτις τὸ μέγα αἰδέσιμον ἔχει, διὰ τὸ ἐν αὐτῇ σώζεσθαι τὴν θαυματουργοτάτην Σεβασμίαν Εἰκόνα, τὴν παρὰ τοῦ Ἀποστόλου Λουκᾶ Ἱστορισθεῖσαν, ἀρχιμανδρίτου. Παρὰ Ἰωάννῃ Γόττλοπ Ἐμμανουὲλ Πρειτκοπφ' 1758. ἐν Λιψίᾳ τῆς Σαξωνίας (= S). In-4°, p. 202-221. — Μάρκου τοῦ Εὐγενικοῦ Ἀρχιεπισκόπου Ἐφέσου Κεφάλαια Συλλογιστικὰ πρὸς Λατίνους περὶ τῆς τοῦ ἁγίου Πνεύματος ἐκπορεύσεως. Καὶ κατὰ τῆς αἱρέσεως τῶν Ἀκινδυνιστῶν. Τύποις ἐκδοθέντα Δαπάνῃ μὲν τοῦ Ἐξοχωτ. καὶ Σοφολογ. Ἰατροῦ Κυρίου Θεοδοσίου Κουτουνίου τοῦ ἐκ Βερροίας τῆς Μακεδονίας. Διορθώσει δὲ Γεωργίου Βενδότη τοῦ ἐκ Ζακύνθου. ᾳψπδ. Bienna. 1784 (= K). In-8°, p. 7-85. — Ἀδὰμ Ζοιρνικαβίου Βορούσσου περὶ τῆς Ἐκπορεύσεως τοῦ Ἁγίου Πνεύματος ἐκ μόνου τοῦ Πατρός. Πραγματεῖαι θεολογικαὶ ἐννέα καὶ δέκα. Ἐκ τῆς Λατινίδος φωνῆς μεταφρασθεῖσαι, καί τισιν ἐπισημειώσεσι διαπυκασθεῖσαι. Καὶ Μάρκου Ἐφεσοῦ (sic) τοῦ Εὐγενικοῦ Κεφάλαια Συλλογιστικὰ πεντήκοντα ἑπτὰ πρὸς Λατίνους, ἄχρι τοῦ νῦν Ἀνέκδοτα. Καὶ Θεοφίλου τοῦ Κορυδαλέως Ἀπάντησις πρὸς Σωφρόνιον Ποχζάσκι, Ῥέκτορα τῆς ἐν Κιαιβίῳ Σχολῆς, τὸν ἐν Γιασίῳ τῆς Μολδαβίας Ἡγούμενον Χρηματίσαντα. Ἐν τῷ Τυπογραφείῳ τῆς ἐν Πετρουπόλει Αὐτοκρατορικῆς Ἀκαδημίας τῶν Ἐπιστημῶν. Ἐν Ἔτει 1797 (= B). In-fol., t. 2, p. 709-741. — Editio capitum I-XXXIX, curante Josepho Hergenroether, apud Migne, *P.G.*, t. 161, c. 12-244, subiunctis confutationibus cum Georgii Scholarii, ut ait editor, tum Bessarionis cardinalis. Ut Eugenius Bulgaris in Petropolitana illa maximae molis editione tanquam inedita evulgaverat, quae bis iam lucem adspexerant, sic Hergenroether ut nondum edita, quae ter ante acta aetate prodierant, typis mandavit, eaque fine mutila, ac perturbato capitum ordine, qui alius omnino est apud Bessarionem, alius in codicibus illis, qui integrum exhibent textum (= H).

Animadvertendum, duodevigenti tantum huius operis capita in codice Paris. 1270, fol. 159ᵛ-174ᵛ, adservari, ea ipsa scilicet quae a Georgio Scholario in citata editione Migniana refutata sunt : quae res digna profecto est quae sedulo notetur.

ἢ ὡς[1] ἐκ τῆς κοινῆς αὐτῶν φύσεως, ἢ[2] ἐκ τῆς προβλητικῆς δυνάμεως. Ἀλλ' εἰ μὲν ὡς ἐκ δύο[3] ὑποστάσεων, δύο ἀρχαὶ[4] προδήλως καὶ δύο τὰ αἴτια ἐπὶ τῆς θείας Τριάδος καὶ δύο[5] οἱ προβολεῖς, καὶ ἡ μοναρχία ἀνῄρηται καὶ τὸ μόνην εἶναι πηγὴν τῆς ὑπερουσίου[6] θεότητος τὸν Πατέρα. Εἰ δ'[7] ὡς ἐκ τῆς κοινῆς αὐτῶν φύσεως, πρῶτον μὲν οὐδέπω καὶ νῦν ἤκουσται, δυοῖν[8] ὑποστάσεων ἑτέραν ἐκπεφυκυῖαν ὑπόστασιν μὴ ἐξ αὐτῶν εἶναι λέγειν, ἀλλ' ἐκ τῆς κοινῆς φύσεως· ἔπειτα καὶ οὕτω πάλιν εἰς τὸ αὐτὸ περιενεχθήσονται[9]· ἡ γὰρ ὑπόστασις οὐδὲν ἕτερόν ἐστιν ἢ φύσις μετὰ τῶν ἰδιωμάτων, ὥστε τὸ ἐκ τῆς[10] φύσεώς τινος ἢ τινων καὶ ἐκ τῆς ὑποστάσεως ἢ τῶν ὑποστάσεων εἶναι ἀνάγκη· πρὸς τῷ[11] μηδ'[12] ἁπλῶς εἶναι τῆς θείας φύσεως ἴδιον[13] τὸ προβάλλειν· ἢ[14] γὰρ ἂν καὶ τὸ Πνεῦμα προέ*βαλλεν[15] ἕτερον ἢ ἑαυτό, τῆς αὐτῆς[16] κοινωνοῦν φύσεως. Εἰ δὲ ἐκ τῆς προβλητικῆς δυνάμεως, ζητητέον, τίς αὕτη ἡ προβλητικὴ δύναμις, καὶ εἰ ἑτέρα παρὰ τὴν φύσιν ἢ ἡ αὐτή. Εἰ μὲν[17] οὖν ἡ αὐτὴ τῇ φύσει[18], πάλιν[19] οἱ αὐτοὶ λόγοι τὰς αὐτὰς ἐπιφέροντες ἀτοπίας· εἰ δὲ ἑτέρα παρὰ τὴν φύσιν, ἤδη μὲν συνεχώρησαν ἕτερόν τι τῷ Θεῷ προσεῖναι τῆς αὐτοῦ φύσεως, ὅπερ ἐν ἄλλοις διαλεγόμενοι μᾶλλον ἂν ἕλοιντο τὰς γλώσσας προέσθαι ἢ ὡς ὁμολογούμενον δέξασθαι· ἔπειτα πῶς[20] οὐκ ἄτοπον, ἕτερόν τι παρὰ τὴν θείαν φύσιν ἀποτελεστικὸν εἶναι φύσεως θείας[21] εἴτ' οὖν[22] ὑποστάσεως; Ἀλλὰ δὴ[23] καὶ οὕτω πάλιν τὰς δύο ἀρχὰς οὐκ ἐκφεύξονται· καὶ γὰρ τὸ ἐκ πατρὸς καὶ μητρὸς γεννώμενον ἐκ τῆς γεννητικῆς αὐτῶν δυνάμεως πρόεισιν, ἢ διὰ τῆς γεννητικῆς[24] δυνάμεως, ἥτις ἐστὶν αὐτοῖς κοινή, κἂν διαφέρῃ[25] τοῖς τρόποις· ἀλλ' οὐδὲν ἧττον ἐκ δύο τέ ἐστιν ὑποστάσεων καὶ δύο τὰς[26] ἀρχὰς ἔχει

hypostasibus, aut ut ex communi eorumdem natura, aut ex vi emissiva. Iam vero si ut ex duabus hypostasibus, duo profecto erunt principia in divina Trinitate et duae causae et duo emissores; tollitur unitas principii atque illud effatum, « solum supéressentialis Deitatis fontem esse Patrem [a] ». Sin autem ut ex communi eorum natura, in primis nunquam hucusque auditum fuit, ut cum ex duabus hypostasibus tertia progreditur hypostasis, haec non ex illis, sed ex communi natura dicatur esse; deinde vel hoc pacto rursus in idem recidimus. Etenim hypostasis nihil aliud est nisi natura cum proprietatibus; unde quod ex natura cuiusdam vel quorumdam est, id etiam ex hypostasi vel hypostasibus sit oportet. Praeterea, ne simpliciter quidem divinae naturae competit facultas emittendi; secus * f. 121r.
enim Spiritus ipse, cum eiusdem naturae sit particeps, alterum ac seipsum emitteret. Denique, si ex vi emissiva, quaeritur, quaenam sit haec vis emissiva, utrum scilicet alia sit ac natura, an eadem. Quod si eadem ac natura, eadem redeunt argumenta ex quibus eadem absurda inferuntur. Sin autem alia ac natura, iam concedunt aliud quidpiam in Deo inesse praeter eius naturam, quod quidem, dum alias disputant, potius abiecerint linguas quam pro confesso habeant; deinde nonne absurdum est, aliud quid admittere praeter divinam naturam, quod perficiat ipsam divinam naturam sive hypostasim? Imo ne sic quidem duo principia effugient. Nam quod ex patre et matre gignitur, id ex eorum generandi facultate prodit vel per generandi facultatem, quae utrique communis est, licet modis differat; nihilo tamen secius ex duabus est hypostasibus duoque

1. ὡς sup. lin. A. — 2. ὡς add. SKB. — 3. δύω B semper, quod semel monuisse satis erit. — 4. αἱ ἀρχαὶ KB : ἀρχῶν A. — 5. εἰσὶν add. A, quod dein infra positis punctis deleri vult. — 6. ὑπερουσίου : ὑπερθέου S : om. B. — 7. δὲ A, quod corr. ex γὰρ sup. lin. — 8. δυσὶν A, sed add. οῖν sup. lin. — 9. περιενεχθήσεται SKB. — 10. τῆς om. SBK. — 11. πρὸς τὸ Q : πρὸς τὸ μηδ' sup. lin. A. — 12. μήθ' B. — 13. ἴδιον om. B. — 14. ἢ B : ἢ K. — 15. προέβαλεν KH. — 16. αὐτῆς ex αὐτοῦ corr. A. — 17. μὲν ex δ' ἂν corr. sup. lin. A. — 18. τῇ φύσει : φύσις H. — 19. Ante πάλιν scripserat προτ A, quod dein delevit. — 20. πως P. — 21. θείας φύσεως SBK. — 22. εἴτ' οὖν : ἤγουν H. — 23. δὴ om. SKB. — 24. αὐτῶν add. SKB. — 25. διαφέρει A, sed add. η sup. lin. — 26. τὰς om. S.

a) Verba sunt Dionysii Areopag., *P. G.*, t. III, c. 641 D.

habet generationis suae principia, ut nemo prorsus infitias iverit. Quare ipse Spiritus sanctus, si ex Patre Filioque per virtutem
* f. 125 emissivam progrediatur, duo habebit suae exsistentiae principia.

At res creatae, inquiunt, quae oriuntur ex Patre et Filio et Spiritu sancto per creatricem eorumdem virtutem, ex uno sunt Deo et conditore unumque habent principium, Patrem et Filium et Spiritum sanctum. Quid igitur prohibet, quominus Spiritus sanctus, dum ex Patre Filioque procedit tanquam ex uno Deo ac prolatore, unum etiam habeat principium Patrem et Filium?

Expedis nos, o bone, omni negotio, dum Spiritum sanctum in rebus creatis numeras, teque ipse Pneumatomachum aperte declaras. Si enim eadem plane ratione ex Patre et Filio et Spiritu sancto creatura oriatur ac Spiritus sanctus ex Patre et Filio, quid aliud erit Spiritus sanctus nisi creatura? At ego contrarium in te retorquens dicam verecundius, cum semel ita se habeat creatio, non ita se habere Spiritum sanctum. Nam quod per creationem ex duobus multisve producitur, id tanquam ex uno produci dicere licet, si spectes creationis rationem, non solum in divina rerum productione, in qua una eademque habetur et volun-
* f. 125v. tas et mens et sapientia et virtus et efficientia, verum etiam in ea quae inter nos homines efficitur. Etenim una eademque est in multis diversisque artificibus ratio artis : quatenus artifices, omnes unum sunt, atque ideo quod a multis efficitur, id ab uno effici unumque habere principium recte dixeris. At vero quod naturaliter ex duobus exsistentiam habet, id nemo prorsus unquam dixerit ex uno esse; nequit enim fieri, ut ambo eodem plane modo ad exsistentiam producendam conferant. Quare Latini ipsi fatentur, aliter ex Patre, aliter ex Filio procedere Spiritum, ab hoc nimirum immediate, ab illo mediate. Quocirca nullo

τῆς ἑαυτοῦ[1] γενέσεως[2], καὶ οὐκ ἄν τις ὅλως ἀρνήσασθαι τοῦτο τολμήσειεν. Ὥστε καὶ[3] τὸ Πνεῦμα τὸ ἅγιον, εἴπερ ἐκ Πατρὸς καὶ Υἱοῦ πρόεισι διὰ τῆς προβλητικῆς δυνά*μεως, δύο τὰς ἀρχὰς ἕξει τῆς ἑαυτοῦ ὑπάρξεως.

« Ἀλλ' ἡ κτίσις, φασίν, ἐκ Πατρὸς καὶ Υἱοῦ καὶ « ἁγίου Πνεύματος οὖσα, διὰ τῆς δημιουργικῆς τού- « των[4] δυνάμεως ἐξ ἑνός τέ[5] ἐστι Θεοῦ καὶ δημιουρ- « γοῦ, καὶ μίαν ἀρχὴν ἔχει[6] τὸν Πατέρα καὶ τὸν « Υἱὸν καὶ τὸ ἅγιον Πνεῦμα. Τί οὖν κωλύει καὶ « τὸ ἅγιον Πνεῦμα ἐκ Πατρὸς καὶ Υἱοῦ προερχό- « μενον ὡς ἐξ ἑνός τε[7] εἶναι Θεοῦ καὶ προβολέως « καὶ μίαν ἀρχὴν ἔχειν τὸν Πατέρα καὶ τὸν « Υἱόν; »

Ἀπήλλαξας ἡμᾶς πραγμάτων, ὦ βέλτιστε, τοῖς κτίσμασι συντάξας τὸ Πνεῦμα τὸ ἅγιον καὶ Πνευματομάχον καθαρῶς ἑαυτὸν[8] ἀποφήνας[9]. Εἰ γὰρ τὸν αὐτὸν τρόπον ἥ τε κτίσις ἐκ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος καὶ τὸ Πνεῦμα ἐκ[10] Πατρὸς καὶ Υἱοῦ, τί γε[11] ἄλλο ἢ κτίσμα τὸ Πνεῦμα τὸ ἅγιον; Ἀλλ' ἐγώ σοι τοὐναντίον[12] ἀναστρέψας, εὐσεβεστέρως[13] ἐρῶ, ὡς ἐπείπερ ἡ κτίσις οὕτως, οὐχ οὕτω τὸ Πνεῦμα τὸ ἅγιον. Τὸ μὲν γὰρ δημιουργικῶς ἐκ δύο καὶ πολλῶν γενόμενον[14] ἔστιν εἰπεῖν ὡς ἐξ ἑνὸς γεγονέναι πρὸς τὸν δημιουργικὸν ἀφορῶντας λόγον, οὐ μόνον ἐπὶ τῆς θείας δημιουργίας, καθ' ἣν *μία καὶ[15] ἡ αὐτὴ βουλὴ καὶ θέλησις καὶ σοφία καὶ δύναμις καὶ ἐνέργεια, ἀλλὰ καὶ ἐπὶ τῆς ἀνθρωπίνης καὶ καθ' ἡμᾶς. Εἷς γὰρ καὶ[16] ὁ αὐτὸς ἐν διαφόροις τεχνίταις ὁ τεχνικὸς λόγος, καὶ ἡ[17] τεχνῖται, ἕν εἰσι πάντες· καὶ κατὰ τοῦτο τὸ ἐκ πολλῶν γενόμενον ἐξ ἑνὸς ἔστιν[18] εἰπεῖν γεγονέναι καὶ μίαν ἀρχὴν ἔχειν[19]. Τὸ δὲ φυσικῶς ἐκ δύο τὴν ὕπαρξιν ἔχον οὐκ ἄν τις ὅλως ἐξ ἑνὸς εἴποι ποτέ· καὶ γὰρ ἀδύνατον τὸν αὐτὸν τρόπον ἑκάτερον εἰς τὸ εἶναι συμβάλλειν, καὶ αὐτοὶ δὲ Λατῖνοι[20] λέγουσι[21], διάφορον εἶναι τὴν ἐκ Πατρὸς τοῦ Πνεύματος πρόοδον τῆς ἐκ τοῦ Υἱοῦ, καὶ τὴν μὲν ἄμεσον εἶναι, τὴν δ'[22] ἔμμεσον· ὥστ'[23] οὐκ ἂν ἐκφύγοιεν

1. ἑαυτοῦ : αὐτῆς A : om. H. — 2. γεννήσεως H. — 3. καὶ om. S. — 4. ταύτης B. — 5. τε om. SKB. — 6. ἔχει post πνεῦμα reiiciunt SKB. — 7. τε om. S. — 8. σεαυτὸν PSKH : σεαυτὸν καθαρῶς K. — 9. ἀπέφηνας S. — 10. Post ἐκ add. τοῦ H. — 11. γε : γὰρ SKB, sed B inter uncinos posuit, ac si deleri vellet. — 12. τὸ ἐναντίον SKB. — 13 εὐσεβῶς SKB. — 14. γινόμενον SKB. — 15. καὶ post μία om. Q. — 16. καὶ post γαρ om. B. — 17. ἡ : οἱ QSBK. — 18. ἐστιν Q. — 19. ἔχον K. — 20. οἱ Λατ. K. — 21. λέγουσιν A. — 22. τὴν δὲ SBK. — 23. ὥστε SBK.

οὐδαμῇ[1] οὐδαμῶς τὰς δύο ἀρχάς, εἰ μὴ μέλλοιεν[2] ἑτέροις πλείοσιν ἀτόποις περιπεσεῖσθαι[3].

« Καὶ τί κωλύει », φασί[4], « δύο μὲν εἶναι τὰς « ἀρχάς, τὴν μέντοι ἑτέραν αὐτῶν ὑπὸ τὴν ἑτέραν, « ὥστε καὶ οὕτω μίαν εἶναι τὰς δύο; Τοῦτο δέ[5] « που καὶ ὁ Θεολόγος Γρηγόριος εὕρηται[6] λέγων· *Ἡ ἐκ τῆς ἀρχῆς ἀρχή* ».

Εἰ οὕτω τὰς ἀρχὰς λέγεις, ὡς τὴν μὲν ἔγγιον * εἶναι, τὴν δὲ πορρώτερον, οὐκ οἶδ' εἰ μᾶλλον ἔσονται[7] μία διὰ τὸ ὑπάλληλοι[8] εἶναι, ἢ καὶ μάλα δύο, διότι καὶ μάλα διάφοροι. Σκόπει δέ. Ἑκατέρα[9] τούτων μᾶλλον ἀρχὴ τῆς ἑτέρας καὶ ἧττον, πῇ[10] μὲν μᾶλλον, πῇ δ'[11] ἧττον[12]· ἡ μὲν ἔγγιον μᾶλλον ἀρχὴ δι' αὐτὸ[13] τοῦτο τὸ ἔγγιον εἶναι, ἡ δὲ πορρώτερον μᾶλλον διὰ τὸ περιέχειν τὴν[14] ἔγγιον. Αἱ οὖν οὕτω διάφοροι[15] πῶς ἔσονται μία; Τίς δ'[16] ἂν εἴποι[17] τὸν Ἀδὰμ καὶ τὸν Σὴθ μίαν ἀρχὴν τοῦ Ἐνὼς εἶναι; Καίτοι γε ἑκάτερος τούτων[18] ἀρχή, ἡ μὲν ἔγγιον, ἡ δὲ πορρωτέρω. Πῶς οὖν αὗται μία[19]; Πῶς δὲ καὶ ἀνεκτὰ βλασφημοῦσιν, οὕτω[20] τιθέντες τὸ Πνεῦμα πόρρω τῆς πατρικῆς ὑποστάσεως καὶ οἷον υἱωνὸν αὐτὸ λέγοντες;

Καίτοι γε « τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον » εἴρηται, καὶ « Πνεῦμα τὸ[21] τῆς πατρικῆς ἐκπορευόμενον ὑποστάσεως ». — Ἀλλ' ὅπερ ὁ Θεολόγος εἴρηκε, πρὸς τὰ κτίσματα βλέπων εἴρηκε τοῦτο, καθάπερ ἂν εἰ εἶπε δημιουργὸν ἐκ δημιουργοῦ, ὥσπερ καὶ φῶς ἐκ φωτὸς καὶ Θεὸν ἐκ Θεοῦ καὶ ἀγαθὸν ἐξ ἀγαθοῦ· ἅπερ ἅπαντα μετὰ τοῦ Πατρὸς ὤν[22], εἷς ἐστι Θεὸς μετ' αὐτοῦ καὶ ἓν φῶς καὶ ἀγαθὸς εἷς καὶ ἀρχὴ μία τῶν γεγονότων ἁπάντων. *Πάντα γάρ*, φησί, * *δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν*[23] *ὃ γέγονεν*. Ὡς ὃ μὴ γέγονεν[24], οὐκ[25] ἐξ αὐτοῦ δήπουθεν ὂν οὐδὲ[26] δι' αὐτοῦ· τοῦτο δέ ἐστι[27] τὸ Πνεῦμα τὸ ἅγιον. Ὅτι δ'

prorsus pacto effugient dualitatem principii, nisi in multa alia absurda velint incidere.

Sed quidnam, aiunt, impedit quominus duo sint principia, alterum tamen ita subter alterum, ut ex duobus unum fiat? Id ipse Gregorius Theologus alicubi dixisse comperitur : « Ex principio principium[a] ».

Si eo modo dicis principia, ut alterum sit propius, alterum remotius, haud scio an potius unum futura sint, eo quod alterum sub altero habeatur, quam duo, propterea quod alterum ab altero valde differt. Rem diligenter considera. Alterutrum eorum alterius principium erit et magis et minus, partim quidem magis, partim vero minus. Ac propius quidem magis erit principium eo ipso, quod est propius; remotius vero item magis, quia in se continet propius. Quae igitur sic differunt, quomodo unum erunt principium? Quis unquam dixerit Adamum et Seth unum esse principium Enos? Quamquam horum uterque principium est, alter propius, alter remotius. Quomodo igitur ex his duobus unum erit principium? Ecquid eorum tolerabimus blasphemiam, qui Spiritum tam procul a paterna hypostasi collocant, ut quasi nepotem eum asserant? Et tamen de eo dicitur : *Qui ex Patre procedit*[b]; item : « Spiritus qui ex paterna hypostasi procedit[c] ». Ceterum quod Theologus dixit, id dixit comparate ad creaturas, sicut dicimus lumen de lumine, Deum de Deo, bonum de bono : quae omnia cum ipse sit perinde ac Pater, unus cum eo Deus est, unum lumen, unus bonus, unum principium rerum omnium. *Omnia enim*, ait[d], *per eum facta sunt, et sine ipso factum est nihil quod factum est.* Quare quod factum non est, id profecto ex ipso non est, neque per ipsum; id autem Spiritus est sanctus. Hanc esse significationem eorum quae Theologus dixit, ex iis constat, quae idem alibi dicit[e] :

* f. 126. — *f. 126

1. οὐδαμῇ om. SKB. — 2. μέλλειν SK. — 3. πεσεῖσθαι S. — 4. φησί QA. — 5. δέ : δή B. — 6. ἤρηται B. — 7. ἔσονται : οἷόν τε SBK. — 8 ὑπάλληλον SBK ὑπάλληλα H. — 9. Καὶ ἑκατέρα H : ἑκάτερα Q. — 10. πῆ K. — 11. πῇ δ' PH : πῇ δὲ alii. — 12. ἧτον K. — 13. δι' αὐτὸ τοῦτο τὸ : διὰ τὸ SBK. — 14. τὴν : τὸ SBK. — 15. εἰ οὖν οὕτω διαφέρει SBK. — 16. δ' sup. lin. A. — 17. εἴπῃ S. — 18. τούτων ἑκάτερος B. — 19. μίαν S. — 20. καὶ οὕτω SBK. — 21. τὸ ἐκ τῆς SKB. — 22. ὤν : ὄντα SKB, at add. B intra uncinos : ἴσως ὤν. — 23. οὐδ' ἓν H : οὐδὲν APQ. — 24. ὡς ὃ μὴ γέγονεν om. SKB. — 25. οὐκ om. B. — 26. οὐδὲ : οὔτε SK. — 27. δ' ἐστι SBK.

a) *P. G.*, t. 36, c. 633 C. — b) In symbolo Constantinopolitano. — c) Locus e Gregorio Nysseno petitus, lib. de *Theognosia*, qui in editis non habetur; allegatur tamen a Camalero apud Allatium, *Graecia orthodoxa*, t. II, p. 135. — d) Ioan. I, 3. — e) *P. G.*, t. 36, c. 467 A.

« Quod principii expers est, et principium, et id, quod cum principio est, unus est Deus ». Non dixit *quod ex principio*, sed *quod cum principio*, id nimirum quod ex eo prodit, quod caret principio. Et sane si plane existimasset Filium esse Spiritus principium, ubinam opportunius id dixisset, o impudentissimi omnium mortalium? Verum neque hunc neque alium quempiam theologorum nostrorum id docuisse constat, licet vos cavillando tempus omne consumatis.

2. « Spiritus », ut ait theologus Nyssenus[a], qui ex paterna procedit hypostasi ». Quod si ille etiam ex Filii hypostasi procedat, quid aliud quam ex duabus procedit hypostasibus? Quod vero procedit ex duabus hypostasibus,
* f. 127. quid aliud, nisi quod duo habet suae exsistentiae principia? Non igitur principii dualitatem Latini effugient, quamdiu Spiritum sanctum etiam ex Filio procedere affirmaverint.

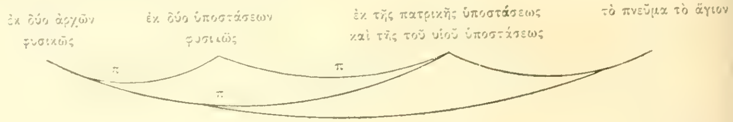
3. Si ut ex Patre Filius, sic Spiritus etiam ex Patre, quidni Spiritus fuerit etiam Filius? Quod differat exsistendi modo secundum theologos : quippe non Filii more, nec per generationem Spiritus ex Patre prodit. Si ergo Spiritus ex Patre procedens Filius non est, quamnam aliam distinctionem ista accuratiorem quaeremus inter Filium et Spiritum, tum respectu ad Patrem, tum mutuo inter se? Nam si id quod ex eodem prodit, aliud Filius

οὕτως[1] ἔχει τὸ εἰρημένον ὑπὸ τοῦ Θεολόγου, δῆλον ἐξ ὧν ἐν ἑτέροις φησίν· « Ἄναρχον καὶ ἀρχὴ[2] καὶ « τὸ μετὰ τῆς ἀρχῆς, εἷς Θεός ». Οὐκ εἶπε *τὸ ἐκ τῆς ἀρχῆς*, ἀλλὰ *τὸ μετὰ τῆς ἀρχῆς*, ἐκ τοῦ ἀνάρχου δηλαδὴ προϊόν[3]. Καίτοι γε εἰ ὅλως ἐφρόνει τοῦ Πνεύματος ἀρχὴν τὸν Υἱόν, ποῦ ἂν μᾶλλον εἴρηκε τοῦτο, βιαιότατοι πάντων ἀνθρώπων; Ἀλλ' οὔθ' οὗτος οὔθ' ἕτερός[4] τις[5] τῶν καθ' ἡμᾶς θεολόγων τοῦτο φρονῶν[6] φαίνεται, κἂν ὑμεῖς σοφιζόμενοι πάντα τὸν χρόνον καταναλώσητε.[7]

β'[8]. « Πνεῦμα », φησὶν ὁ Νυσσαεὺς θεολόγος[9], « τὸ τῆς πατρικῆς ἐκπορευόμενον ὑποστάσεως ». Εἰ δὲ τὸ αὐτὸ καὶ τῆς τοῦ Υἱοῦ ὑποστάσεως ἐκπορεύεται, τί γε[10] ἄλλο ἢ ἐκ δύο ἐκπορεύεται ὑποστάσεων[11]; Τὸ δὲ ἐκ[12] δύο ὑποστάσεων ἐκπορευόμενον *τί γε ἄλλο[13] ἢ δύο τὰς[14] ἀρχὰς ἔχει τῆς ἑαυτοῦ[15] ὑπάρξεως; Οὐκ ἄρα Λατῖνοι τὴν δυαρχίαν ἐκφεύξονται, μέχρις ἂν καὶ ἐκ τοῦ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον εἶναι λέγωσιν[16].

γ'[17]. Εἰ ὥσπερ ἐκ τοῦ Πατρὸς ὁ Υἱός, οὕτω καὶ τὸ Πνεῦμα ἐκ τοῦ Πατρός, διὰ τί μὴ καὶ τὸ Πνεῦμα Υἱός; Ὅτι διαφέρει τῷ[18] τῆς ὑπάρξεως τρόπῳ κατὰ τοὺς θεολόγους, καὶ οὐχ υἱϊκῶς τὸ Πνεῦμα ἐκ τοῦ Πατρὸς οὐδὲ γεννητῶς πρόεισιν[19]. Εἰ τοίνυν μὴ ἔστι[20] τὸ Πνεῦμα Υἱὸς[21] ἐκ τοῦ Πατρὸς[22] προϊόν, τίνα ταύτης ἔτι[23] διάκρισιν ἀκριβεστέραν[24] ζητήσομεν[25] τοῦ Υἱοῦ καὶ τοῦ Πνεύματος πρός τε[26] τὸν Πατέρα καὶ πρὸς ἀλλήλους; Εἰ γὰρ τοῦ αὐτοῦ τὸ μὲν Υἱός, τὸ δ' οὐχ[27]

1. δὲ οὕτως SBK. — 2. ἄρχην SB. — 3. προϊών A, at suprascripto o corrigendi gratia. — 4. οὐδ' ἕτερος SBK. — 5. τις om. SBK. — 6. Post φρονῶν scripserat λέγει P, quod dein delevit. — 7. καταναλώσατε A. — 8. β' om. S. — 9. φησὶν ὁ N. θεολόγος : φασὶν οἱ θεολόγοι H. — 10. γε om. SBK. — 11. ὑποστάσεων ἐκπορεύεται K. — 12. δ' ἐκ SBK. — 13. γ' ἄλλο SBK. — 14. τὰς : καὶ KS : om. B. — 15. αὐτοῦ A. — 16. Ad oram inferiorem habetur in PQAK schema hoc :



In quo schemate, littera π, id est πᾶς, significatur propositio universalis affirmativa, sicut *A* apud latinos rei logicae scriptores; litteris vero *o* aut *οὐδ*, quae in aliis eiusdem generis schematibus occurrunt, scilicet οὐδείς, notari solet propositio universalis negativa, sicut *E* apud Latinos.

17. γ' om. SB. — 18. τῷ : τὸ A. — 19. Verba ab πρόεισιν ad προϊόν lin. seq. om. B. — 20. μή ἐστι S. — 21. υἱὸς om. S. — 22. γεννητῶς add. K. — 23. ἔτι om. SBK. — 24. ἀκριβεστέρα A. — 25. ζητήσωμεν K. — 26. τε : δὲ S : om. B. — 27. δὲ οὐχ SK.

a) Ubi supra, p. 65, n. c.

Υἱὸς ἀλλ' ἄλλο[1] τι, δῆλον ὅτι πρὸς μὲν τὸν Πατέρα τῷ τῆς σχέσεως διακρίνονται λόγῳ καὶ ὡς αἰτιατὰ πρὸς αἴτιον ἔχουσι, πρὸς ἄλληλα δὲ, τῇ κατὰ τὴν ἀντίφασιν ἀντιθέσει· τὸ γὰρ[2] Υἱὸν εἶναι τῷ μὴ[3] Υἱὸν εἶναι δῆλον ὡς ἀντιφατικῶς ἀντίκειται[4]. Οὐκ ἄρα καὶ ἐπὶ τούτων, Υἱοῦ λέγω καὶ Πνεύματος[5], ἀναγκαία ἡ κατὰ τὴν σχέσιν ἀντίθεσις πρὸς διάκρισιν, εἴπερ καὶ διὰ τῆς ἀντιφατικῆς ἀντιθέσεως[6] δύνανται διακρίνεσθαι*.

δ'. Οἱ Λατῖνοι μὴ θέλοντες ἕπεσθαι ταῖς κοινῇ παρὰ[7] πᾶσιν ὁμολογουμέναις τῆς θεολογίας ἀρχαῖς, ἀλλ' ἑτέρας ἐπινοοῦντες αὐτοὶ πρὸς τὴν ἰδίαν ὑπόθεσιν συντεινούσας, οὐ καθάπερ ἡμεῖς διαιροῦσι τὰ τῷ Θεῷ προσόντα, τὰ μὲν κοινὰ λέγοντες εἶναι, τὰ δὲ ἴδια τῶν θεαρχικῶν προσώπων, ἀλλ' ἕτερόν τινα καινότερον τρόπον τὰ μὲν *ἴδιά* φασιν εἶναι, τὰ δὲ *κοινά*, τὰ δὲ *κοινότατα*· τὰ μὲν ἑνὶ προσώπῳ προσόντα λέγοντες *ἴδια*· τὰ δὲ δυσί, *κοινά*· τὰ δ' ὁμοῦ[8] τοῖς τρισί, *κοινότατα*. Ὅτι μὲν οὖν ἀσυνήθη ταῦτα καὶ τοῖς Λατίνοις συνήθως κεκαινοτόμηται, δῆλον ἐξ αὐτῶν τῶν φωνῶν. Ἀλλ' ἴδωμεν[9] καὶ τίνα ἐστίν, ἅ φασιν εἶναι κοινὰ καὶ οὐχὶ κοινότατα. Τῷ μὲν Υἱῷ καὶ Πνεύματι λέγουσιν[10] εἶναι κοινὸν τὸ ἐκ τοῦ Πατρὸς εἶναι, δηλαδὴ τὸ αἰτιατόν, καὶ δὴ καὶ τὸ πέμπεσθαι παρ' αὐτοῦ καὶ ὅσα τούτοις ὁμόστοιχα· τῷ δὲ Πατρὶ καὶ[11] Υἱῷ, τὸ πέμπειν τὸ Πνεῦμα καὶ προχεῖν[12] καὶ πηγάζειν, καὶ εἴ τι τοιοῦτον, οἷς ταὐτὸν[13] εἶναι λέγουσι καὶ αὐτὸ[14] τὸ προβάλλειν οὐσιωδῶς τὸ Πνεῦμα*.

Σκεπτέον οὖν ἄνωθεν. Εἰ μὲν τὸ αἰτιατὸν ἄλλο τι παρὰ τὸ γεννητὸν καὶ ἐκπορευτὸν ἐδήλου περὶ Θεοῦ λεγόμενον, εἶχεν ἂν χώραν κοινὸν τοῖς δυσὶ τοῦτο λέγειν· εἰ δ' οὐκ ἔστιν οὐδ' ἐπινοίᾳ λαβεῖν τὸ αἰτιατὸν ἐφ' ἑκατέρου τούτων ἄνευ τοῦ τρόπου (τὸ μὲν γάρ ἐστιν αἰτιατὸν γεννητῶς, τὸ δ'[15] ἐκπορευτῶς), φωνὴ μέν ἐστι μία τὸ αἰτιατόν, πράγματα δὲ δύο τὸ γεννητόν τε[16] καὶ ἐκπορευτόν· αὐτὰ δὲ ταῦτα καὶ *ἴδια* λέγομεν ἑκατέρου[17] τούτων. Οὐκ ἄρα τι κοινὸν ἄλλο τοῖς δυσὶν ὑπάρχει πρὸς τὸν

est, aliud non Filius, sed aliud quidpiam, liquet ambo distingui a Patre quidem habitudinis ratione perinde ac se ad principium habent ea quae ex principio sunt; a se invicem vero, oppositione contradictionis. Perspicuum enim est et *Filium esse* et *Filium non esse* sibi contradictorie opponi. Non ergo ad istos distinguendos, Filium inquam ac Spiritum, requiritur oppositio relationis, si modo per oppositionem contradictionis satis distinguantur. * f. 427.

4. Latini nolentes sequi theologiae principia passim apud omnes pro confessis habita, sed alia excogitantes, quibus suam ipsi tueantur causam, non eadem qua nos ratione ea distinguunt quae Deo congruunt, dicendo nimirum alia esse communia, alia vero propria divinarum personarum; sed alio quodam modo nuper inducto alia dicunt esse *propria*, alia *communia*, alia *communissima*: scilicet quae uni personae competunt, ea vocant *propria*; quae duabus, *communia*; quae tribus simul, *communissima*. Atque haec quidem insolita esse et a Latinis more suo novissime creata, ex ipsis vocibus liquet. Sed videamus quaenam sint quae ab eis dicuntur communia, non communissima. Ac Filio quidem et Spiritui commune esse aiunt *esse a Patre*, nimirum esse a causa; item *mitti ab eo*, et alia quaecumque huius generis; Patri vero et Filio, Spiritum *mittere* et *profundere* et *scaturire*, et si quid est eiusmodi; quae verba, ut asserunt, idem significant atque essentialiter emittere Spiritum. * f. 428.

Rem igitur penitus perpendamus. Si quidem *esse a causa*, cum de Deo dicitur, aliud quidquam denotaret praeter gigni et procedere, liceret sane dicere hoc commune esse duabus illis personis; sin autem nequeamus, ne cogitando quidem, de alterutra earum sumere illud esse a causa, quin originis modus intelligatur (altera enim est a causa per generationem, altera per processionem), eo fit ut esse a causa nomine quidem unum, re vero ipsa duo signi-

1. ἀλλὰ ἄλλο QH : ἀλλ' ὅτι A, omisso nempe ἄλλο, atque τι in ὅτι mutato. — 2. τὸν γὰρ S. — 3. τὸ μὴ Q : τοῦ μὴ SBK. — 4. ἀντίκειντai H, item Q ex corr. suprascripto ν. — 5. ἁγίου add. A. — 6. ἀντιθέσεως om. B. — 7. παρὰ om. P. — 8. δὲ ὁμοῦ SKB. — 9. ἴδομεν P. — 10. λέγουσι A. — 11. καὶ τῷ υἱῷ H. — 12. προσχεῖν Q. — 13. ταυτὸ A. — 14. αὐτὸ : αὐ A extrema linea. — 15. τὸ δὲ SBK. — 16. τε om. BK. — 18. ἑκατέρων S.

ficet, tum id quod generatione, tum id quod processione productum est : quae quidem propria etiam utriusque dicimus. Non igitur duae illae personae aliud quidpiam commune habent respectu ad Patrem praeter sua cuiusque propria, quibus ipsae tum a Patre, tum inter se distinguuntur. Quod vero spectat ad mittendi vocabulum et ad alia eiusmodi, eo potissimum quidem beneplacitum denotatur secundum Gregorium Theologum[a], tum ut ad primam causam omnia, quae ipsius sunt, referantur, tum ne Dei adversarii videantur. Deinde cum temporale quidpiam significet quod aliquando et ad aliquid fit, illud haud recte in divinis proprietatibus numeraverimus, quas et principii et temporis expertes esse oportet. Idipsum etiam dicendum est de vocabulo *mittere*, videlicet cum et ipsum temporale aliquid innuat, quod aliquando et ad aliquid et propter aliquid fit, haud scio an recte ad notandum quidpiam Patri et Filio proprium respectu ad Spiritum
f. 128 v. usurpari possit; multum vero abest ut idem sit atque illa Spiritus processio, quae principio et causa caret. Praeterea ne ipse quidem Spiritus mittendi facultate privatur, prout liquet ex iis, quae propheta Filii nomine dicit[b] : *Dominus misit me et Spiritus eius.* Quod si Filium, qua homo erat, a Spiritu missum esse dixeris, undenam id demonstras? Aut proba, aut sophistice ne disputes. Quamquam sane divus Chrysostomus in homilia *de Spiritu sancto* ostendit ex ipsis prophetiae Isaiae verbis locum illum a Patre ipso usurpari, huncque missum esse a Filio ac Spiritu contendit[c]. Ergo mittere res est communissima, non communis, ut videtur Latinis; neque igitur sempiterna Spiritus sancti prolatio Patri Filioque communis est. Insuper minime mirandum est, quod Filio ac Spiritui commune quid congruat respectu ad Patrem. Hic enim non est principium tantum, verum etiam principio et causa caret; illi vero principium habent Patrem, et ambo quidem. Patri

Πατέρα παρὰ[1] τὰ ἴδια τούτων, ἅπερ αὐτὰ καὶ τοῦ Πατρὸς[2] διακρίνουσι[3] καὶ ἀλλήλων. Τὸ δὲ δὴ[4] πέμπεσθαι καὶ εἴ τι τοιοῦτον[5] μάλιστα μὲν τὴν εὐδοκίαν[6] δηλοῖ, κατὰ τὸν Θεολόγον Γρηγόριον, καὶ τὸ πρὸς τὴν πρώτην αἰτίαν τὰ τῶν[7] ἐξ αὐτῆς ἀναφέρεσθαι πάντα[8], καὶ ἵνα μὴ δοκῶσιν ἀντίθεοι. Ἔπειτα καὶ χρονικὸν ὂν καὶ ποτὲ καὶ πρός τι καὶ διά τι[9] γινόμενον, οὐκ ἂν εἰκότως προσλογίζοιτο τοῖς θείοις ἰδιώμασιν ἀνάρχοις τε καὶ ἀϊδίοις ὀφείλουσιν εἶναι. Τὰ δ' αὐτὰ ταῦτα καὶ περὶ τοῦ πέμπειν ἐροῦμεν· ὅτι καὶ αὐτὸ χρονικὸν ὂν καὶ ποτὲ καὶ πρός τι καὶ διά τι γινόμενον, οὐκ ἂν εὐλόγως ὡς ἴδιον τῷ Πατρὶ καὶ τῷ Υἱῷ πρὸς τὸ Πνεῦμα δοθείη· πολλοῦ γε[10] δεῖ ταὐτὸν[11] εἶναι τῇ ἀνάρχῳ καὶ ἀναιτίῳ[12] προόδῳ τοῦ Πνεύματος. Ἔπειτ' οὐδὲ[13] τὸ Πνεῦμα τοῦ πέμπειν ἀφήρηται[14]· * καὶ δῆλον ἐξ ὧν ὁ προφήτης φησὶν ἐκ προσώπου τοῦ Υἱοῦ λέγων· *Κύριος ἀπέσταλκέ με καὶ τὸ Πνεῦμα αὐτοῦ.* Εἰ δὲ ὡς ἄνθρωπος ἀπεστάλθαι παρὰ τοῦ Πνεύματος λέγεται, πόθεν δῆλον; ἢ δεῖξον, ἢ μὴ κατασοφίζου. Καίτοιγε ὁ θεῖος Χρυσόστομος ἐν τῷ περὶ τοῦ ἁγίου Πνεύματος λόγῳ[15] παρὰ[16] τοῦ Πατρὸς εἰρημένον τοῦτο δείκνυσιν ἐξ αὐτῶν τῶν τῆς Ἠσαΐου προφητείας ῥημάτων[17] καὶ τοῦτον[18] ἀπεστάλθαι παρὰ τοῦ Υἱοῦ καὶ τοῦ Πνεύματος[19] διατείνεται. Κοινότατον[20] ἄρα τὸ πέμπειν[21], καὶ οὐχὶ κοινόν, ὡς δοκεῖ τοῖς Λατίνοις. Οὐδ' ἄρα[22] τὸ προβάλλειν ἀϊδίως τὸ Πνεῦμα κοινόν ἐστι Πατρὶ καὶ Υἱῷ. Πρὸς δὲ τούτοις τῷ μὲν Υἱῷ καὶ τῷ Πνεύματι θαυμαστὸν οὐδέν, εἴ τι κοινὸν ὑπάρχει πρὸς τὸν Πατέρα· ὁ μὲν γὰρ οὐκ ἀρχὴ μόνον, ἀλλὰ καὶ[23] ἄναρχος

1. παρὰ om. P. — 2. παρὰ τὰ ἴδια — τοῦ πατρὸς om. B, sic interpungendo : ὑπάρχει· πρὸς τὸν πατέρα διακρίνουσι καὶ ἀλλ., atque addita imo folio interpretatione : ταῦτα γὰρ καὶ πρὸς τὸν Π. δ. καὶ ἀλ. — 3. διακρίνουσιν A. — 4. τὸ, τε δὴ SK. — 5. τοιοῦτο K. — 6. εὐδοκείαν S. — 7. τῶν om. B. — 8. πάντα om. H. — 9. καὶ διατί S : om. K. — 10. καὶ post γε add. H. — 11. ταῦτα P. — 12. ἀναιτίῳ : ἀϊδίῳ H. — 13. ἔπειτά τ' οὐδὲ H. — 14. ἀφείρηται P : ἀφεῖται B. — 15. ἐν τῷ περὶ — λόγῳ : ἐν ταῖς εἰς τὸ κατὰ Ἰωάννην εὐαγγέλιον ὁμιλίαις H. — 16. ὡς παρὰ H. — 17. τῶν ῥημάτων τῆς Ἠσ. προφητείας H, qui mox subdit : τό· Κύριος ἀπέσταλκέ με καὶ τὸ πνεῦμα αὐτοῦ, quae verba hic abundare videntur, cum iam supra exhibeantur. — 18. τοῦτο QA, sed in Q habetur sup. lin. ν emendandi gratia. — 19. καὶ πνεύματος SB. — 20. κοινώτατον A. — 21. τὸ πέμπειν om. K. — 22. εἰ δ' ἄρα SB, ex quo fit ut sententia intelligi nequeat. Quare amanuensis illius codicis, quo B usus est, subiunxit post πατρὶ καὶ υἱῷ vocem ἐξέλιπε, scilicet *deerat aliquid*. Quam animadversionem quid sibi vellet haud assecutus B, in textum recepit, ac si ipsius Marci esset, hac ima pagina addita adnotatione : Ἔσθ' ὅ, τι λείπειν ἐνταῦθα ἔοικεν, δυσείκαστον γὰρ ἄλλως, ὅπερ ὁ συγγραφεὺς νοεῖν βούλεται. — 23. καὶ om. K.

a) *P. G.*, t. 36, c. 328 D. Missionis nomen ad solam, quae in tempore fit, externi operis effectionem restringere videtur Gregorius. Locum illustrat Petavius, *De Trinitate*, lib. VIII, cap. I, n. 4. — b) Is. XLVIII, 16. — c) *P. G.*, t. 52, c. 826 B. Homiliam inter spurias reiecit Montfaucon, ac recte quidem. Vide Photii *Bibliothecam*, cod. 277, et Petavium, *loc. cit.*, n. 14.

καὶ ἀναίτιος· οἱ δ' ἀρχὴν[1] ἔχουσι τὸν Πατέρα καὶ ἄμφω. Τῷ δὲ Πατρὶ καὶ Υἱῷ πόθεν κοινόν τι δώσομεν[2], ὃ μὴ καὶ[3] τῷ[4] Πνεύματι πρόσεστιν; Οὐ γάρ[5] ἐφίησι τοῦτο Διονύσιος ὁ μέγας διαπρύσιον κεκραγώς· « Τὰ κοινὰ Πατρὶ[6] καὶ Υἱῷ, καὶ τῷ ἁγίῳ[7] Πνεύματι κοινωνικῶς καὶ ἡνωμένως ὁ θεαρχικὸς ἀνατίθησι λόγος ». Καὶ ὁ Θεολόγος Γρηγόριος· « Πάντα ὅσα[8] ὁ Πατήρ, τοῦ Υἱοῦ, πλὴν τῆς αἰτίας· πάντα ὅσα ὁ[9] Υἱός, τοῦ Πνεύματος, πλὴν τῆς γεννήσεως[10] ».

Ἔτι[11] * περὶ τῆς ἀποστολῆς ἀκριβέστερον ἐπισκεπτέον. Ἔγνωστο[12] μὲν ὁ Πατὴρ ἐν τῇ παλαιᾷ Διαθήκῃ· ἔδει δὲ καὶ τὸν Υἱὸν γνωσθῆναι[13] ἐν τῇ καινῇ. Τοῦτο οὖν ἐστι τὸ τὸν Υἱὸν ἀπεστάλθαι[14], τὸ οἱονεὶ πεφανερῶσθαι[15] παρὰ τοῦ Πατρὸς εἰς τὸν κόσμον. Πάλιν τοῦ Υἱοῦ γνωσθέντος, ἔδει γνωσθῆναι καὶ τὸ Πνεῦμα τὸ ἅγιον. Διὰ[16] τοῦτο παρὰ[17] Πατρὸς καὶ Υἱοῦ τῶν ἤδη προεγνωσμένων[18] ἀπεστάλθαι λέγεται, τουτέστι πεφανερῶσθαι[15]· τίς γὰρ ἑτέρα πέμψις καὶ ἀποστολὴ Θεοῦ τοῦ πανταχοῦ παρόντος καὶ μηδαμοῦ[19] μεταβαίνοντος; Διὰ τοῦτό φησιν· *Ἐὰν πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.* Τοῦτο δὲ οὐ τὴν ἀΐδιον πρόοδον δηλοῖ πάντως· οὐ γάρ[20] τοῦτο λέγει, ὅτι[21], « ἐὰν ἐγὼ μὴ ἀπέλθω, οὐ προβαλῶ[22] τὸν Παράκλητον, ἐὰν δὲ πορευθῶ, τότε προβαλῶ », ἀλλ' ὅτι, « ἐὰν αὐτὸς ἐξ ὀφθαλμῶν ὑμῶν γένωμαι, τὴν ἐκείνου χάριν καὶ δύναμιν ὑμῖν φανερώσω ».

Ἔτι[23] εἰ[24] τὸ μεταβαίνειν Θεοῦ ἀλλότριον (σωμάτων γὰρ ἴδιον), εἰ μὲν περὶ τοῦ Υἱοῦ τὸ πέμπεσθαι λέγεται, τὴν σωματικὴν αὐτοῦ παρουσίαν εἰς τὸν κόσμον δηλοῖ· *ἐξαπέστειλε γάρ,* φησίν, *ὁ Θεὸς τὸν Υἱὸν αὐτοῦ*[25] *εἰς τὸν κόσμον γενόμενον*[26] *ἐκ γυναικός*· εἰ δὲ περὶ τοῦ ἁγίου Πνεύμανος, τὴν χάριν αὐτοῦ μηνύει

vero et Filio undenam tribuerimus quidpiam commune quod Spiritui quoque non competat? Hoc enim non patitur magnus Dionysius qui clara voce clamat[a] : « Quae Patri et Filio communia sunt, ea et copulatim et coniuncte sancto Spiritui sermo divinitus traditus adscribit », et Gregorius Theologus[b] : « Omnia quaecumque Pater habet, Filii sunt, excepta causa; quidquid item Filius habet, idem quoque Spiritus est, si generationem excipias ».

Sed de missione accuratius est disquirendum. Cognitus quidem fuerat Pater in Testamento vetere; oportebat autem et Filium cognitum fieri in novo. Quare illud sibi vult Filium missum fuisse, nimirum quasi manifestatum a Patre in mundum. Rursus, Filio cognito, oportebat cognitum fieri etiam Spiritum sanctum. Quare a Patre et Filio, qui iam praecogniti fuerant, missus esse dicitur, id est manifestatus. Quaenam enim alia Dei missio legatiove esse poterit, cum ille ubique adsit nec locum mutet? Propterea ait[c] : *Si abiero, mittam eum ad vos.* Id vero neutiquam aeternam processionem significat; non enim dicit : « Si ego non abiero, non producam Paracletum; sin autem abiero, tunc eum producam »; sed dicit : « Cum ipse e conspectu vestro discessero, gratiam ac virtutem illius vobis manifestabo ».

* f. 429.

Item, cum a Deo alienum sit se loco movere (id enim proprium est corporum), si Filius quidem mitti dicitur, id corporalem eius in mundo praesentiam declarat (*Misit enim,* inquit[d], *Deus Filium suum in mundum, factum ex muliere*); si vero Spiritus sanctus, id gratiam ipsius indicat et efficientiam, non ipsam sub-

1. οἳ δ' ἀρχὴν P : τὰ δ' ἀρχὴν H. — 2. δόσωμεν Q : δώσωμεν A. — 3. ὃ καὶ μὴ H. — 4. τῷ om. A. — 5. οὐδὲ γὰρ H. — 6. πατρὸς A. — 7. καὶ ἁγίῳ KB. — 8. ὅσα ἔχει H. — 9. ὅσα Υἱὸς K. — 10. γεννέσεως A. — 11. Ab ἔτι incipit novum caput in SB, nempe κεφάλαιον ε'. — 12. ἔγνωσται SBK. — 13. γνωσθεῖναι S. — 14. τὸ τοῦ υἱοῦ ἐπιστάλθαι S. — 15. πεφανεροῦσθαι SK. — 16. διὰ om. B, pronomen τοῦτο referens ad praceuntia verba πνεῦμα τὸ ἅγιον. — 17. παρὰ τοῦ Πατρὸς P. — 18. προεγνωσμένον A, suprascripto tamen ω. — 19. μηδαμῇ B. — 20. εἰ γὰρ S. — 21. ὅτι om. H. — 22. προβάλλω SBK. — 23. A vocula ἔτι incipit in S κεφάλαιον ς'. — 24. εἰ : καὶ SK : om. B. — 25. αὐτοῦ om. H. — 26. γεννόμενον S : γεννώμενον B.

a) *P. G.*, t. 3, c. 637 C. — b) *P. G.*, t. 36, c. 252 A. — c) Ioan. XVI, 7. — d) Gal. IV, 4.

* f. 429v. stantiam. Hanc autem ab illa differre testatur divus Chrysostomus, qui in suis in Evangelium secundum Ioannem homiliis ita dicit[a] : « Spiritus gratiam Scriptura modo ignem, modo aquam vocat, demonstrans, non essentiae esse haec nomina, sed efficientiae ». Et rursum : « Per Spiritum hic operationem intelligit. Ipsa enim est, quae dividitur, ipsa igitur et quae mittitur. Mittitur autem a Patre per Filium in sancto Spiritu, cum Trinitati sit communis, seu potius una eademque ». Nihil ergo Patri et Filio commune inest, quod non congruat etiam Spiritui sancto, prout inclytus Dionysius edisserit.

5. « Spiritus », ait theologus Nyssenus[b], « qui ex Patris substantia procedit ». Quis exinde non videt Spiritum emittere Patris esse hypostaticam sive personalem proprietatem? Quemadmodum enim dum dicimus ab Unigeniti hypostasi carnem fuisse susceptam, ostendimus Patrem et Spiritum susceptae carnis participes non fuisse; ita quoque, dum dicimus a Patris hypostasi emitti Spiritum sanctum, haud iure id etiam Filio tribuerimus. Aut ergo Latini ostendant unum theologum * f. 430. qui asserat, etiam ex Filii hypostasi fieri eiusmodi emissionem, aut plane exinde perspicuum fiet, ex solo Patre Spiritum sanctum procedere.

6. Latini, dum tertium post Patrem et Filium esse Spiritum sanctum pro confesso habent, hoc ordine ostendi arbitrantur, etiam ex Filio Spiritum sanctum procedere. Si enim, aiunt, non haberet ordinem etiam ad Filium pro ea habitudine, qua ad illum refertur, non tertius diceretur, nec post eum veniret. Verum, o viri praestantes, ego ad eos dixerim, si a Patre secundus est Filius (id enim habitudo mutua postulat), neque aliud quidquam intercidit, quid sane aliud fuerit Spiritus sanctus nisi

καὶ τὴν ἐνέργειαν, οὐκ αὐτὴν * τὴν ὑπόστασιν. Ὅτι δὲ[1] διαφέρουσα ἐκείνης αὕτη[2], μάρτυς ὁ θεῖος Χρυσόστομος ἐν ταῖς εἰς τὸ[3] κατὰ Ἰωάννην[4] ὁμιλίαις οὕτω λέγων· « Τοῦ Πνεύματος τὴν χάριν ἡ Γραφὴ ποτὲ μὲν πῦρ, ποτὲ δὲ ὕδωρ καλεῖ, δεικνῦσα[5], ὅτι οὐκ οὐσίας ἐστὶ ταῦτα τὰ ὀνόματα, ἀλλ' ἐνεργείας ». Καὶ πάλιν· « Πνεῦμα ἐνταῦθα[6] τὴν ἐνέργειαν λέγει· αὕτη γάρ ἐστιν ἡ μεριζομένη· αὕτη τοιγαροῦν καὶ ἡ πεμπομένη· πέμπεται δὲ παρὰ Πατρὸς δι' Υἱοῦ ἐν ἁγίῳ Πνεύματι, κοινὴ τῆς Τριάδος οὖσα, μᾶλλον[7] δὲ[8] μία καὶ ἡ αὐτή ». Οὐδὲν ἄρα τῷ Πατρὶ καὶ τῷ Υἱῷ κοινὸν πρόσεστιν, ὅπερ μὴ καὶ τῷ Πνεύματι, καθὰ καὶ[9] Διονύσιος ὁ κλεινὸς ἀποφαίνεται.

ε'[10]. « Πνεῦμα », φησὶν ὁ Νυσσαεὺς[11] θεολόγος, « τὸ τῆς Πατρικῆς ἐκπορευόμενον ὑποστάσεως ». Τίνι δῆλον οὐκ ἔστιν ἐντεῦθεν, ὅτι τὸ προβάλλειν τὸ Πνεῦμα τοῦ Πατρός ἐστιν ὑποστατικὸν εἴτ' οὖν προσωπικὸν ἰδίωμα; Καθάπερ γὰρ τὴν τοῦ Μονογενοῦς ὑπόστασιν σαρκωθῆναι λέγοντες, ἀκοινώνητον τοῦτο τῷ Πατρὶ καὶ τῷ Πνεύματι[12] δείκνυμεν, οὕτω καὶ τὴν τοῦ Πατρὸς ὑπόστασιν τὸ Πνεῦμα προβάλλειν εἰρηκότες τὸ ἅγιον, οὐκέτ' ἂν[13] εἰκότως καὶ τῷ Υἱῷ τοῦτο δοίημεν. Ἢ τοίνυν Λατῖνοι δειξάτωσάν τινα τῶν * θεολόγων καὶ ἐκ τῆς τοῦ Υἱοῦ ὑποστάσεως τοῦτο λέγοντα, ἢ καθαρῶς ἐντεῦθεν ἐκ μόνου τοῦ Πατρὸς ἐκπορεύεσθαι τὸ Πνεῦμα τὸ ἅγιον ἀναφαίνεται.

ς'[14]. Οἱ Λατῖνοι τὸ τρίτον εἶναι μετὰ τὸν Πατέρα καὶ τὸν Υἱὸν[15] τὸ Πνεῦμα τὸ ἅγιον ὡς ὁμολογούμενον ἔχοντες, ἐκ τῆς τάξεως ταύτης οἴονται δείκνυσθαι καὶ ἐκ τοῦ[16] Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι. Εἰ γὰρ μὴ τάξιν εἶχε, φασί[17], καὶ πρὸς τὸν Υἱὸν κατὰ τὴν πρὸς αὐτὸν σχέσιν, οὐκ ἂν ἐλέγετο τρίτον, οὐδὲ[18] ἑξῆς μετ' αὐτόν. — Ἀλλ' ὦ γενναῖοι[19], φαίην ἂν[20] πρὸς αὐτούς, εἰ μετὰ τὸν Πατέρα δεύτερος ὁ Υἱὸς (τοῦτο γὰρ ἡ σχέσις ἀπαιτεῖ), καὶ οὐκ ἂν ἄλλο τι μεταξὺ παρεμπέσοι[21], τί ἂν[22] ἄλλο εἴη τὸ Πνεῦμα

1. δὲ : καὶ SB. — 2. αὕτης A. — 3. εἰς τὸ om. SB. — 4. εὐαγγέλιον add. H. — 5. δεικνύουσα H. — 6. ἐντεῦθεν A. — 7. μᾶλλον om. B. — 8. δὲ om. SB. — 9. καὶ om. HB, sed B add. ὁ. — 10. ε' om. SB in quibus hoc caput ut pars praecedentis habetur. — 11. Νυσσεὺς H. — 12. καὶ πνεύματι S. — 13. οὐκ, ἔτι ἂν SKB : οὐκ ἔτ' ἂν QA. — 14. ς' om. S. — 15. μετὰ τὸν Π. καὶ τὸν Υ. P : μετὰ Π. καὶ Υ. alii. — 16. καὶ αὐτοῦ τοῦ Υ. SK. — 17. φησί B. — 18. οὐδ' SBK. — 19. γενναῖον A. — 20. φαίη ἄν τις SKB. — 21. παραπέσοι A. — 22. ἂν : ἃ S.

a) [illegible] 59, c. 183 A. — b) Ubi supra, p. 65, n. c.

τὸ ἅγιον ἢ τρίτον; Πρῶτον[1] μὲν γὰρ οὐκ ἂν εἴη δήπουθεν· δεύτερος[2] δὲ ὁ Υἱὸς ἐξ ἀνάγκης· τρίτον ἄρα τὸ Πνεῦμα τὸ ἅγιον, εἴπερ ἐστὶ συμπληρωτικὸν τῆς μακαρίας Τριάδος ἐκείνης. Διὰ τοῦτο δὲ[3] καὶ ἡ τάξις, οἶμαι, τοῖς θεολόγοις παρείληπται, ἵνα μὴ Υἱὸς νομισθῇ μετὰ τὸν Πατέρα ταττόμενον· ἄλλως γὰρ καὶ ἀναιροῦσι τὴν τάξιν. « Οὐκ ἔχει « γάρ, φασί[4], τάξιν ἡ ἁγία Τριάς, οὐχ ὡς ἄτα- « κτος, ἀλλ' ὡς ὑπὲρ[5] τάξιν ». Καὶ αὖθις· « Τὰ « αὐτὰ καὶ προαριθμοῦνται καὶ συναριθμοῦνται « καὶ ὑπαριθμοῦνται[6] ». Τί οὖν ὑμῖν[7] * ἡ τάξις συντελεῖ πρὸς τὴν ὑμετέραν[8] ὑπόθεσιν, εἰ μὴ πᾶν τὸ ἐχόμενόν τινος κατὰ τάξιν, καὶ ἐξ αὐτοῦ τὸ εἶναι ἔχειν ἀνάγκη; Φέρε δὴ καὶ τὸν μέγαν ὑμῖν[9] προθῶμεν[10] Βασίλειον, ἵν' εἰδῶμεν[11] οἷα[12] περὶ τοῦ προκειμένου φθέγγεται. « Ἐπειδὴ » φησί « τὸ « Πνεῦμα τὸ ἅγιον[13], ἀφ' οὗ πᾶσα ἐπὶ τὴν « κτίσιν ἡ τῶν ἀγαθῶν χορηγία πηγάζει, τοῦ Υἱοῦ « μὲν ἤρτηται[14] ᾧ ἀδιαστάτως συγκαταλαμβάνεται, « τῆς δὲ τοῦ Πατρὸς αἰτίας ἐξημμένον ἔχει τὸ « εἶναι, ὅθεν καὶ ἐκπορεύεται, τοῦτο γνωριστικὸν[15] « τῆς κατὰ τὴν ὑπόστασιν ἰδιότητος σημεῖον ἔχει, « τὸ μετὰ τὸν Υἱὸν[16] καὶ σὺν αὐτῷ γνωρίζεσθαι « καὶ ἐκ τοῦ Πατρὸς ὑφεστάναι ». Ἀκούεις τοῦ οὐρανοφάντορος, οἷα λέγει; *Τοῦ Υἱοῦ*, φησίν, *ἤρτηται*, τουτέστιν ἔχεται, οὐχ ὅτι ἐξ αὐτοῦ ἐκπορεύεται, ἀλλ' ὅτι σὺν αὐτῷ ἀδιαστάτως ἐκ τοῦ Πατρὸς τὸ εἶναι ἔχον καταλαμβάνεται, « τῆς « τοῦ Μονογενοῦς μεσιτείας », ὅ φησιν ὁ ἀδελφὸς αὐτοῦ[17] Γρηγόριος ὁ τῆς Νύσσης, « καὶ ἑαυτῷ « τὸ[18] μονογενὲς[19] φυλαττούσης καὶ τὸ Πνεῦμα τῆς « φυσικῆς πρὸς τὸν Πατέρα σχέσεως μὴ ἀπαλλο- « τριούσης ». Καὶ πάλιν· « Γνωριστικὸν[20] σημεῖον « ἔχει », φησί[21], « τὸ μετὰ τὸν Υἱὸν[16] καὶ σὺν « αὐτῷ γνωρίζεσθαι καὶ ἐκ[22] τοῦ Πατρὸς ὑφεστά-

tertius? Etenim primus procul dubio non erit; secundus autem ex necessitate Filius est; tertius ergo est Spiritus sanctus, quippe qui beatam illam Trinitatem integram facit. Quapropter etiam hic ordo, ut opinor, a theologis adhiberi solet, ne Spiritus, si post Patrem ponatur, Filius credatur. Nam dum absolute loquuntur, etiam ordinem tollunt. « Non enim « habet, aiunt[a], ordinem sancta Trinitas, non « quod inordinata sit, sed quod ordinem supe- « ret ». Et rursum[b]: « Eadem et praenumera- « tur et connumeratur et subnumeratur ». Quid * f. 430r. igitur ordo vobis suppeditat ad causam vestram stabiliendam, si necesse non est, ut quidquid ordine refertur ad aliquid, originem etiam ab eodem trahat? Agedum magnum etiam vobis adducamus Basilium ad videndum quid de proposita quaestione disserat : « Quoniam, « inquit[c], Spiritus sanctus, a quo, velut ex fonte, « bonorum omnium in creatas res largitas ema- « nat, a Filio quidem dependit, quocum simul « sine ullo intervallo mente comprehenditur; ex « Patre vero, ut principio, suspensum habet « esse, unde et procedit; hanc proprietatis, quae « est secundum hypostasim, notam obtinet, ut « post Filium et cum ipso dignoscatur, atque ex « Patre subsistat ». Audisne quid dicat rerum ille caelestium explanator? A Filio, inquit, dependet, hoc est, ei adhaeret, non quod ex eo procedat, sed quod una cum eo immediate ex Patre originem trahere concipiatur, dum ipsa Filii interpositio, ut Gregorius Nyssenus, frater eius, ait[d], et Unigeniti conditionem ei conservat, et Spiritum a naturali, quam ad Patrem habet, habitudine non excludit. Et rursus « propriae suae notionis notam, ait, hanc habet « quod post Filium et cum Filio cognoscatur

1. πρῶτος H. — 2. δεύτερον B. — 3. δὲ om. K. — 4. φησί Q. — 5. ὡς ὑπὲρ : ὥσπερ A. — 6. ὑπεραριθμοῦνται SBK. — 7. ἡμῖν S : om. B. — 8. ἡμετέραν ASB. — 9. ἡμῖν S. — 10. προσθῶμεν SKB. — 11. ἵνα ἴδωμεν SBK. — 12. οἷάπερ περὶ K. — 13. τὸ ἅγιον om. SB. — 14. εἴρηται B, subiuncta imo folio adnotatione : ἴσως : ἤρτηται. — 15. γνωστικὸν B. — 16. μετὰ τοῦ υἱοῦ PH : μετὰ τὸν υἱὸν QASB, sed in Q τὸν in τοῦ corr. vult alia manu ad marg., υἱὸν intacto relicto. Porro, ad vitandam inanem tautologiam, μετὰ τὸν υἱὸν profecto legendum est. — 17. αὐτῷ PA. — 18. τὸ om. K. — 19. νο in μονογενὲς sup. lin. P. — 20. γνωστικὸν B. — 21. φησίν A. — 22. ἐκ om. SK, in B supplevit editor.

a) Verba sunt Pseudo-Chrysostomi, homilia in illud Abrahae dictum : *Pone manum tuam sub femur meum* = *P. G.*, t. LVI, c. 555 D, ubi pro ἁγία τριάς, legitur θεία φύσις. — b) Gregor. Nazianz., *P. G.*, t. 36, c. 253 D. — c) Epist. de discrimine essentiae et hypostasis ad Gregorium fratrem, n. 4 = *P. G.*, t. 32, c. 399 C. — d) Epist. ad Ablabium = *P. G.*, t. 45, c. 133 C.

* I. 131. « atque ex Patre subsistat ». Quibus verbis quid luculentius vel clarius dici poterit? Quid, quod cum nostra sententia magis cohaereat?

7. Magnum aliquid sibi conferri arbitrantur Latini ad suam causam stabiliendam, quod Spiritus sanctus dicatur *Spiritus Filii;* ego vero adiiciam eumdem dici *proprium Filii* et *non alienum a Filio,* et cetera eiusmodi. Num igitur eapropter ex eodem etiam procedit? At id non patitur primum quidem Theodoretus, qui blasphemam et impiam huiusmodi opinionem existimat[a]; deinde et ipse divinissimus Cyrillus, dum dicit[b] : « Nullo modo patimur concuti « fidem a sanctis Patribus nostris definitam « vel fidei symbolum; neque etiam nobis aut « aliis permittimus vel unam vocem earum « quae ibi positae sunt, immutare; non enim « ipsi locuti sunt, sed Spiritus sanctus, qui « procedit quidem ex Deo Patre, non alienus « autem est a Filio secundum essentiae ratio- « nem ». Audisne, quanam ratione dicatur Filii Spiritus et proprius eiusdem et non ab illo alienus? Secundum essentiae, ait, rationem, nimirum ut consubstantialis Filio. Dicit autem
* I. 131. et Basilius Magnus capite XVIII ad Amphilochium[c] : « Quin et Spiritus Christi dicitur, tanquam illi natura coniunctus ». Quos igitur praestantiores divinis istis theologis interpretes cum apostolicorum tum propriorum suorum verborum assignabimus?

8. Quod Dominus post resurrectionem discipulis Spiritum per insufflationem dederit, id Latini pro indicio habent, etiam ex illo Spiritum sanctum procedere. Verum non ipsam Spiritus sancti substantiam tunc per insufflationem datam esse, ex eo liquet, quod nondum

« καὶ ». Τούτων τί ἂν γένοιτο λευκότερον ἢ * σαφέστερον ἢ πρὸς τὴν[1] ἡμετέραν δόξαν ὁμοφωνότερον;

ζ'. Πολύ τι δοκεῖ συμβάλλεσθαι τοῖς Λατίνοις πρὸς τὴν οἰκείαν ὑπόθεσιν τὸ λέγεσθαι[2] *τοῦ Υἱοῦ Πνεῦμα*[3] τὸ Πνεῦμα τὸ ἅγιον· ἐγὼ δὲ προσθήσω τούτῳ[4] καὶ ὅτι *ἴδιον*[5] *τοῦ Υἱοῦ* καὶ *οὐκ ἀλλότριον τοῦ Υἱοῦ* καὶ ὅσα τούτοις ὅμοια. Ἆρ' οὖν[6] διὰ ταῦτα καὶ ἐξ αὐτοῦ ἐκπορεύεται; Ἀλλ' οὐκ ἐάσει τοῦτο πρῶτον μὲν Θεοδώρητος[7], βλάσφημόν τε καὶ δυσσεβῆ τὴν τοιαύτην δόξαν ἡγούμενος[8]· ἔπειτα καὶ αὐτὸς ὁ θειότατος Κύριλλος ἐν οἷς φησι· « Κατ' οὐδένα τρόπον σαλεύεσθαι ἀνε- « χόμεθα τὴν ὁρισθεῖσαν παρὰ τῶν Πατέρων « πίστιν[9] ἤτοι τὸ τῆς πίστεως σύμβολον, οὔτε μὴν « ἐπιτρέπομεν ἑαυτοῖς ἢ ἑτέροις λέξιν γοῦν μίαν « ἀμεῖψαι τῶν ἐγκειμένων ἐκεῖσε· οὐ γὰρ ἦσαν « αὐτοὶ[10] οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον, « ὃ ἐκπορεύεται μὲν ἐκ τοῦ Θεοῦ καὶ Πατρός, ἔστι « δὲ οὐκ ἀλλότριον τοῦ Υἱοῦ κατὰ τὸν τῆς οὐσίας « λόγον ». Ἀκούεις κατὰ τίνα λόγον τοῦ Υἱοῦ τὸ Πνεῦμα λέγεται καὶ ἴδιον αὐτοῦ καὶ οὐκ ἀλλότριον; *Κατὰ τὸν τῆς οὐσίας,* φησί, *λόγον,* ὡς[11] ὁμοούσιον αὐτῷ δηλονότι[12]. Λέγει δὲ καὶ ὁ μέγας[13] Βασίλειος ἐν τῷ[14] ιη᾽ τῶν[15] πρὸς * Ἀμφιλόχιον· « Πνεῦμα Χριστοῦ λέγεται ὡς ᾠκειωμένον[16] κατὰ « φύσιν[17] αὐτῷ ». Τίνα τοίνυν ἐξηγητὴν ἔτι[18] βελτίονα τῶν ἀποστολικῶν τε καὶ τῶν ἰδίων[19] ῥημάτων δεξόμεθα παρὰ τοὺς θείους τουτουσὶ διδασκάλους[20];

η'. Τὸ δι' ἐμφυσήματος παρὰ τοῦ Κυρίου δεδόσθαι[21] τὸ Πνεῦμα τοῖς μαθηταῖς μετὰ τὴν ἀνάστασιν σύμβολον οἱ Λατῖνοι ποιοῦνται τοῦ καὶ[22] ἐξ αὐτοῦ τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι. Ὅτι μὲν οὖν οὐχ ἡ οὐσία τοῦ Πνεύματος ἦν ἡ δεδομένη[23] τότε δι' ἐμφυσήματος, δῆλον μὲν ἐξ ὧν οὐδέπω

1. τὴν intra uncinos supplevit B. — 2. λέγειν B. — 3. πνεῦμα om. SB. — 4. τούτῳ : τούτοις B. — 5. ἴδιον ἐστι B. — 6. ἄρα οὖν S. — 7. Θεοδώριτος QA. — 8. βλάσφημόν τε — ἡγούμενος om. Q. — 9. ὁρισθ. πίστιν παρὰ τῶν πατέρων ἡμῶν H. — 10. οἱ αὐτοὶ A. — 11. ὡς om. B. — 12. δηλοδή B. — 13. Pro his verbis : ὁ μέγας Βασίλειος — ᾠκειωμένον κατὰ φύσιν αὐτῷ, haec alia habet H : ὁ τῆς Νύσσης θεῖος Γρηγόριος· Τὸ Πνεῦμα τὸ ἅγιον τοῦ Υἱοῦ εἴρηται, ᾧ ἀδιαστάτως συγκαταλαμβάνεται, τῆς δὲ τοῦ πατρὸς αἰτίας ἐξημμένον ἔχει τὸ εἶναι, ὅθεν καὶ ἐκπορεύεται. Τίνα τοίνυν κτλ. — 14. τῷ om. QA. — 15. τῷ πρὸς K. — 16. ᾠκειωμένου S. — 17. κατὰ φύσιν om. B. — 18. ἔτι om. H. — 19. ἰδίων in θείων corr. vult B. — 20. διδασκάλους : θεολόγους H. — 21. δίδοσθαι SKB. — 22. καὶ om. B. — 23. διδομένη SB; ad marg. in Q : ὅτι οὐχ ἡ οὐσία τοῦ πνεύματος ἡ δεδομενη δι' ἐμφυσήματος.

a) *P. G.*, t. 76, c. 423 D. — b) *P. G.*, t. 77, c. 180 D. — c) *P. G.*, t. 32, c. 152 B. Cf. Petavium, *De Trinitate,* lib. VII, cap. V, n. 10.

τότε[1] τὸ Πνεῦμα τὸ ἅγιον παραγέγονεν. *Ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω*, φησίν, *ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς*. Μαρτυρεῖ δὲ καὶ ὁ θεῖος Χρυσόστομος ἐν τοῖς εἰς τὸ[2] κατὰ Ἰωάννην Ἐξηγητικοῖς[3] οὕτω λέγων· « Τινὲς μέν[4] φασιν, « ὅτι οὐ τὸ Πνεῦμα ἔδωκεν, ἀλλ' ἐπιτηδείους αὐτοὺς « πρὸς ὑποδοχὴν διὰ τοῦ ἐμφυσήματος κατεσκεύα« σεν[5]. Οὐκ ἂν δέ[6] τις ἁμάρτοι καὶ τότε[7] εἰλη« φέναι αὐτοὺς λέγων ἐξουσίαν τινὰ πνευματικὴν « καὶ χάριν, ὥστε ἀφιέναι ἁμαρτήματα· διὸ καὶ[8] « ἐπήγαγεν· *Ὧν ἂν*[9] *ἀφῆτε, ἀφέωνται*[10], δεικνὺς « ποῖον εἶδος ἐνεργείας δίδωσι[11]· καὶ γὰρ ἄφατος « ἡ τοῦ Πνεύματος χάρις καὶ πολυειδὴς * ἡ δωρεά. « Καὶ θαυμαστὸν οὐδέν[12], ὅπου γε καὶ παρὰ « Μωσέως ὁ Θεὸς τοῦ Πνεύματος ἀφελὼν ἑτέροις « μετέδωκεν· ἐν δὲ τῷ δεσπότῃ Χριστῷ πᾶσα ἡ « τοῦ Πνεύματος χάρις ἐπαναπέπαυτο[13]. *Οὐ γὰρ* « *ἐκ μέτρου δίδωσιν ὁ Θεὸς ἐκείνῳ τὸ Πνεῦμα*· « διὸ καὶ ἐξ αὐτῆς[14] μετεδίδου καὶ δι' αὐτῆς[15] « τὰς[16] θεοσημείας εἰργάζετο· *Ἐν γὰρ Πνεύματι* « *Θεοῦ*[17], φησίν, *ἐκβάλλω ἐγὼ*[18] *τὰ δαιμό*« *νια* ».

θ'. Πάλιν τὸ εἰκόνα[19] λέγεσθαι[20] τοῦ Υἱοῦ[21] τὸ Πνεῦμα τὸ ἅγιον[22] εἰς συνηγορίαν ἕλκουσι τοῦ οἰκείου δόγματος. Λέγομεν[23] δὲ καὶ πρὸς τοῦτο, ὡς οὐ πάντως ἀνάγκη τὴν εἰκόνα τὸ εἰκονιζόμενον αἴτιον ἔχειν, οὔτε ἐπὶ τῆς τέχνης, οὔτε ἐπὶ τῆς φύσεως. Καὶ γὰρ ὁ Υἱὸς εἰκὼν τοῦ Πατρὸς λέγεται, οὐ τοσοῦτον ὡς[24] πρὸς αὐτὸν κατ' αἰτίαν ἀναφερόμενος, ὅσον ὡς ἐν ἑαυτῷ τὸν Πατέρα προδεικνὺς[25] καὶ[26] εἰκονίζων, ὥς πού φησι[27] πρὸς τὸν Φίλιππον· *Ὁ ἑωρακὼς ἐμέ, ἑώρακε τὸν Πατέρα*. Εἰκὼν τοίνυν καὶ τοῦ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον, οὐχ ὡς αἰτίου[28] αὐτοῦ ὄντος, ἀλλ' ὅτι μὴ οἷόν τε γνῶναι τὸν Υἱὸν ἑτέρωθεν[29], εἰ μὴ διὰ τοῦ ἁγίου Πνεύματος· *Οὐδεὶς γάρ*[30], φησί[31],

Spiritus sanctus tum advenerat. *Si enim*, inquit[a], *non abiero, Paracletus non veniet ad vos*. Idem testatur divus Chrysostomus in Commentariis ad Evangelium secundum Ioannem his verbis[b] : « Quidam dicunt, Christum « non Spiritum dedisse, sed illos per insuffla« tionem ad eum recipiendum idoneos fecisse. « Nec tamen aberraverit quis si dixerit illos « tunc accepisse potestatem quamdam spiri« tualem et gratiam, ut peccata dimitterent. « Ideo addidit[c] : *Quorum remiseritis, remittun*« *tur*, ostendens quod genus operationis largia« tur. Ineffabilis quippe est Spiritus gratia et « multiplex donum ». Nec quidquam mirum, quandoquidem et a Moyse Deus de Spiritu detrahens ceteris donavit[d]. In Domino autem Christo omnis Spiritus gratia requievit; *non enim ad mensuram dat illi Deus Spiritum*[e]; ideo et ex ea aliis donavit et per eam divina prodigia operatus est. *In Spiritu enim Dei*, inquit[f], *eiicio daemonia*. * f. 132.

9. Rursum in patrocinium sui dogmatis illud trahunt, quod Spiritus sanctus dicatur imago Filii. Ad quod respondemus, non omnino requiri sive in artis sive in naturae operibus ut imago illud pro causa habeat, cuius est imago. Etenim Filius ipse imago Patris dicitur, non tam quod ad illum ut ad causam referatur, quam quod in seipso Patrem praemonstret et exprimat, ut aliquo in loco ad Philippum ait[g] : *Qui videt me, videt et Patrem*. Est itaque Imago Filii etiam Spiritus sanctus, non quod originem ab eo sortiatur, sed quod Filius aliunde cognosci non possit nisi per Spiritum sanctum. *Nemo* enim, ait[h], *potest dicere Domi-*

1. οὐδέπω τότε : οὐδέποτε A. — 2. εἰς τὸ om. SKB. — 3. εἰσηγητικοῖς H. — 4. μὲν οὖν H. — 5. παρεσκεύασεν B. — 6. δὲ om. K. — 7. τότε : τοῦτο B, subiuncta tamen ad marg. adnotatione : ἴσως· τότε τότε δὲ καὶ εἰλ. K. — 8. καὶ om. QASBK. — 9. ἂν om. SBK. — 10. ἀφίενται B : om. H, pro quo habet ἁμαρτήματα. — 11. δίδωσιν S. — 12. οὐδὲν θαυμαστόν SB. — 13. ἐπανεπαύσατο SK : ἐπανεπαύετο B. — 14. ἐξ αὐτοῦ B. — 15. δι' αὐτῆς in δι' αὐτοῦ corr. vult B, addito intra uncinos ἴσως· αὐτοῦ. — 16. τὰς : τῆς S. — 17. ἐν γὰρ θεοῦ πν. B : ἐν πν. γὰρ θεοῦ H. — 18. ἐγὼ om. KH. — 19. τὸ κατ' εἰκόνα H. — 20. λέγεσθαι τὸ τοῦ Υἱοῦ πνεῦμα τὸ ἅγιον πνεῦμα K. — 21. υἱοῦ : χριστοῦ A. — 22. τὸ ἅγιον om. SB. — 23. λέγωμεν SK. — 24. ὡς om. SBK. — 25. δεικνὺς SBK. — 26. καὶ om. K : intra uncinos supplevit B. — 27. φησιν Q. — 28. αἴτιον S. — 29. ἑκατέρωθεν S. — 30. οὐδεὶς γὰρ : οὐ γάρ τις B. — 31. φησί om. SBK.

a) Ioan. xvi, 7. — b) Homil. 87 (alias 86) = *P. G.*, t. 59, c. 471. — c) Ioan. xx, 22, 23. — d) Num. xi, 16, 17, 25. — e) Ioan. iii, 34. f) Mat. xii, 28. — g) Ioan. xiv, 9. — h) I Cor. xii, 3.

num Iesum, nisi in Spiritu sancto. Et iterum[a] : *Ille me clarificabit, quia de meo accipiet, et* * f. 432ʳ. *annuntiabit vobis.* Quod explanans divus Chrysostomus[b], « id est, inquit, verbis meis « consona dicet; nam quia mea sunt illa quae « Patris sunt, Spiritus autem ex iis quae Patris « sunt loquetur, ex meis loquetur ». Etenim ut Filius veniendo ad veterem legem implendam, id est perficiendam, iis additis, quae praetermissa fuerant propter audientium infirmitatem, eo ipso Patrem clarificavit, qui veterem illam legem condiderat (nam *ego te,* inquit[c], *clarificavi super terram, opus consummavi, quod dedisti mihi, ut faciam*) : sic Spiritus sanctus Filii opus similiter perfecit. *Multa enim habeo,* ait[d], *vobis dicere, sed non potestis portare modo. Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem. Non enim loquetur a semetipso, sed quaecunque audiet, loquetur, et quae ventura sunt, annuntiabit vobis. Ille me clarificabit, quia de meo accipiet et annuntiabit vobis.* A meo, inquit, opere ducto initio, annuntiabit vobis, ea videlicet quae defuerint. Hoc autem opus idem est quod Patris; nam *quaecunque habet Pater, mea sunt*[e]. Eatenus igitur Filii imago est Spiritus sanctus, quatenus ea quae Filii sunt annuntiat et Filium clarificat ab eius opere incipiendo et perficiendo hoc ipsum opus, sicut ille Patris opus perfecerat.

10. Item *per Filium* prodire vel procedere * f. 433. Spiritum sanctum tantumdem esse existimant atque *ex Filio,* dicentes particulam *per* idem significare quod *ex* in Scriptura. Equidem ibi aequivalet, ubi de creatione est sermo, quando etiam seorsum a Patre de Filio usurpatur. *Omnia* enim, ait[f], *per ipsum facta sunt.* Processio vero Spiritus nunquam separatim a

δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ. Καὶ αὖθις· *Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται*[1] *καὶ * ἀναγγελεῖ ὑμῖν.* Ὅπερ ὁ θεῖος Χρυσόστομος ἐξηγούμενος[2], « Τουτέστι », φησί, « συνῳδὰ τοῖς ἐμοῖς « ἐρεῖ· ἐπεὶ γὰρ[3] ἐμά[4] ἐστι τὰ τοῦ Πατρός, « ἐκεῖνος δὲ ἐκ τῶν τοῦ Πατρὸς ἐρεῖ, ἐκ τῶν « ἐμῶν ἐρεῖ ». Καθάπερ γὰρ ὁ Υἱὸς ἐλθὼν εἰς τὸ πληρῶσαι τὸν παλαιὸν νόμον, τουτέστι τελειῶσαι καὶ προσθεῖναι[5] τὰ παραλελειμμένα[6] διὰ τὴν τῶν ἀκουόντων ἀσθένειαν, αὐτῷ τούτῳ τὸν Πατέρα ἐδόξασε τὸν τὸν[7] νόμον ἐκεῖνον θέμενον (*Ἐγὼ γάρ σε,* φησίν, *ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω*), οὕτω καὶ[8] τὸ Πνεῦμα τὸ ἅγιον τὸ τοῦ Υἱοῦ ἔργον ἐτελείωσεν αὖθις[9]· *Πολλὰ γάρ,* φησίν, *ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε*[10] *βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος*[11], *τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει*[12], *καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ*[13] *δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν.* Ἐκ τοῦ ἐμοῦ[14], φησίν, ἔργου τὰς ἀφορμὰς λήψεται καὶ ἀναγγελεῖ ὑμῖν, τὰ λειπόμενα δηλονότι· ὃ ἔργον ταὐτόν ἐστι τῷ τοῦ Πατρός· *Πάντα γὰρ ὅσα ἔχει ὁ Πατήρ, ἐμά ἐστι.* Διὰ τοῦτ' ἄρα[15] καὶ εἰκὼν τοῦ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον, διὰ τὸ ἀναγγέλλειν[16] τὰ τοῦ Υἱοῦ καὶ τὸν Υἱὸν δοξάζειν, ἐκ τοῦ ἔργου αὐτοῦ λαμβάνον καὶ τελειοῦν αὐτὸ δὴ[17] τὸ ἔργον, ὥσπερ ἐκεῖνος τὸ τοῦ Πατρός.

ι'. Ἔτι τὸ[18] *διὰ τοῦ Υἱοῦ* προϊέναι ἢ ἐκπορεύεσθαι τὸ Πνεῦμα * τὸ ἅγιον εἰς ταὐτὸν ἄγουσι τῷ *ἐκ τοῦ Υἱοῦ,* τὴν *διά* λέγοντες ἰσοδυναμεῖν τῇ *ἐκ* παρὰ τῇ Γραφῇ[19]. Ἔνθα μὲν οὖν[20] ἰσοδυναμεῖ, περὶ δημιουργίας ὁ λόγος, ὅτε[21] καὶ χωρὶς τοῦ Πατρὸς ἐπὶ τοῦ Υἱοῦ τίθεται. *Πάντα γάρ,* φησί, *δι' αὐτοῦ ἐγένετο.* Ἡ δὲ τοῦ Πνεύματος πρόοδος οὐδέποτ' ἄνευ[22] τοῦ Πατρὸς τίθεται, ἀλλ'

1. λήψαιται Q. — 2. ἐξηγούμενος om. B. — 3. ἐπεὶ γὰρ — τοῦ πατρὸς ἐρεῖ om. PK. — 4. τὰ ἐμά H. — 5. προσθῆναι S. — 6. Alterum μ in παραλελειμμένα suprascriptum in Q. — 7. Alterum τὸν om. B. — 8. καὶ om. H. — 9. Ante αὖθις punctum in K. — 10. δύνασθαι S. — 11. ἐκεῖνος : ὁ παράκλητος B. — 12. λαλήσῃ K. — 13. ἐκεῖνος ἐμὲ — ἀναγγελεῖ ὑμῖν om. PK. — 14. ἐκ τοῦ ἐμοῦ — ἀναγγελεῖ ὑμῖν om. SB. — 15. τοῦτο ἄρα QASBK. — 16. ἀναγγέλειν SK. — 17. δὴ : δὲ S. — 18. τὸ om. B. — 19. τῇ θείᾳ γραφῇ SBK. — 20. οὖν om. A. — 21. ὅτε : ὅτι SK. — 22. οὐδέποτε ἄνευ SBK.

a) Ioan. XVI, 14. — b) *P. G.*, t. 59, c. 423 C. — c) Ioan. XVII, 4. — d) Ioan. XVI, 12-14. — e). Ioan. XVI, 15. — f) Ioan. I, 3.

ἐκ Πατρός φασι[1] δι' Υἱοῦ. Δῆλον οὖν ὡς ἕτερόν τι τὸ *δι' Υἱοῦ* καὶ οὐ τὸ *ἐξ Υἱοῦ*[2] σημαίνει. Καίτοι γε οὐδ' ἐπὶ[3] τῆς ἐκπορεύσεως, ἀλλ' ἐπὶ[4] τῆς μεταδόσεως τοῦτο λέγεται. Λέγει γὰρ ὁ Δαμασκηνὸς Ἰωάννης· « Πνεῦμα[5] Υἱοῦ λέγομεν, « ἐκ τοῦ Υἱοῦ δὲ[6] οὐ λέγομεν· δι' Υἱοῦ δὲ φανε- « ροῦσθαι καὶ μεταδίδοσθαι ἡμῖν ὁμολογοῦμεν ». Αὕτη ἡ διαστολὴ προδήλως ἕτερόν τι τὸ *δι' Υἱοῦ* παρ' ὃ βούλονται Λατῖνοι καθαρῶς ἀποφαίνεται[7]. Εἰ δέ ποτε καὶ ἐπὶ τῆς οὐσιώδους εἴρηται τοῦτο προόδου τοῦ Πνεύματος, πάλιν αὐτοὺς τοὺς θεολόγους ἐξηγητὰς ἑαυτῶν καλέσωμεν. Λέγει γὰρ ἐν τοῖς πρὸς Εὐνόμιον ὁ θεῖος Γρηγόριος ὁ τῆς Νύσσης· « Τὸ Πνεῦμα τὸ ἅγιον διὰ τοῦ Υἱοῦ συνημμένως « καταλαμβάνεται, οὐχ ὑστερίζον[8] κατὰ τὴν « ὕπαρξιν μετὰ τὸν Υἱόν, ὥς ποτε τὸν Μονογενῆ[9] « δίχα τοῦ Πνεύματος νοηθῆναι, ἀλλ' ἐκ μὲν τοῦ « Θεοῦ τῶν ὅλων καὶ αὐτὸ τὴν αἰτίαν ἔχον τοῦ « εἶναι, ὅθεν καὶ τὸ * μονογενές ἐστι φῶς, διὰ δὲ « τοῦ ἀληθινοῦ φωτὸς ἐκλάμψαν ». Ἐν τούτοις σαφῶς τὸ *μὴ ὑστερίζειν*[10] *κατὰ τὴν ὕπαρξιν* τὸ *διὰ τοῦ Υἱοῦ* δηλοῦν βούλεται, ταὐτὸν δὲ εἰπεῖν[11] *μετὰ τοῦ Υἱοῦ*, ὅπερ ἐν ἄλλοις διαρρήδην φησί· « Δι' αὐτοῦ δὲ καὶ[12] μετ' αὐτοῦ, « πρίν τι κενὸν[13] καὶ ἀνυπόστατον παρεμπεσεῖν « νόημα, τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεται ». Καὶ ὁ Χρυσορρήμων δὲ ἐξηγούμενος τὸ ἀποστολικὸν ἐκεῖνο ῥητόν· *Ἵνα γνωρισθῇ νῦν*[14] *ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις διὰ τῆς Ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ*, τὸ *διὰ τῆς Ἐκκλησίας* ἀντὶ τοῦ *μετὰ τῆς Ἐκκλησίας* ἐξέλαβεν[15]· οὐ γὰρ δὴ ἡ Ἐκκλησία τοὺς ἀγγέλους ἐδίδαξεν. Οὕτως οὖν κἀνταῦθα τὸ *διὰ τοῦ Υἱοῦ* ληπτέον· ἔχει γὰρ οὕτως· Ἐπεὶ τὸ Πνεῦμα τὸ ἅγιον ἐκ τοῦ[16] Πατρὸς[17] οὐσιωδῶς ἐκπορεύεσθαι λέγεται, ἵνα μὴ Υἱὸς ἕτερος νομισθῇ (καὶ γὰρ ὁ Πατὴρ πρὸς τὸν Υἱὸν ἀποδίδοται), διὰ τοῦτο τὸ[18] *δι' Υἱοῦ* παρείληπται, τῆς τοῦ Υἱοῦ μεσιτείας, ὅ φησιν αὖθις[19] ὁ ἱερὸς Γρηγόριος ἐν ἑτέροις, « καὶ ἑαυτῷ[20] « τὸ μονογενὲς φυλαττούσης καὶ τὸ Πνεῦμα τῆς

Patre ponitur, sed ex Patre, ut aiunt, per Filium conficitur. Patet ergo illud *per Filium* aliud quidquam significare atque illud *ex Filio* : quanquam sane ne de processione quidem, sed de largitione illud dicitur. Ait enim Ioannes Damascenus[a] : « Porro Spiritum « Filii quidem Spiritum nominamus, ex Filio « autem non dicimus; per Filium vero mani- « festatum esse et nobis impertiri confitemur ». Quo discrimine clare ostendit, aliud quidquam profecto dictione illa *per Filium* significari quam quod Latini volunt. Quod si id interdum de essentiali etiam Spiritus processione dicatur, rursum ipsos theologos invitabimus ad sua verba interpretanda. Dicit enim in libris adversus Eunomium Gregorius Nyssenus[b] : « Spiritus sanctus per Filium coniunctim « intelligitur, quin Filio posterior existat, ita « ut aliquando Unigenitus sine Spiritu cogite- * f. 133v. « tur; sed ex Deo universorum et ipse princi- « pium suae exsistentiae habens, unde et « unigenitum lumen est, qui per verum lumen « eluxit ». Quo in loco verba illa *quin posterior existat*, idem plane sibi volunt quod illa *per Filium*, quae idem significant atque *cum Filio*, prout alibi diserte tradit[c] : « Per ipsum vero « et cum ipso, antequam velut medium inter- « veniat nescio quod inane et non subsistens, « Spiritus sanctus procedit ». Et Chrysostomus explanans apostolicum illud dictum[d] : *Ut innotescat nunc principatibus et potestatibus per Ecclesiam multiformis sapientia Dei*, illud *per Ecclesiam* pro locutione *cum Ecclesia* accepit[e]; neque enim Ecclesia angelos docuit. Eodem igitur modo et hic illud *per Filium* accipiendum est; sic enim se res habet : Cum Spiritus sanctus ex Patre essentialiter procedere dicatur, ne pro altero filio habeatur (nam Pater respondentem sibi filium requirit), idcirco illud *per Filium* additum est, cum Filii

1. φησι AK. — 2. ἐξ υἱοῦ : ἐξ αὐτοῦ S. — 3. οὐδὲ ἐπὶ SBK. — 4. ἀλλ' ἐπὶ : καὶ ἐπὶ SB. — 5. μὲν add. SBK. — 6. δὲ om. K. — 7. ἀποφαίνει B. — 8. ὑστερίζων S. — 9. μονογεννῆ S. — 10. ὑστερίζον SK. — 11. δ' εἰπεῖν KB. — 12. καὶ om. A. — 13. καινὸν SH. — 14. νῦν om. SB. — 15. ἐξελάμβανεν SBK. — 16. τοῦ om. A. — 17. ἐκ τοῦ πατρὸς om. B. — 18. τὸ om. SK. — 19. αὖθις om. SBK. — 20. ἑαυτῷ : ἐν αὐτῷ S.

a) *P. G.*, t. 94, c. 832 B. — b) *P. G.*, t. 45, c. 369 A. — c) *Ibid.* — d) Ephes. III, 10. — e) *P. G.*, t. 62, c. 49 D.

interpositio, ut rursum sanctus Gregorius alibi ait[a], et proprietatem ipsi servet Unigeniti, et ab naturali ad Patrem habitudine Spiritum non excludat. * f. 434. Propterea etiam Filium alibi dicit *proxime a primo*[b], nam Filii appellatio infert Patrem; sanctum vero Spiritum haudquaquam dixit *non proxime a primo* (sic enim posterior existeret), sed *per illud quod proxime est a primo;* hoc autem tum communionem et mutuam habitudinem, ut dictum est, ostendit, tum amborum pari honore parique natura ex Patre processionem. Sic enim licet Pater diceretur prolator, Spiritus foret proxime a prolatore, Filius vero per eum qui proxime est a prolatore, id est Spiritu, cum ambo pari honore et coniunctim ex Patre prodeant. Nulli ergo praesidio Latinis ad suam opinionem stabiliendam praepositio *per* amplius erit. Immo ut pateat rem plane contra se habere atque ipsi volunt, rursum in medium procedat ad id nobis firmandum veritatis testis et confessor sanctissimus Maximus. Is enim in epistola ad Marinum Cypri presbyterum haec ait[c] : « Sanctissimi, « qui nunc est, papae synodicam non in tot « capitulis, quot scripsistis, regiae urbis cives « reprehenderunt, sed in duobus duntaxat, « quorum alterum est de theologia, quod « videlicet dixerit, etiam ex Filio procedere « Spiritum sanctum; alterum vero ad oeco- « nomiam pertinet, quod dixerit, Dominum * f. 434v. « non esse sine originali culpa quatenus homi- « nem. Ac de primo quidem dicta protulerunt « Patrum Romanorum et Cyrilli Alexandrini « ex lucubratione quam elaboravit in sanctum « Ioannem Evangelistam, ex quibus non cau- « sam processionis Spiritus sancti semet facere « Filium ostenderunt (unam quippe Filii et « Spiritus sancti causam agnoscunt Patrem, « illius quidem secundum generationem, huius « vero secundum processionem), sed ut signi- « ficarent per eum procedere Spiritum et

φυσικῆς πρὸς τὸν Πατέρα σχέσεως μὴ ἀπειργούσης. Διὰ τοῦτο καὶ *προσεχῶς* μὲν[1] *ἐκ τοῦ πρώτου* τὸν Υἱόν φησιν ἐν ἑτέ*ροις, ὡς Υἱὸν ἐκ τοῦ Πατρὸς δηλονότι[2]· τὸ δὲ Πνεῦμα τὸ ἅγιον οὐκ εἶπεν *οὐ προσεχῶς* (οὕτω γὰρ ὑστερίζον ἔσται κατὰ τὴν ὕπαρξιν), ἀλλὰ *διὰ τοῦ προσεχῶς ἐκ τοῦ πρώτου*· τοῦτο δὲ τὴν κοινωνίαν καὶ ἀλληλουχίαν, ὡς εἴρηται, παριστᾷ, καὶ τὸ ὁμοτίμως καὶ ὁμοφυῶς ἐκ τοῦ Πατρὸς προϊέναι. Οὕτω γὰρ εἰ[3] καὶ ὁ Πατὴρ ἐλέγετο[4] προβολεύς[5], τὸ μὲν Πνεῦμα[6] προσεχῶς ἂν ἦν ἐκ τοῦ προβολέως, ὁ δὲ Υἱὸς *διὰ* τοῦ προσεχῶς ἐκ τοῦ προβολέως, τουτέστι τοῦ Πνεύματος[7], ἐπείπερ ὁμοτίμως ἄμφω καὶ συνημμένως ἐκ τοῦ Πατρὸς προΐασιν[8]. Οὐκ ἄρα πλέον οὐδὲν ἔσται Λατίνοις ἐκ τῆς *διὰ* πρὸς τὴν δόξαν τὴν ἑαυτῶν. Ὅτι δὲ καὶ τοὐναντίον[9] ἐστὶν ἅπαν ἤπερ ἐκεῖνοι βούλονται, παρίτω[10]· πάλιν ἡμῖν μαρτυρήσων ὁ τῆς ἀληθείας μάρτυς καὶ ὁμολογητὴς ὁ θειότατος Μάξιμος. Λέγει γὰρ[11] οὗτος[12] ἐν τῇ πρὸς Μαρῖνον Κύπρου πρεσβύτερον ἐπιστολῇ τοιάδε· « Τῶν τοῦ νῦν ἁγιωτάτου πάπα[13] « συνοδικῶν οὐκ ἐν τοσούτοις, ὅσοις γεγράφατε, « κεφαλαίοις οἱ τῆς βασιλίδος πόλεως[14] ἐπελά- « βοντο[15], δυσὶ δὲ μόνοις, ὧν τὸ μὲν ὑπάρχει περὶ « θεολογίας, ὅτιπερ[16] εἶπε[17] καὶ ἐκ τοῦ Υἱοῦ « ἐκπορεύεσθαι τὸ Πνεῦμα * τὸ ἅγιον, τὸ δὲ περὶ « τῆς οἰκονομίας, ὅτιπερ εἶπε τὸν Κύριον μὴ[18] « δίχα τῆς προπατορικῆς ἁμαρτίας εἶναι ὡς ἄνθρω- « πον. Καὶ τοῦ μὲν πρώτου ῥήσεις παρήγαγον « Ῥωμαίων πατέρων καὶ Κυρίλλου Ἀλεξανδρείας « ἐκ τῆς πονηθείσης[19] αὐτῷ πραγματείας[20] εἰς « τὸν ἅγιον Ἰωάννην τὸν[21] εὐαγγελιστήν, ἐξ ὧν « οὐκ αἰτίαν τὸν Υἱὸν ποιοῦντας τῆς τοῦ ἁγίου « Πνεύματος ἐκπορεύσεως σφᾶς αὐτοὺς ἀπέδειξαν[22] « (μίαν γὰρ ἴσασιν Υἱοῦ καὶ Πνεύματος τὸν Πατέρα « αἰτίαν, τοῦ μὲν κατὰ γέννησιν, τοῦ δὲ κατ'[23]

1. προσεχῶς μέν φησι τὸν υἱὸν ἐκ τοῦ πατρὸς ἐν ἑτέροις SB. — 2. δηλαδή B. — 3. εἰ om. P, cuius loco add. ad marg. alia manu : εἶναι, ubi forte latet lapsus calami pro εἰ καί. — 4. ἐγένετο K. — 5. προβολλεύς A. — 6. τὸ πνεῦμα μὲν SBK. — 7. πνεύματος : πατρός A. — 8. πρόϊσιν S. — 9. τὸ ἐναντίον SBK. 10. παρείτω KB. — 11. γαρ : γοῦν SB. — 12. οὕτως A. — 13. πάππα H. — 14. πόλεως om. H. — 15. απελάβετο S. — 16. ὅτιπερ : ὅτι φησίν P. — 17. εἶπε om. B. — 18. μὴ om. SBK. — 19. πονηθήσης A. — 20. πραγματείας in πραγματίας corr. vult A. — 21. τὸν om. H. — 22. ὑπέδειξαν A : ἀπέδειξεν SK. — 23. κατὰ K.

a) *P. G.*, t. 45, c. 133 C. — b) *Ibid.* — c) *P. G.* t. 91, c. 136 A. Cf. Petavium, *De Trinitate*, lib. VII, cap. CVIII, n. 12, ac praesertim Combefisium, apud Migne, *loc. cit.*

« ἐκπόρευσιν), ἀλλ' ἵνα τὸ δι' αὐτοῦ προϊέναι « δηλώσωσι, καὶ ταύτῃ[1] τὸ συναφὲς τῆς οὐσίας « καὶ ἀπαράλλακτον παραστήσωσιν ». Ἐνταῦθα τὴν ἐναντίαν ὥσπερ ἐπίτηδες οἱ Λατῖνοι τῷ μεγίστῳ Μαξίμῳ βαδίζουσιν. Ὁ μὲν γὰρ μετὰ τῶν τότε Ῥωμαίων καὶ αὐτοῦ τοῦ πάπα[2] τὴν *ἐκ* πρὸς τὴν *διά* μεταφέρει, καὶ ταύτην[3] τὸ συναφὲς τῆς οὐσίας καὶ[4] ἀπαράλλακτον παριστᾶν βούλεται· οἱ δὲ μικρὸν ἡγούμενοι τὸ μὴ πείθεσθαι τοῖς Πατράσιν, ἂν μὴ καὶ τἀναντία[5] φρονῶσι[6], τὸ *δι' Υἱοῦ* ταὐτὸν ἡγοῦνται τῷ *ἐξ Υἱοῦ* καὶ τὴν αἰτίαν τοῦ Πνεύματος τῷ Υἱῷ διδόασιν[7], ἧς ἐκεῖνοι καθάπαξ αὐτὸν ἀφείλοντο. Τί ἂν γένοιτο ταύτης τῆς μάχης ἀναισχυντότερον;

ια'. * Τῶν προσόντων τῇ θείᾳ φύσει τὰ μὲν *ἑνικῶς* μόνον ἀεὶ λέγεται, κἂν τοῖς τρισὶ προσώποις ἐνθεωρῆται[8], καθάπερ τὸ Θεὸς καὶ δημιουργὸς καὶ βασιλεὺς καὶ ἀγαθὸς[9] καὶ εἴ τι τοιοῦτον· εἷς γὰρ Θεὸς λέγομεν καὶ εἷς δημιουργὸς[10] καὶ εἷς βασιλεὺς καὶ εἷς ἀγαθός[11], ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον· τὰ δὲ *πληθυντικῶς* ἀεί, κἂν τοῖς δυσὶ μόνοις, ὡς τὸ αἰτιατὸν ἐπὶ Υἱοῦ καὶ Πνεύματος· δύο γὰρ τὰ[12] αἰτιατὰ καὶ οὐχ ἓν λέγομεν. — Τούτων οὕτως ἐχόντων, ἐπειδήπερ Λατῖνοι καὶ[13] τὸ τῆς θεότητος αἴτιον δυσὶ προσώποις, τῷ Πατρί τε[14] καὶ τῷ Υἱῷ, νέμουσιν, ἐρώμεθα τούτους, ὁποίᾳ τῶν εἰρημένων μερίδι τοῦτο συντάττουσιν[15]. Εἰ μὲν οὖν τῇ δευτέρᾳ φήσουσιν, αὐτόθεν δῆλον τὸ ἄτοπον· δύο γὰρ ἔσται τὰ αἴτια, καθάπερ καὶ τὰ αἰτιατὰ δύο, καὶ οὕτως ἡ δυαρχία πάροδον ἕξει καὶ τὸ πολυύμνητον τῆς μοναρχίας ἐκποδὼν γενήσεται. Εἰ δὲ τῇ προτέρᾳ, πρῶτον μὲν πῶς; ἐκεῖνα γὰρ κοινά τε καὶ φυσικὰ καὶ τοῖς τρισὶ προσώποις ὁμοίως ὑπάρχοντα. Ἔπειτα καὶ οὕτω πάλιν εἰς τὸ αὐτὸ περιενεχθήσονται[16]· τὸ γὰρ ἓν αἴτιον ἢ γεννήτωρ καὶ προβολεύς, ὅπερ ἐστὶν ὁ Πατὴρ μόνος, οὐκ ἔστι ταὐτὸν * ἀριθμῷ τῷ ἑνὶ αἰτίῳ ἢ προβολεὺς μόνον, ὅπερ ἐστὶν ὁ Πατὴρ καὶ ὁ Υἱός, ὡς αὐτοὶ λέγουσιν[17]. Δύο ἄρα καὶ οὕτω τὰ αἴτια[18] καὶ ἀρχαὶ δύο, καὶ ἡ δυαρχία πανταχόθεν αὐτοὺς περιΐσταται.

« ita substantiae cognationem omnis expertem differentiae demonstrarent ». Hic quasi ex industria Latini contraria eximio Maximo via incedunt. Nam hic quidem cum illius temporis Romanis et cum ipso papa voculam *ex* ad voculam *per* transfert, hacque substantiae cognationem quovis discrimine vacuam declarari statuit; illi vero cum Patrum dictis non parere, ne dicam plane contraria iisdem sentire parvi reputent, illud *per Filium* idem sibi velle atque *ex Filio* arbitrantur, Spiritusque causam Filio tribuunt, quam ab eo viri illi prorsus segregarunt. Quid hac contentione possit fieri inverecundius?

11. Quae divinae naturae congruunt, alia *singulariter* dumtaxat semper dicuntur, licet in tribus personis intelligantur, ut Deus, conditor, rex, bonus, et si quid huiusmodi (unum enim dicimus Deum, unum conditorem, unum regem, unum bonum, Patrem et Filium et Spiritum sanctum); alia vero *pluraliter* semper, licet duabus tantum personis communia, ut esse a causa, ubi de Filio ac Spiritu sermo est : duo enim esse a causa, non unum dicimus. Quae cum ita se habeant, quoniam Latini etiam deitatis principium duabus personis Patri scilicet et Filio, tribuunt, quaeramus ab eis, ex duabus istis utri illud adscribant. Quod si dixerint posteriori, per se apparebit absurdum; nam duo erunt principia, ut duo ea quae ex principio sunt, et ita principii dualitati aditus patebit et celeberrima principii unitas e medio tolletur. Sin autem priori, primo quaeritur, quonam pacto? Cum enim illa sint et communia et naturalia, ad tres personas ex aequo pertinent; deinde vel hac ratione iterum in idem incommodum recident; nam unum illud principium, qua est genitor et prolator, id est Pater solus, non idem numero est atque unum illud principium, qua est prolator tantum, id est Pater et Filius, ut ipsi asserunt. Duae ergo vel hoc pacto habentur causae et duo principia, et undequaque eos circumstat principii dualitas.

* f. 135.

* f. 135 v.

1. καὶ ταῦτα A. — 2. πάππα H. — 3. ταύτῃ SBK. — 4. καὶ om. H. — 5. καὶ ἐναντία K. — 6. φρονοῦσιν A : φρονοῦσι SK. — 7. διδόασι S. — 8. ἐνθεωρεῖται ASBK suprascripto in A η corrigendi causa. — 9. καὶ εἷς ἀγαθὸς S. — 10. καὶ εἷς δημιουργὸς om. S. — 11. καὶ ἀγαθὸς εἷς K. — 12. τὰ om. AS. — 13. καὶ om. K. — 14. τε om. K. — 15. συνάπτουσιν BH. — 16. περιενεχθήσεται SB. — 17. λέγουσι QSBK. — 18. τὰ αἴτια καὶ οὕτω B.

12. Deitatis principium, ut ipsi concesserint Latini, aliter atque aliter congruit Patri et Filio, non vero uno eodemque modo, sed Patri quidem, quatenus est genitor et prolator, Filio vero, qua prolator duntaxat. Differentia autem secundum Patrés numerum secum invehit; duo ergo dantur deitatis principia, atque ita principii unitas a Latinis submovetur.

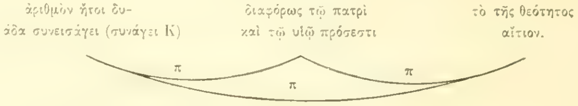
13. Thomas Latinorum doctor, cum existimet aliquam oppositionem requiri ad personas divinas distinguendas, quia, inquit[a], materialis distinctio in divinis locum non habet, oppositionem relationis solam rationem distinguendarum personarum esse vult, cum alia oppositio nequaquam habeatur. Quare ostendendum est nobis magis idoneam ad eas distinguendas esse oppositionem contradictionis, qua sola secundum theologos omnes divinae
* f. 136. personae inter se secernuntur. Ac primum quidem illud perspicuum est in divinis, personae cuilibet exsistendi modum satis esse, ut ipsa ab altera distinguatur. Porro exsistendi modos in divinis personis theologi statuunt ingenitum et genitum et procedens, seu, ut universalius dicam, principio carere et a principio esse, quae sibi invicem, ut patet, contradictorie opponuntur; nam habere principium et non habere principium contradictoria sunt. Itaque Pater a Filio et a Spiritu hoc pacto contradictorie distinguitur, Filius vero et Spiritus alter ab altero propriis itidem exsistendi modis. Nam oriri per generationem et oriri non per generationem, sed per processionem, ipsis sunt subsistendi modi et sibi mutuo contradictorie opponuntur, idque de Spiritu affirmat Gregorius theologus[b] : « Pro-

ιβ΄. Τὸ τῆς θεότητος αἴτιον, ὡς ἂν αὐτοὶ[1] φαῖεν Λατῖνοι, διαφόρως τῷ Πατρὶ καὶ τῷ Υἱῷ πρόσεστι, καὶ οὐ τὸν αὐτὸν τρόπον, ἀλλὰ τῷ Πατρὶ μέν, ᾗ γεννήτωρ καὶ προβολεύς, τῷ Υἱῷ δέ[2], ᾗ προβολεὺς μόνον. Ἡ δὲ διαφορὰ κατὰ τοὺς Πατέρας ἀριθμὸν ἑαυτῇ συνεισάγει. Δύο ἄρα τὰ[3] τῆς θεότητος αἴτια, καὶ ἡ μοναρχία κἀντεῦθεν τοῖς Λατίνοις ἐλήλαται[4].

ιγ΄. Θωμᾶς ὁ τῶν Λατίνων διδάσκαλος, ἀξιῶν μιᾷ[5] τῶν ἀντιθέσεων ἀνάγκην[6] εἶναι τὰ θεαρχικὰ πρόσωπα διακρίνεσθαι, ἐπειδὴ (φησίν) ἡ ὑλικὴ διάκρισις ἐν τοῖς θείοις χώραν οὐκ ἔχει, τὴν κατὰ σχέσιν[7] ἀντίθεσιν βούλεται μόνην εἶναι τὴν διακρίνουσαν, ὡς ἑτέρας τῶν ἀντιθέσεων οὐκ ἐχούσης[8] χώραν. Δεικτέον[9] οὖν ἡμῖν, ὡς μᾶλλον ἱκανὴ πρὸς διάκρισιν ἡ τῶν ἀντιθέσεων ἀντιφατική, καὶ ταύτῃ μόνῃ κατὰ τοὺς θεολόγους ἀλλήλων πάντα τὰ θεῖα πρό*σωπα διακρίνονται[10].

Πρῶτον μὲν οὖν ἐκεῖνο δῆλον ἐπὶ τῶν θείων[11], ὡς ὁ[12] ἑκάστου[13] τῆς ὑπάρξεως τρόπος αὐταρκέστατος πρὸς τὴν ἀφ' ἑτέρου[14] διάκρισιν· τρόπους δὲ ὑπάρξεως ἐπὶ τῶν θείων προσώπων οἱ θεολόγοι τὸ ἀγέννητον καὶ τὸ γεννητὸν καὶ τὸ ἐκπορευτὸν λέγουσιν[15], ἤτοι καθολικώτερον φάναι, τὸ ἀναίτιον καὶ τὸ αἰτιατόν, ἅπερ ἀλλήλοις δῆλον ὡς ἀντιφατικῶς ἀντίκεινται[16]· τὸ γὰρ ἔχον αἰτίαν καὶ τὸ μὴ ἔχον αἰτίαν, ἀντίφασις. Ὁ μὲν οὖν Πατὴρ Υἱοῦ καὶ Πνεύματος τούτοις[17] ἀντιφατικῶς διακρίνεται, ὁ δὲ Υἱὸς καὶ τὸ Πνεῦμα πρὸς ἄλληλα, τοῖς τῶν οἰκείων αὖθις ὑπάρξεων τρόποις· τὸ γὰρ γεννητῶς εἶναι καὶ τὸ μὴ γεννητῶς ἀλλ' ἐκπορευτῶς, τρόποι τε ὑπάρξεων ἐπὶ τούτων εἰσὶ καὶ ἀλλήλοις ἀντιφατικῶς ἀντίκεινται[18]· καὶ τοῦτο περὶ τοῦ

1. αὐτοὶ om. SBK. — 2. τῷ δὲ υἱῷ SB : τῷ δὲ Υἱῷ ᾗ προβολεὺς om. K. — 3. τὰ om. H. — 4. Exhibetur statim post argumentum in AK, ima vero pagina in PQ, sequens schema :



5. μίαν SBK, addito in B inter uncinos ab editore κατὰ. — 6. ἀνάγκη A. — 7. κατασχέσιν P. — [illegible] S. — 9. δεικνυτέον S. — 10. διακρίνεσθαι S. — 11. θείων προσώπων K. — 12 ὁ om. SK, reiicit [illegible] P. — 13. ἑκάστῳ B. — 14. ὑφ' ἑτέρου SK. — 15. λέγουσι A. — 16. ἀντίκειται ASK. — 17. τούτοις : τουτέστιν SB, addito in B inter uncinos, scilicet ab editore, ἴσως : ταύτῃ γε. — 18. ἀντίκειται A.

[illegible] *Summa theologica*, Parte I, qu. 36, a. 2. — b) *P. G.*, t. 36, c. 348 B.

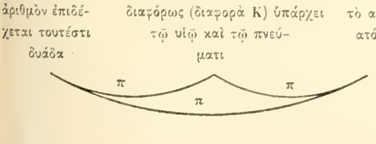
Πνεύματος ὁ Θεολόγος Γρηγόριος λέγει· « Προϊὸν « μὲν ἐκ τοῦ Πατρός, οὐχ υἱϊκῶς δέ· οὐδὲ γὰρ[1] « γεννητῶς, ἀλλ' ἐκπορευτῶς ». Αὕτη μὲν οὖν ἡ διάκρισις κατὰ[2] τὴν ἀντίφασιν οὖσα καὶ τῇ ἀληθείᾳ σύμφωνος καὶ τοῖς θεολόγοις ἅπασι, καὶ πάντα τὰ θεῖα πρόσωπα δύναται διακρίνειν· ἣν δὲ εἰσάγει Θωμᾶς[3] ὡς μόνην ἱκανὴν οὖσαν, τὴν κατὰ σχέσιν λέγω, τὸν μὲν Πατέρα * τῶν ἐξ αὐτοῦ προελθόντων Υἱοῦ καὶ Πνεύματος[4] διακρίνει, τὰ δὲ λοιπὰ τῶν προσώπων ἀλλήλων[5] οὐδ' ὁπωσοῦν[6]· οὐδὲ γὰρ αἴτιον θατέρου θάτερον, οὐδὲ φαίνεται ταύτην οὐδεὶς τῶν θεολόγων τὴν διάκρισιν εἰρηκώς, ἀλλὰ καὶ[7] τοὐναντίον ἅπαν. « Μόνος γὰρ αἴτιος ὁ « Πατήρ », φησὶν ὁ Δαμασκηνός· καὶ ὁ Νύσσης Γρηγόριος· « Τοῦ[8] ἐξ αἰτίας ὄντος[9] πάλιν ἄλλην « διαφορὰν ἐννοοῦμεν[10] ». *Ἄλλην* φησὶ παρὰ τὴν εἰρημένην· ἡ δὲ ἦν κατὰ τὸ αἴτιον καὶ[11] αἰτιατὸν δηλονότι. Καθόλου δὲ οὐ τολμητέον εἰπεῖν ἢ ἐννοῆσαι παρὰ τὰ θειωδῶς[12] ἡμῖν ἐκ τῶν ἱερῶν λογίων ἐκπεφασμένα[13], Διονύσιος[14] ὁ κλεινὸς ἀποφαίνεται.

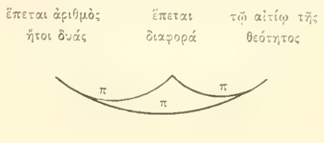
ιδ'. Εἰ τὸ αἰτιατὸν διαφόρως ὑπάρχει τῷ Υἱῷ καὶ τῷ Πνεύματι (τὸ μὲν γὰρ γεννητόν, τὸ δ'[15] ἐκπορευτόν), ἡ δὲ διαφορὰ κατὰ τοὺς Πατέρας ἀριθμὸν ἑαυτῇ συνεισάγει, δύο ἄρα τὰ αἰτιατά, ὁ Υἱὸς καὶ τὸ Πνεῦμα· κατὰ τὸν αὐτὸν δὴ[16] τρόπον εἰ τὸ τῆς θεότητος αἴτιον διαφόρως Πατρὶ καὶ Υἱῷ πρόσεστιν (ὁ μὲν γὰρ γεννήτωρ καὶ προβολεύς, ὁ δὲ προβολεὺς μόνον), δύο ἔσται τὰ τῆς θεότητος αἴτια, τῇ διαφορᾷ τοῦ ἀριθμοῦ ἑπομένου, τουτέστι τῆς δυάδος, κατὰ τὴν τῶν θεολόγων * ἀπόφασιν[17].

« cedens quidem ex Patre, non tamen Filii « more; neque enim per generationem, sed per « processionem ». Haec igitur distinctio contradictionis cum ipsi veritati tum cunctis theologis plane consona, idonea sane est ad omnes divinas personas distinguendas. Quam vero inducit Thomas tamquam solam aptam, differentiam nimirum relationis, ea Patrem quidem ab iis, qui ex ipso prodeunt, Filio scilicet ac * f. 436v. Spiritu, secernit; ceteras vero personas a se invicem nullo plane modo; non enim alterutra alterius est principium, nec constat huiusmodi distinctionem ab ullo ex theologis fuisse adhibitam, sed longe secus omnino. « Una « enim est causa, Pater », ait Damascenus[a]; Gregorius vero Nyssenus[b]: « Ac rursus eius, « quod est ex causa, discrimen aliud intelligi- « mus »; aliud ait ab eo quod dixerat, ab eo scilicet quod habetur inter causam et id quod est a causa. At nefas esse omnino quidpiam dicere aut cogitare praeter ea, quae divinitus nobis sacra eloquia enuntiarunt, inclytus Dionysius pronuntiat.

14. Si a principio oriri aliter Filio, aliter Spiritui congruit (illi enim generatione, huic vero processione competit), differentia autem secundum Patres numerum secum infert, duo certe erunt a principio, nimirum Filius ac Spiritus. Eodem plane modo, si deitatis principium non perinde Patri ac Filio competit (alter enim est genitor et prolator, alter vero prolator tantum), duo utique erunt deitatis principia, cum differentia sit causa numeri, id est dualitatis, ex theologorum sententia. * f. 437.

1. γὰρ om. P. — 2. (ἡ) κατὰ B, scilicet add. ἡ, interpungendo ante οὖσα. — 3. ὁ Θωμᾶς SK. — 4. πνεύματος : πατρὸς S. — 5. ἀλλήλων om. B. — 6. οὐδοποσοῦν S : οὐδοπωσοῦν K. — 7. καὶ om. SHK. — 8. δὲ post τοῦ add. vult in B editor. — 9. ὄντως A. — 10. ἐνοοῦμεν A. — 11. αἴτιον καὶ om. SB. — 12. θειωδῶς : οὐσιωδῶς S. — 13. ἐκπεφασμένας A. — 14. Ante Διονύσιος editor B add. vult ὡς. — 15. τὸ δὲ Q. — 16. δὴ om. S. — 17. Hoc loco exhibent, AK in ipso textu, PQ imo folio schemata duo, videlicet :





a) *P. G.*, t. 94, c. 829 A, ac praesertim c. 849 B. — b) *P. G.*, t. 45, c. 133 C.

15. Si Deo praestantius est causam esse deitatis, quam rerum creatarum esse causam, quomodo Spiritus sanctus, ut qui eius, quod in Patre ac Filio praestantius est, particeps non sit iuxta Latinos, inferior non erit dignitate et divinitate? Si enim deitatis esse causam res est plane communicabilis, cur ipse Spiritus in huius partem non venit? Sin autem prorsus est incommunicabilis, utpote Patris proprietas, perinde atque ab nullo principio esse, Filius igitur ne ullo quidem modo eius particeps fiet, licet Latini id summe contendant.

16. Nos quidem dum Filio adimimus Spiritus causam esse, eum neutiquam minorem Deo ac Patre dignitate facimus : neque enim deitatis causam esse quidquam communicabile asserimus, ut nec Patris proprietatem principio carendi ipsamve paternitatem. Latini vero, cum illud communicabile putent, idemque dein Spiritui abiudicent, hunc profecto necessitate coacti inferiorem reddunt Patre et Filio deitate ac dignitate; atque tum
* f. 437v. propter hoc, tum propter alia, in Spiritum sanctum blasphemare multifariam coguntur.

17. Spiritus sanctus, si a Patre et Filio oriatur, ab eis oritur aut quatenus sunt distincti, aut quatenus sunt uniti. Quod si quatenus sunt distincti illi duo ab ambobus procedat, cum distincti sint et duo secundum hypostases, ex duabus igitur hypostasibus Spiritus sanctus procedit, ac proinde, ut plane necesse est, ex duobus principiis. Sin autem quatenus sunt uniti, primum quidem iam non ab illis prodit idem Spiritus, quatenus sunt distincti; neque igitur ex eorum hypostasibus prodit, nec scilicet ex hypostasi Patris, neque ex hypostasi Filii. Atqui hoc verum esse, illud vero falsum, Gregorius Nyssenus alicubi ostendit : haec enim totidem verbis habet[a] : « Spiritus qui ex hypostasi paterna procedit ». Deinde quidnam fuerit illud, quatenus sunt

ιε΄. Εἰ τιμιώτερον Θεῷ τὸ[1] αἰτίῳ τῆς[2] θεότητος εἶναι ἢ τὸ[3] αἰτίῳ τῆς κτίσεως, πῶς τοῦ τιμιωτέρου Πατρὶ καὶ Υἱῷ μὴ κοινωνοῦν κατὰ τοὺς[4] Λατίνους τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔλαττον ἔσται τῇ ἀξίᾳ καὶ τῇ θεότητι; Εἰ μὲν γὰρ ὅλως μεταδοτὸν τὸ τῆς θεότητος αἴτιον, διὰ τί μὴ καὶ τὸ Πνεῦμα τούτου μετείληφεν[5]; Εἰ δ' ἀμετάδοτον ὅλως ὡς τοῦ Πατρὸς ἴδιον, ὥσπερ καὶ τὸ ἀναίτιον, οὐδ'[6] ὁ Υἱὸς ἄρα τούτου μεθέξει κατ' οὐδένα τρόπον, εἰ καὶ μάλα τοῦτο Λατῖνοι βούλονται.

ις΄. Ἡμεῖς μὲν τὸν Υἱὸν ἀφαιροῦντες τῆς αἰτίας τοῦ Πνεύματος, οὐδὲν[7] αὐτὸν ἐλαττοῦμεν τῆς τοῦ Θεοῦ καὶ[8] Πατρὸς ἀξίας· οὐδὲ γὰρ ὅλως μεταδοτὸν τὸ τῆς θεότητος αἴτιον λέγομεν, ὥσπερ οὐδὲ τὸ ἀναίτιον[9] τοῦ Πατρὸς οὐδ' αὐτὴν τὴν πατρότητα. Λατῖνοι δὲ μεταδοτὸν τοῦτο φρονοῦντες, εἶτα τὸ Πνεῦμα τούτου λείπεσθαι[10] λέγοντες, πάσαις ἀνάγκαις ἔλαττον αὐτὸ ποιοῦσι τῆς τοῦ Πατρὸς καὶ Υἱοῦ θεότητος καὶ ἀξίας, καὶ κατὰ τοῦτο βλασφημεῖν εἰς τὸ Πνεῦμα τὸ ἅγιον * ὥσπερ καὶ κατ' ἄλλα πολλαχῶς ἀναγκάζονται.

ιζ΄. Τὸ Πνεῦμα τὸ ἅγιον ἐκ Πατρὸς[11] καὶ Υἱοῦ προερχόμενον, ἢ καθό εἰσι διακεκριμένοι[12], τούτων πρόεισιν, ἢ καθό εἰσιν ἡνωμένοι. Εἰ μὲν οὖν καθό εἰσι διακεκριμένοι καὶ δύο, τούτων προέρχεται, διακεκριμένοι δέ εἰσι κατὰ τὰς ὑποστάσεις καὶ δύο, ἐκ δύο ἄρα ὑποστάσεων[13] τὸ Πνεῦμα τὸ ἅγιον πρόεισι[14], κἀντεῦθεν ἐκ δύο ἀρχῶν ἐξ ἀνάγκης. Εἰ δὲ καθό εἰσιν ἡνωμένοι, πρῶτον μὲν[15] οὐκέτι[16] τὸ αὐτὸ καὶ καθό εἰσι διακεκριμένοι, τούτων πρόεισιν· οὐκ ἄρα ἐκ τῶν ὑποστάσεων αὐτῶν πρόεισιν· οὔτ' ἄρα[17] ἐκ τῆς πατρικῆς ὑποστάσεως, οὔτε ἐκ[18] τῆς τοῦ Υἱοῦ ὑποστάσεως. Ἀλλὰ τὸ μὲν ἀληθές, τὸ δὲ ψεῦδος ὁ τῆς Νύσσης Γρηγόριος πῇ μὲν[19] διελέγχει[20]· λέγει γὰρ οὑτωσὶ[21] ῥητῶς· « Πνεῦμα τὸ « τῆς πατρικῆς ἐκπορευόμενον ὑποστάσεως ». Ἔπειτα[22] καὶ τί ἂν εἴη τοῦτο, καθ' ὅ[23] εἰσιν[24]

1. τῷ PSK. — 2. τῆς om. A. — 3. τῷ PSK. — 4. τοὺς om. S. — 5. μετέλειφεν A. — 6. οὐδὲ SBK. — 7. οὐδὲ SK. — 8. καὶ om. SBK. — 9. ἀναίτιον : αἴτιον A. — 10. λείπεσθαι τούτου S. — 11. ἐκ τοῦ Πατρὸς S. — 12. διακεκριμμένοι S : item sq. — 13. ὑποστάσεων ἄρα B. — 14. πρόεισιν K : πρόεισι κἀντεῦθεν — διακεκριμένοι τούτων om. QA. — 15. μὲν om. SK. — 16. οὐκ ἔτι SK. — 17. οὔτε ἄρα SBK. — 18. οὔτ' ἐκ H. — 19. ποιμὴν SKB : μὲν πῇ H : in P syllaba ποι tribus punctis subnotatur emendandi, ut videtur, causa. — 20. διαλέγχει A. — 21. οὑτωσὶ : οὕτω καὶ A. — 22. ἔπειτα om. SB. — 23. καθό AK. — 24. εἰσιν om. S.

a) Vide supra, p. 65, n. c.

ἡνωμένοι; Τὴν φύσιν ἐροῦσι τυχὸν ἢ τὴν προβλητικὴν δύναμιν. Ἀλλ' εἰ μὲν ἐκ τῆς φύσεως πρόεισι, καὶ ἐξ ἑαυτοῦ προελεύσεται[1]· * κοινὸν γὰρ τοῖς τρισὶν ἡ φύσις· εἰ δ'[2] ἐκ τῆς προβλητικῆς δυνάμεως, καὶ ταύτην ὤφειλεν ἔχειν αὐτό. « Τὰ γὰρ κοινὰ Πατρὶ καὶ Υἱῷ, κοινὰ καὶ τῷ Πνεύματι[3] », Διονύσιός φασι[4] καὶ Βασίλειος οἱ μεγάλοι. Ἀλλὰ τίς ὁ σοφὸς αὐτῶν πρὸς τοῦτο καὶ[5] καταγέλαστος λόγος; Εἶχεν ἄν, φησί[6], καὶ αὐτὸ ταύτην, εἰ μὴ ἀδύνατον ἦν ἑαυτὸ[7] προβάλλειν. Τοῦτο μὲν οὖν ὅμοιον, ὡς εἴ τις ὁρῶν[8] ἐκ τῶν ἑαυτοῦ[9] συναγόμενον λόγων[10] τὸν ἄνθρωπον λίθον εἶναι, τὰ μὲν ὅθεν τοῦτο συνάγεται[11], μηδ' ὁπωστιοῦν[12] ἐπανορθοῦν πειρῷτο, λέγοι[13] δέ, ὡς ἦν ἂν ὁ ἄνθρωπος λίθος, εἰ μὴ ἀδύνατον ἦν τὸ λογικὸν[14] ζῷον ἄψυχόν τε καὶ ἀκίνητον εἶναι.

ιη'. Τὰ τῷ Θεῷ προσόντα, κυρίως καὶ μόνως καὶ μόνῳ καὶ μόνα καὶ ἀεὶ καὶ πάντη[15] προσεῖναι ὀφείλουσι, τὰ μὲν φυσικὰ καὶ κοινά, τοῖς τρισὶ προσώποις, τὰ δ'[16] ὑποστατικὰ καὶ προσωπικά, τῶν τριῶν ἑκάστῳ· οὐδὲν γὰρ ἐκεῖ συμβεβηκός, οὐδὲν ἐπίκτητον οὐδ' ὕστερον προσγενόμενον[17], οὐδὲν οὐ κυρίως καὶ μόνως. Καθάπερ οὖν ἀγαθὸς καὶ σοφὸς καὶ Θεὸς καὶ βασιλεὺς[18] καὶ δημιουργός, ἔτι δὲ ἀόρατος καὶ ἀθάνατος καὶ ἀΐδιος ὁ Θεὸς λεγόμενος, * μόνως[19] τε καὶ κυρίως ὡς πρὸς τὴν κτίσιν ἅπαντα ταῦτα λέγεται (λέγει γὰρ ὁ Ἀπόστολος· *Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ*[20] *σοφῷ*[21] *Θεῷ*· καὶ αὖθις· *Ὁ μόνος ἔχων ἀθανασίαν, φῶς*[22] *οἰκῶν ἀπρόσιτον*), οὕτω καὶ ὅπερ ἂν λέγοιτο τῶν τριῶν ἕκαστον, μόνον τε καὶ[23] κυρίως ἐστὶ πρὸς τὰ λοιπὰ τοῦθ' ὅπερ λέγεται. Πατὴρ γοῦν ὁ Πατὴρ καὶ μόνον καὶ μόνος καὶ κυρίως καὶ μόνως· Υἱὸς[24] ὁ Υἱὸς καὶ μόνον καὶ μόνος καὶ κυρίως καὶ μόνως· καὶ Πνεῦμα[25] ὁμοίως τὸ Πνεῦμα τὸ ἅγιον. Οὕτω δὴ καὶ[26] ἀναίτιος ὁ Πατὴρ εἴτ' οὖν ἀγέννητος μόνον καὶ

uniti? Naturam forsitan dicent aut spirativam virtutem. Atqui si ex natura quidem prodat, ipse ex sese procedet, siquidem commune * f. 138.
quidpiam est tribus personis natura; sin autem ex spirativa virtute, eadem et ipse pollere deberet. « Quae enim communia sunt Patri et Filio, ea communia quoque sunt Spiritui », ut aiunt Dionysius[a] et Basilius, eximii illi theologi. Verum quaenam est eorum ad hoc praeclara, immo ridicula responsio? Ea quidem, aiunt, polleret et ipse, nisi fieri non posset, ut ipse sese emittat. Equidem fere idem est, ac si quis videns ex suis argumentis colligi, hominem esse lapidem, ea, unde istud eruitur, ne ullo quidem modo corrigere conetur, dicat vero, hominem sane futurum fuisse lapidem, nisi fieri non posset, ut animal rationale inanimatum sit atque immobile.

18. Quae Deo congruunt, ea proprie et solum et soli et sola et semper et omnino ipsi congruant oportet; naturalia quidem atque communia, tribus ex aequo personis; hypostatica vero et personalia, uni cuilibet ex tribus. Nihil enim ibi reperire est accidens, nihil adventicium, nec posterius adscitum, nihil quod non proprie ac singulariter competat. Ut igitur cum Deus dicitur bonus et sapiens et Deus et rex et * f. 138v.
opifex, itemque invisibilis et immortalis et aeternus, singulariter de eo et proprie haec omnia, ut quae ad creaturas ordinem habeant, proferuntur (siquidem Apostolus dicit[b] : *Regi vero saeculorum immortali, invisibili, soli sapienti Deo*; et rursus[c] : *Qui solus habet immortalitatem et lucem inhabitat inaccessibilem*); sic etiam quidquid de una qualibet ex tribus personis dixeris, id non dicitur nisi singulariter et proprie comparate ad ceteras. Itaque Pater dicitur Pater et solum et solus et proprie et singula-

1. ἐξ αὐτοῦ (ἐπάναγκές ἐστι) προελεύσεσθαι B, additis scilicet ab editore iis quae uncinis inclusa sunt ad sanandum verbum quod sequitur. Post προελεύσεται habebantur in P duo lineae omnino erasae, ea profecto ratione quod per errorem scriptae fuerant. — 2. εἰ δὲ SBK. — 3. καὶ τὸ πνεύματι S. — 4. φησι S. — 5. καὶ sup. lin. Q : om. ASBHK. — 6. φασί SBK. — 7. ἑαυτὸ ex αὐτὸ corr. A. — 8. ὅρον Q. — 9. αὐτοῦ Q. — 10. λόγον S. — 11. συνάγονται A. — 12. μηδοπωσοῦν SB. — 13. λέγει ASK. — 14. λογικῶν A. — 15. πάντι Q. — 16. τὰ δὲ A. — 17. προσγινόμενον S. — 18. θεὸς βασιλεὺς S. — 19. μόνως in μόνος, suprascripto ο, corr. vult A. — 20. καὶ μόνῳ B. — 21. καὶ σοφῷ Q. — 22. ὁ φῶς ἔχων SB. — 23. καὶ om. A. — 24. υἱὸς ὁ υἱὸς — καὶ μόνως om. B. — 25. Ante καὶ πνεῦμα scripserat ἀλλὰ δὴ καὶ αἴτιος P, quod dein delevit. — 26. καὶ om. QA.

a) *P. G.*, t. 3, c. 637 C. — b) I Tim. I, 17. — c) I Tim. VI, 16.

riter; item Filius dicitur Filius et solum et solus et proprie et singulariter; ac Spiritus eadem ratione dicitur Spiritus sanctus. Pari modo et principii expers Pater sive ingenitus dicitur solum et solus et proprie et singulariter; itemque principium simili ratione; reliquae ergo personae sunt tantummodo a principio et solae et proprie et singulariter. Cum enim duo dumtaxat sint, principium et id quod a principio est, si rationem principii solus Pater habet, profecto esse a principio solae habebunt reliquae personae et solum et singulariter. Nota enim, vocem *solum* semper dici comparate ad attributum; namque Pater solum est Pater, non autem etiam Filius; item Filius,
* t. 439. solum Filius, non autem etiam Pater; et Spiritus sanctus, solum Spiritus, non vero Pater vel Filius. Ac solum principii expers Pater, non vero a principio et causam habens : quapropter solus etiam causa erit, non vero a causa. Reliquae ergo personae erunt solum a principio, quin ulla earum principium sit. Si enim alterutra sit etiam principium, illud *solum* tollitur, neque iam habetur solum et proprie principium, neque solum et proprie id quod est a principio, contra ac prorsus necesse esse antea demonstratum est. Namque oppositio causa est distinctionis fatentibus ipsis Latinis, et ambo opposita in unam divinarum personarum cadere prorsus nequeunt. Alterum enim eorum non proprie erit, ac propterea ne plane quidem erit. Cum his consentanea sunt sanctorum dicta, Damasceni videlicet in capitibus operis theologici dicentis[a] : « Solus causa est Pater »; Theodori itidem Studitae canentis[b] : « Solius solus genitor unigeniti Filii Pater, et « solum solius lumen luminis splendor, ac « solummodo solius Dei sanctus Spiritus, « Domini Dominus, is qui revera est ». Non ergo Filius rationem causae habebit, cum solum a causa debeat quidem esse, ac dumtaxat Filius, perinde ac Spiritus sanctus solum solius Dei Patris Spiritus.

19. Quaeramus a Latinis : Si quaecumque Patris sunt, Filium habere vultis, cur non etiam
* t. 440. Patrem eundem facitis? Quia, aiunt, id opponitur rationi Filii; oppositio vero eiusmodi est,

μόνος καὶ κυρίως καὶ μόνως, ἀλλὰ δὴ καὶ αἴτιος αὖθις ὁμοίως[1]· καὶ τὰ λοιπὰ τῶν προσώπων ἄρα μόνον αἰτιατὰ[2] καὶ μόνα καὶ[3] κυρίως καὶ μόνως. Δυοῖν γὰρ ὄντοιν αἰτίου καὶ αἰτιατοῦ, εἰ τὸ αἴτιον μόνος ὁ Πατὴρ ἔχει, τὸ αἰτιατὸν ἄρα μόνα τὰ λοιπὰ τῶν προσώπων καὶ[4] μόνον καὶ μόνως. Σκεπτέον γὰρ ὅτι τὸ *μόνον* ἀεὶ πρὸς τὸ ἀντικείμενον λέγεται· μόνον γὰρ Πατὴρ ὁ Πατήρ, ἀλλ' οὐχὶ[5] καὶ Υἱός[6], καὶ μόνον Υἱὸς ὁ Υἱός, ἀλλ' οὐ καὶ[7] Πατήρ[8], καὶ μόνον Πνεῦμα τὸ Πνεῦμα[9] τὸ ἅγιον, ἀλλ' οὐ Πατὴρ ἢ[10] Υἱός, καὶ μόνον ἀναίτιος ὁ Πατήρ, ἀλλ' οὐχὶ καὶ αἰτίαν ἔχων[11], οὕτω * δὴ καὶ μόνον αἴτιος, ἀλλ' οὐκ[12] αἰτιατός· καὶ τὰ λοιπὰ τῶν προσώπων ἄρα μόνον αἰτιατὰ καὶ οὐδὲν τούτων αἴτιον. Εἰ γάρ τι τούτων καὶ αἴτιον εἴη, τὸ *μόνον* ἀναιρεθήσεται, καὶ οὔτε μόνον καὶ κυρίως αἴτιον ἔσται, οὔτε μόνον καὶ κυρίως αἰτιατόν· οὗ τοὐναντίον ἀνάγκην εἶναι προαποδέδεικται. Ἡ γὰρ ἀντίθεσις διακρίσεως αἰτία καὶ κατ' αὐτοὺς τοὺς Λατίνους, καὶ ἄμφω τὰ ἀντικείμενα συνδραμεῖν ἐφ' ἑνὸς τῶν θεαρχικῶν προσώπων ἀδύνατον· θάτερον γὰρ τούτων οὐ κυρίως ἔσται, καὶ διὰ τοῦτο πάντως οὐδ' ἔσται. Τούτοις συμφωνεῖ καὶ τὰ τῶν ἁγίων ῥητά, τοῦ μὲν Δαμασκηνοῦ λέγοντος ἐν τοῖς Θεολογικοῖς κεφαλαίοις· « Μόνος αἴτιος ὁ Πατήρ »· Θεοδώρου δὲ τοῦ Στουδίτου ψάλλοντος· « Μόνου μονογεννῆτορ[13] « μονογενοῦς Υἱοῦ Πατήρ, καὶ μόνον μόνου φῶς « φωτὸς ἀπαύγασμα, καὶ μόνον[14] μόνως μόνου Θεοῦ « ἅγιον Πνεῦμα, Κυρίου Κύριον ὄντως ὄν ». Οὐκ ἄρα τὸ αἴτιον ὁ Υἱὸς ἕξει, μόνον αἰτιατὸς ὀφείλων γε εἶναι καὶ μόνον Υἱός, ὥσπερ καὶ τὸ Πνεῦμα τὸ ἅγιον μόνον μόνου[15] Πνεῦμα τοῦ Θεοῦ καὶ[16] Πατρός.

ιθ'. Ἐρώμεθα[17] τοὺς Λατίνους· Εἰ πάντα τὰ τοῦ Πατρὸς τὸν Υἱὸν ἔχειν βούλεσθε[18], διὰ τί μὴ καὶ Πατέρα τοῦτον[19] ποιεῖτε; * Ὅτι, φασίν, ἀντίθεσιν ἔχει τοῦτο πρὸς τὸν Υἱόν· ἡ δὲ[20] ἀντίθεσις διακρίνειν

1. Ante quidem, non post ὁμοίως interpungit B. — 2. καὶ αἰτιατὰ SB. — 3. καὶ ante κυρίως om. SB. 4. καὶ ante μόνον om. QA. — 5. ἀλλ' οὐχὶ : καὶ οὐχὶ SKB. — 6. καὶ ὁ υἱός SK. — 7. ἀλλ' οὐχὶ καὶ Q. — 8. καὶ ὁ πατήρ S. — 9. τὸ πνεῦμα om. omnes, supplevit tamen inter uncinos editor in B, hoc pacto : καὶ μόνον Πνεῦμα ἅγιον (τὸ Πνεῦμα). — 10. ἢ : καὶ Q. — 11. καὶ αἰτιατὸς καὶ αἰτίαν ἔχων H, perperam, ut videtur, quippe αἰτιατὸς mox recurrit. — 12. ἀλλ' οὐ καὶ SBK. — 13. μονογεννήτωρ SKB. — 14. μόνον om. H. - 15. ἐκ μόνου Q. — 16. καὶ om. B. — 17. ἐρόμεθα H. — 18. βούλεσθαι A. — 19. τούτου S. — 20. ἡ δ' K.

a) *P. G.*, t. 94, c. 849 B. — b) Ad matutinum feriae quintae hebdomadis tertiae Quadragesimae. Cf. Τριῴδιον, Romae, 1879, p. 330.

οἶδε τὰ πρόσωπα καὶ[1] οὐχὶ συνάπτειν, ἵνα μὴ σύγχυσις ἐν αὐτοῖς γένηται. Εἰ οὖν ἡ[2] ἀντίθεσις διακρίνει[3] τὰ θεῖα πρόσωπα καθ' ὑμᾶς, ὦ σοφώτατοι, καὶ ἄμφω τὰ ἀντικείμενα συνελθεῖν ἐφ' ἑκάστου τούτων ἀδύνατον, οὐδ' ἄρα τὸ αἴτιον καὶ αἰτιατὸν συνελεύσεται (καὶ ταῦτα γὰρ ἀντικείμενα), οὐδ' ὁ Υἱὸς αἰτιατὸς ὁμοῦ καὶ αἴτιος ἔσται, καθάπερ οὐδ' Υἱὸς[4] ὁμοῦ καὶ Πατήρ. Ἀλλὰ τί καὶ[5] πρὸς τοῦτο φήσουσιν; Ἦν ἂν καὶ Πατήρ, εἰ εἶχε πρὸς ὃν ἀποδοθήσεται. Τῆς[6] ἀτοπίας! Πάλιν ἡμῖν ἐπανήκει τὸ καταγέλαστον ἐκεῖνο σόφισμα, καὶ ταὐτὸν[7] ποιοῦσιν οἱ τοῦτο λέγοντες, ὥσπερ[8] ἂν εἴ τις ἀποφαινόμενος πάντα ἄνθρωπον γεννητὸν εἶναι, ἔλεγεν ὡς ἦν ἂν[9] καὶ ὁ Ἀδὰμ γεννητός, εἰ πατέρα εἶχεν[10].

κ'. Φασὶν οἱ Λατῖνοι μηδὲν διαφέρειν ἐπὶ τῶν θείων προσώπων τὴν *διά* τῆς *ἐκ* παρὰ τῇ[11] Γραφῇ, καὶ διὰ[12] τοῦτο τὸ *δι' Υἱοῦ* προϊέναι λέγεσθαι τὸ Πνεῦμα τὸ ἅγιον εἰς τὸ *ἐξ Υἱοῦ*[13] μεταφέρουσιν. Ἡμεῖς δὲ ἀπαιτήσωμεν αὐτοὺς ἀναγκαίως ἡμῖν ἐπι*δεῖξαι[14], εἰ καὶ διὰ Πατρὸς προϊέναι ἢ ἐκπορεύεσθαι τὸ Πνεῦμα τὸ ἅγιον εὕρηταί που φερόμενον. Εἰ γὰρ ταὐτὸν καὶ ἀδιάφορον ἦν[15], ἔδει καὶ τοῦτο λέγεσθαι, καθάπερ ἐπὶ τῆς κτίσεως εὕρηται πολλαχοῦ· *Παῦλος ἀπόστολος*[16] *Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ*[17]· καὶ πάλιν· *Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπων*[18], *ἀλλὰ διὰ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ*· καὶ πάλιν· *Ἐκτησάμην ἄνθρωπον διὰ τοῦ Θεοῦ*· καὶ πάλιν· *Οὐχὶ διὰ τοῦ Θεοῦ ἡ διασάφησις αὐτῶν ἐστιν;* Ὅλως δὲ εἰ μὲν[19] πάντα τὰ περὶ τοῦ θείου λεγόμενα Πνεύματος πρὸς τὸν Πατέρα καὶ τὸν Υἱὸν ὁμοίως ἀνεφέρετο[20], εἶχεν ἂν χώραν κοινοποιεῖν[21] ἅπαντα καὶ τὴν ἐξ ἑκατέρου[22] ὁμοίως ὁμολογεῖν πρόοδον· εἰ δὲ τὰ

ut personas secernat, non coniungat, ne confusio in eis oriatur. Si igitur ratione oppositionis divinae personae distinguantur, ut vos putatis, o sapientissimi, quin ambo opposita in unamquamque earum convenire simul possint, profecto neque causam esse neque esse a causa in eandem cadet (haec siquidem sunt etiam opposita), nec Filius simul erit a causa et causa, ut ne Filius quidem simul est ac Pater. Quidnam vero ad hoc respondebunt? Pater etiam utique foret, si quis esset, qui ad ipsum posset ut filius referri. O rem absurdam! En iterum in ridiculum illud incidimus sophisma. Idem plane faciunt qui ita disserunt, ac si quis asserens omnem hominem esse genitum, etiam Adamum genitum futurum fuisse diceret, si patrem habuisset.

20. Asserunt Latini, nihil discriminis esse, cum de divinis personis sermo est, inter praepositiones *per* et *ex* apud Scripturam, ac propterea ubi dicitur, Spiritum sanctum *per Filium* prodire, verba permutant in prodire *ex Filio.* Nos vero ab illis postulabimus, ut evidentissime ostendant, num ne etiam alicubi repererint * f. 440.
per Patrem prodire seu procedere Spiritum sanctum. Namque si idem valeat utraque dictio ac promiscue usurpetur, hoc quoque dici oportuit, quemadmodum, ubi de creatione agitur, passim occurrit[a] : *Paulus apostolus Iesu Christi per voluntatem Dei.* Et rursum[b] : *Paulus apostolus non ab hominibus, neque per homines, sed per Deum Patrem et Dominum Iesum Christum.* Et alio loco[c] : *Possedi hominem per Deum.* Et iterum[d] : *Nonne per Deum explicatio eorum?* In summa, si quaecumque de divino Spiritu dicuntur, ad Patrem et Filium aeque referrentur, deberemus omnia utrique ex aequo attribuere, processionemque ex ambobus pariter profiteri; sin autem alia Patri, alia Filio seorsum attribuan-

1. καὶ om. QA. — 2. ἡ om. H. — 3. διακρίνῃ A : διεῖλε SB. — 4. οὐδ' ὁ υἱὸς QASB; additur in B alter υἱὸς ad sanandum locum. — 5. καὶ om. SB. — 6. ὦ τῆς B. — 7. ταὐτὸ K. — 8. Post ὥσπερ scripserat γὰρ Q, quod dein delevit. — 9. ἂν in B suppl. editor. — 10. εἶχε AK. — 11. θεία post τῇ add. SBK. — 12. διὰ sup. lin. A. — 13. εἰς τὸ ἐξ υἱοῦ — τὸ πνεῦμα τὸ ἅγιον om. SBK. — 14. Quae inde a folio 440 habentur in P, alia manu scripta sunt, aut certe alio calamo, litterisque minutioribus. — 15. ἦν om. SBK. — 16. ὁ ἀπόστολος H. — 17. θεοῦ : τοῦ Κυρίου SK : καὶ τὰ ἑξῆς add. K. — 18. δια ἀνθρώπων A. — 19. εἴπερ A, at suprascripto μὲν corrigendi causa. — 20. ἀναφαίρεται A. — 21. κοινωποιεῖν P. — 22. ἐξ ἑτέρου Q.

a) II Cor. I, 1; Ephes. I, 1; II Tim. I, 1. — b) Gal. I, 1. — c) Gen. IV, 1. — d) Gen. XL, 8.

tur, alia ambobus aequaliter, caveant ne omnia simul promiscue commisceant. Dicitur quidem per Filium prodire, per Filium rebus creatis suppeditari, in Filio manere, in Filio requiescere, non autem per Patrem prodire, nec per Patrem suppeditari, neque in Patre manere, neque in Patre requiescere, sed ex Patre procedere. Enuntientur ergo ea quae sunt tradita; quae vero silentio sunt praetermissa, praetereantur, atque illud, Spiritum sanctum ex Filio procedere, ut peregrinum quiddam et insoprocul ablegetur.

21. Quando verba considero, quibus sancti constanter utuntur, dum de divino Spiritu sermonem habent, mihi videntur Latinorum fautores ne logicum quidem nexum orationisve contextum percipere, nedum divinorum dogmatum peritiam Patrumve mentem, qua illi res Spiritus ipso Spiritu favente investigarunt. Quid enim dicent, cum sancti doctores Spiritus sancti relationem ad Patrem et Filium coniunctionibus disiungant? Cum alius quidem dicat[a] : « Ex Deo universorum et ipse existen- « tiam habet, per Filium vero spectandum se « praebuit » videlicet hominibus; alius[b] : « Ex « Patre quidem procedit, in Filio vero manet »; alius[c] : « A Filio quidem dependet, quocum sine
* f. 140. « ulla distantia mente comprehenditur; ex Patre « vero, ut principio, suspensum habet esse, unde « et procedit »; alius[d] : « Procedit quidem ex « Deo ac Patre, verum non est alienus a Filio « secundum substantiae rationem. » Num adhuc asserere audeant, unam solam ex ambobus esse Spiritus processionem? Ac quid tandem, quaeso, sibi vellet apud eos illud in dicendo discrimen, dum aliud huic, aliud illi tribuunt? Nam quis unquam ex fidelibus dicat, res crea-

μὲν τῷ Πατρὶ ἰδίως, τὰ δὲ τῷ Υἱῷ νενέμηται[1], τὰ δ' ἀμφοτέροις ἐπίσης, μὴ μιγνύτωσαν ὁμοῦ πάντα χρήματα· δι' Υἱοῦ προϊέναι λέγεται, δι' Υἱοῦ χορηγεῖσθαι τῇ κτίσει, ἐν Υἱῷ μένειν, ἐν Υἱῷ ἀναπαύεσθαι, οὔτε δὲ[2] διὰ Πατρὸς προϊέναι, οὔτε διὰ Πατρὸς χορηγεῖσθαι, οὔτε ἐν Πατρὶ μένειν, οὔτε ἐν Πατρὶ ἀναπαύεσθαι, ἀλλ' ἐκ[3] τοῦ Πατρὸς ἐκπορεύεσθαι. Λεγέσθω τοιγαροῦν[4] τὰ κεκηρυγμένα[5], καὶ τὰ σεσιγημένα σιγάσθω, καὶ τὸ ἐξ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι ὡς ἔκφυλόν τε καὶ ἄηθες ἀπεσκορακίσθω[6].

κα'. Ὅταν ἀποβλέψω πρὸς τὰς φωνὰς τῶν ἁγίων, αἷς κεχρημένοι[7] περὶ τοῦ θείου φαίνονται[8] Πνεύματος, οἶμαι τοὺς Λατινοφρονοῦντας μηδὲ λογικῆς γοῦν ἀκολουθίας καὶ συμφράσεως[9] τεχνικῆς ἐπαισθάνεσθαι, μή τί γε[10] θείων[11] ἀκριβείας δογμάτων καὶ πατρικῆς διανοίας μετὰ τοῦ Πνεύματος ζητούσης[12] περὶ[13] τοῦ Πνεύματος. Τί γὰρ καὶ φήσουσιν, ὅταν οἱ ἅγιοι μερίζωσι τοῖς συνδέσμοις τὴν εἰς Πατέρα καὶ Υἱὸν ἀναφορὰν τοῦ ἁγίου Πνεύματος, καὶ ὁ μὲν λέγῃ[14]· « Ἐκ μὲν[15] τοῦ Θεοῦ « τῶν ὅλων καὶ αὐτὸ τὴν ὕπαρξιν ἔχον[16], δι' Υἱοῦ δὲ « πεφηνός », δηλαδὴ τοῖς ἀνθρώποις· ὁ δέ· « Ἐκ « τοῦ Πατρὸς μὲν[17] ἐκπορευόμενον, ἐν δὲ τῷ Υἱῷ « μένον »· ὁ δέ· « Τοῦ Υἱοῦ μὲν[18] ἤρτηται, ᾧ[19] ἀδια- « στάτως συγκαταλαμβάνεται[20], τῆς δὲ τοῦ Πατρὸς « αἰτίας ἐξημμένον ἔχει τὸ εἶναι, ὅθεν καὶ[21] ἐκπο- « ρεύεται ». ὁ δέ· « Ἐκπορεύεται μὲν ἐκ τοῦ « Θεοῦ καὶ Πατρός, ἔστι δὲ οὐκ ἀλλότριον τοῦ Υἱοῦ « κατὰ τὸν τῆς οὐσίας λόγον »; Ἆρ' ἔτι[22] τολμήσουσι φάναι, μίαν ἐξ ἀμφοῖν εἶναι τοῦ[23] Πνεύματος πρόοδον; Καὶ τί ποτε αὐτοῖς ὁ μερισμὸς ἐβούλετο, βέλτιστοι, καὶ τὸ μὲν τούτῳ διδόναι, τὸ δὲ ἐκείνῳ; Τίς γὰρ εὐσεβῶν[24] ἐρεῖ, παρὰ μὲν τοῦ Θεοῦ καὶ[25] Πατρὸς ὑποστῆναι τὴν κτίσιν, διὰ δὲ τοῦ Υἱοῦ κεκοσμῆσθαι[26], τὴν[27] καὶ παρ' ἀμφοῖν ὁμοίως

1. νέμηται P. — 2. οὔτε δὲ : οὐδὲ H : οὔτε PSBK. — 3. ἀλλὰ ἐκ KB. — 4. τοιγαροῦν : τοίνυν H. — 5. κεκρυγμένα P, at suprascripto η. — 6. ἀποσκορακείσθω SK. — 7. κεχρημένος A. — 8. φαίνοντος A. — 9. συμφάσεως SK. — 10. μή τοί γε B : μήπω γε H. — 11. θείας SKB. — 12. ζητοῦσι SKB, addito in B inter uncinos ἴσως : ζητεῖν. — 13. περὶ : τὰ B. — 14. λέγει PASKB : λέγῃ ex λέγει corr. Q. — 15. μὲν om. H. — 16. ἔχειν KB. — 17. μὲν om. S. — 18. τοῦ μὲν υἱοῦ SK : ἐκπορευτοῦ υἱοῦ μὲν A. — 19. ᾧ : τῷ SKB. — 20. συμπαραλαμβάνεται S : συγκαταλαμβάνεσθαι KB. — 21. καὶ om. S. — 22. ἄρ' ἔτι S. — 23. τὴν τοῦ B. — 24. εὐσεβῶς AKS. — 25. θεοῦ καὶ sup. lin. A. — 26. κεκοσμῆθαι H. — 27. τὴν : τὰ S.

a) Gregorius thaumaturgus, apud Migne, *P.G.*, t. X, c. 984 D. — b) Verba deprompta sunt e loco corrupto Gregorii M., *Dialog.* II, 38. Cf. infra, p. 106, n. b. — c) Basil. epist. 43 = *P. G.*, t. 32, c. 329 C. — d) Cyrill. Alexandr. epist. ad Ioannem Antiochenum = *P. G.*, t. 77, c. 180 D.

ὡς ἑνὸς Θεοῦ καὶ δημιουργοῦ καὶ τὸ εἶναι λαβοῦσαν καὶ διακοσμηθεῖσαν; Πῶς δὲ οὐκ ἀδιανόητον, εἰ ταὐτὸν αἱ λέξεις ἠδύναντο, μερίζειν αὐτὰς[1] τοῖς συνδέσμοις, ὥσπερ ἂν εἴ τις ἔλεγε, παρὰ μὲν τοῦ Θεοῦ καὶ Πατρὸς ἐστερεῶσθαι τοὺς οὐρανούς[2], διὰ δὲ τοῦ Υἱοῦ συμπεπῆχθαι; Ἀλλ'[3] ὁ τοιούτῳ σχήματι μερισμοῦ χρώμενος[4] ἀφαιρεῖ δήπου[5] θατέρου θάτερον, ὥσπερ ὁ λέγων· Παῦλος μὲν Ταρσεύς, Παλαιστῖνος δὲ Πέτρος, οὐκ ἄμφω καὶ ἀμφοῖν δίδωσι, καὶ ὁ λέγων· Εὐδοκίᾳ μὲν τοῦ Πατρός, αὐτουργίᾳ δὲ τοῦ Υἱοῦ, συνεργίᾳ[6] δὲ τοῦ[7] Πνεύματος τὴν οἰκονομίαν γενέσθαι, ἓν ἑκάστῳ δούς, ἀφείλετο τὰ λοιπά. Δῆλον ἄρα καὶ[8] ἐξ αὐτοῦ τοῦ κατὰ τὸν μερισμὸν σχήματος, ὡς οὔτε[9] τῷ Πατρὶ προσήκει τὸ δι' αὐτοῦ χορηγεῖσθαι τὸ Πνεῦμα τὸ ἅγιον, οὔτε τῷ Υἱῷ τὸ ἐξ αὐτοῦ ἐκπορεύεσθαι.

κβ'. Ὁ ἐν τῇ θείᾳ Γραφῇ λαλήσας Θεός, προειδὼς τῶν ἀνθρώπων τὸ φιλομόχθηρον καὶ τὰ παρὰ τοῦ ἐχθροῦ ἐπισπαρησόμενα ζιζάνια[10] τῇ αὐτοῦ διδασκαλίᾳ προαναστέλλων, οὐδεμίαν ἀφῆκε λέξιν, ἣν[11] ἐλλιπῶς[12] ἔχειν δοκοῦσαν οὐκ ἀνεπλήρωσεν ἐν ἑτέροις, ἢ λαβήν τινα παρέξειν μέλλουσαν οὐκ ἀπηύθυνεν ἀλλαχόσε[13], ἵν' ἐκεῖνο[14] τὸ[15] τοῦ σοφοῦ πληρωθῇ· *Πάντα εὐθέα ἐστὶ τοῖς συνιοῦσι*[16] *καὶ ὀρθὰ τοῖς εὑρίσκουσι γνῶσιν.* Αὐτίκα τό[17]· *Ὁ Πατήρ μου μείζων μου ἐστίν*, ἐπειδὴ πολύ τι συμβάλλεσθαι ἔμελλε[18] τοῖς τὸν Υἱὸν ἐλαττοῦσι τῆς πατρικῆς ἀξίας, ἐπανίσωσεν ἐν ἑτέροις εἰπών· *Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν*, καὶ αὖθις[19]· *Ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί*, καὶ *Ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα*[20], καὶ ὁ Ἀπόστολος· *Οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.* * Πάλιν[21] ἐν ταῖς Παροιμίαις τὸ *Κύριος ἔκτισέ με* παρὰ τῆς Σοφίας λεγόμενον, ἐν τοῖς ἐφεξῆς διορθοῦται· λέγει γὰρ ὑποκατιοῦσα· *Πρὸ δὲ πάντων*[22] *βουνῶν*

tas a Deo ac Patre quidem conditas esse, a Filio vero adornatas, cum ab utroque aequaliter tamquam ab uno Deo atque Opifice et existentiam acceperint et ornatum? Nonne insulsum foret, si idem valeant dictiones, eas coniunctionibus disiungere, ac si quis dicat, caelos a Deo et Patre quidem fuisse firmatos, per Filium vero compactos? Enimvero qui tali per partes figura utitur, profecto alterum removet ab altero, ut qui dicit : Paulus quidem Tarsensis erat, Petrus vero Palaestinus, non utrumque utrique tribuit; qui vero dicit, beneplacito Patris, operatione Filii, cooperatione Spiritus factam fuisse incarnationem, unicuique dum unum tribuit, cetera adimit. Patet ergo vel ex ipsa per partes figura neutiquam convenire Patri, ut per ipsum suppeditetur, nec Filio, ut ex ipso procedat Spiritus sanctus.

22. Qui in divina Scriptura locutus est Deus, cum praevideret hominum pravitatem, ut zizania doctrinae suae ab inimico superspargenda in antecessum cohiberet, nullam reliquit vocem, quin eam, si manca videretur, alibi compleverit, aut si ansam aliquam ad errorem datura esset, alio in loco emendaverit, adeo ut illud sapientis impleretur[a] : *Omnia recta sunt prudentibus et plana invenientibus scientiam.* Ac primum quidem illud *Pater maior me est*[b], quia multum profuturum erat iis qui Filio quidquam detracturi erant de paterna dignitate, alibi compensavit dicens[c] : *Ego et Pater unum sumus;* atque iterum[d] : *Ego in Patre, et Pater in me;* itemque[e] : *Qui vidit me, vidit et Patrem;* et Apostolus[f] : *Non rapinam arbitratus est esse se aequalem Deo.* Deinde illud * f. 441. Proverbiorum[g] : *Dominus creavit me,* a Sapientia usurpatum, in sequentibus emendatur; dicit enim paulo inferius[h] : *Ante omnes colles gignit*

1. αὐτὰς PHB, sed in P suprascripto ας : αὐτοὺς SK : αὐτὰ QA. — 2. τὸν οὐρανόν B. — 3. ἀλλ' : καὶ S. — 4. χρώμενος μερισμοῦ SKB. — 5. δήπου om. KB. — 6. συνεργείᾳ SKBH. — 7. τοῦ ἁγίου πνεύματος K. — 8. καὶ τὸ ἐξ SK. — 9. In οὔτε syllaba οὐ sup. lin. P. — 10. ζηζάνια PQA. — 11. ἣν : ἓν S. — 12. ἐλλειπῶς SBK. — 13. ἀπεύθυνεν ἀλλαχόθεν SBK. — 14. ἵνα ἐκεῖνο SBK. — 15. τὸ om. H. — 16. νοοῦσι S : συνιοῦσιν K. — 17. τὸ sup. lin. P. — 18. ἔμελλεν K. — 19. καὶ αὖθις ὁ πατὴρ ἐν ἐμοί om. B. — — 20. καὶ ὁ ἑωρακὼς — τὸν πατέρα solus habet H. — 21. καὶ πάλιν H. — 22. πάντων τῶν P.

a) Prov. VIII, 9; Is. XXVI, 7. — b) Ioan. XIV, 28. — c) Ioan. X, 20. — d) Ioan. X, 38; XIV, 10. — e) Ioan. XIV, 9. — f) Phil. II, 6. — g) Prov. VIII, 22. — h) *Ibid.*, 25.

me : per illud quidem declarans creationem et ortum secundum carnem, per hoc vero sempiternam generationem. Item, cum in evangeliis Patrem suum vocasset solum verum Deum (dicit enim[a] : *Ut cognoscant te solum Deum verum, et quem misisti Iesum Christum*), ne videretur sese a vera deitate excludere, Ioannes, is qui haec scripserat, in sua epistola ait de Filio[b] : *Hic est verus Deus et vita aeterna.* Similiter, quia Spiritus Patris dicitur secundum naturalem cognationem ac donationem nobis conferendam (dicit enim[c] : *Non enim vos estis qui loquimini, sed Spiritus Patris vestri, qui loquitur in vobis*), ne quis arbitretur eum a Filio esse alienum nec pariter ab eo itidem dari, Spiritus etiam Filii dicitur. Nam dicit Apostolus[d] : *Misit Deus Spiritum Filii sui in corda vestra.* Itaque, si illud *Ex Patre procedere*, eiusmodi fuisset, ut etiam ex Filio eundem procedere subintelligendum esset, profecto non omisisset id alio in loco edicere dictionemque corrigere, qui hominum saluti prospicere solet; sed aut per seipsum omnino aut per suos discipulos id manifesto patefecisset. Nunc vero, cum nihil dixerit, liquet, eum idcirco id non dixisse, quod non ita res se habeat. Quapropter Ioannes Damascenus ait[e] : « Spiritum Filii Spiritum nominamus; sed eum « ex Filio non dicimus ». Et divinus Apostolus ait[f] : *Etiamsi angelus de caelo evangelizet vobis praeter id quod accepistis, anathema sit.*

23. Nomen ipsum *Patris*, cum de Deo dicitur, omnes eius proprietates complectitur; nam et ingeniti rationem in se continet iuxta magnum Basilium[g], quia qui proprie est Pater et solus, is ex nullo altero est genitus; comparate vero ad Spiritum, Pater tamquam pro-

γεννᾷ με, διὰ μὲν ἐκείνου τὴν κατὰ σάρκα δηλοῦσα[1] κτίσιν[2] καὶ γένεσιν[3], διὰ δὲ τούτου τὴν προαιώνιον γέννησιν. Πάλιν ἐπείπερ ἐν τοῖς Εὐαγγελίοις μόνον ἀληθινὸν Θεὸν τὸν ἑαυτοῦ[4] Πατέρα φησί (λέγει γάρ· *Ἵνα γινώσκωσί*[5] *σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν*), ἵνα μὴ δόξῃ τῆς ἀληθινῆς θεότητος ἑαυτὸν ἀφορίζειν, αὐτὸς ὁ ταῦτα γράψας Ἰωάννης ἐν τῇ ἐπιστολῇ περὶ τοῦ Υἱοῦ φησιν· *Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ*[6] *ζωὴ ἡ αἰώνιος.* Πάλιν ἐπειδὴ τὸ Πνεῦμα τοῦ Πατρὸς λέγεται κατὰ τὴν φυσικὴν οἰκείωσιν καὶ τὴν πρὸς ἡμᾶς δωρεάν (λέγει γάρ· *Οὐκ ἐστὲ ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν*), ἵνα μὴ δόξῃ[7] τοῦ Υἱοῦ ἀλλότριον εἶναι καὶ μὴ ὁμοίως καὶ παρ' αὐτοῦ δίδοσθαι[8], Πνεῦμα καὶ τοῦ[9] Υἱοῦ λέγεται· λέγει γὰρ ὁ Ἀπόστολος· *Ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν*[10]. Εἰ τοίνυν καὶ τὸ ἐκ τοῦ[11] Πατρὸς ἐκπορεύεσθαι τοιοῦτον ἦν, ὡς συννοεῖσθαι[12] καὶ ἐκ τοῦ Υἱοῦ ἐκπορεύεσθαι, οὐκ ἂν παρέλειψεν[13] ἐν ἑτέροις εἰπεῖν τοῦτο καὶ διαρθρῶσαι[14] ὁ τῆς τῶν ἀνθρώπων κηδόμενος σωτηρίας, ἀλλ' ἢ δι' ἑαυτοῦ πάντως[15] ἢ διὰ τῶν αὐτοῦ μαθητῶν ἔμελλε τοῦτο σαφῶς ἐκκαλύψειν. Ἐπεὶ δὲ οὐκ εἴρηκε, δῆλον ὡς τὸ μὴ ὂν οὐκ εἴρηκε[16]. Διὰ τοῦτο ὁ Δαμασκηνὸς Ἰωάννης φησί· « Πνεῦμα « Υἱοῦ λέγομεν, ἐκ τοῦ Υἱοῦ δὲ οὐ λέγομεν ». Ὁ δὲ θεῖός φησιν Ἀπόστολος· *Κἂν ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται*[17] *ὑμᾶς*[18] *παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.*

κγ'. Τὸ *Πατὴρ* ἐπὶ Θεοῦ λεγόμενον[19] ὄνομα περιλαμβάνει πάντα τὰ αὐτοῦ[20] ἰδιώματα· τό τε γὰρ ἀγέννητον ἐν ἑαυτῷ περιέχει κατὰ τὸν μέγαν Βασίλειον· ὁ γὰρ κυρίως καὶ μόνον[21] Πατὴρ ἐξ οὐδενὸς ἄλλου γεγέννηται· καὶ πρὸς τὸ Πνεῦμα Πατὴρ ὡς προβολεὺς λέγεται κατὰ τὴν γραφὴν

1. Vox δηλοῦσα iterum habetur in P ad marg. alia manu. — 2 καὶ κτίσιν H. — 3. γέννησιν SK. — 4. τὸν ἑαυτοῦ — ἀληθινὸν θεὸν om. P. — 5. γινώσκουσι A. — 6. ἡ sup. lin. P. — 7. δήξῃ A. — 8. διδόσθαι PQA. — 9. τοῦ sup. lin. P. — 10. ὑμῶν SH. — 11. τοῦ om. SKB. — 12. συνεπινοεῖσθαι H : συνοεῖσθαι PQ. — 13. παρέλιπεν SKB. — 14. διορθῶσαι SKBH. — 15. πάντας P, at πάντως ad marg. alia manu.
16. δῆλον ὡς — οὐκ εἴρηκε om. PB, sed in P habetur ad marg. alia manu. — 17. εὐαγγελήσηται SK : εὐαγγελίσητε A. — 18. ὑμῖν SK. — 19. λέγομεν QA, at in Q ad marg. λεγόμενον alia manu; item in P λεγόμενον ex λέγομεν corr. in textu eadem, ad marg. alia manu. — 20. ἑαυτοῦ A. — 21. μόνος SKB.

a) Ioan. XVII, 2. — b) I Ioan. V, 20. — c) Mat. X, 20. — d) Gal. IV, 6. — e) *De fide orthod.*, I, 8, 13. = *P. G.*, t. 94, c. 832 B. — f) Gal. I, 8. — g) Lib. I *contra Eunom.* = *P. G.*, t. 29, c. 517 A.

τὴν λέγουσαν· *Τοῦ Πατρὸς τῶν φώτων.* * Εἰ τοίνυν τοῦ[1] πατρικοῦ ὀνόματος οὐ μεταδίδωσι τῷ Υἱῷ, οὐδὲ[2] τῆς προβλητικῆς ἰδιότητος αὐτῷ μεταδώσει[3], ἵνα μὴ υἱοπάτωρ[4] ἀναφανῇ ὁ Υἱὸς καθ' ἡμᾶς τοὺς ἀνθρώπους, καὶ τὸ Πνεῦμα ἐντεῦθεν υἱωνὸς νομισθῇ[5].

κδ'. Ὁ Πατὴρ καὶ ὁ Υἱὸς ἓν αἴτιον τοῦ ἁγίου Πνεύματος οἱ Λατῖνοί φασιν. Ἐρωτήσωμεν οὖν αὐτούς· Ὥσπερ ὁ Πατὴρ μόνος ἓν αἴτιον τοῦ ἁγίου Πνεύματος, οὕτω καὶ ὁ Πατὴρ καὶ ὁ Υἱὸς ἓν αἴτιον[6], ἢ ἄλλως; Εἰ μὲν οὖν οὕτω φήσουσιν, ὁ δὲ Πατὴρ μόνος ἓν πρόσωπον, ἔσται καὶ ὁ Πατὴρ καὶ ὁ Υἱὸς ἓν πρόσωπον καὶ συναλοιφὴ[7] Σαβέλλειος[8] ἐπεισῆλθεν. Εἰ δὲ ἄλλως[9] μὲν ὁ Πατὴρ μόνος ἓν αἴτιον[10], ἄλλως[9] δὲ ὁ Πατὴρ καὶ ὁ Υἱός, μὴ λανθανέτωσαν ἑαυτοὺς δύο αἴτια καὶ ἀρχὰς δύο, κἂν μὴ θέλωσιν, ἐπεισάγοντες.

κε'. Καθολικόν τινα[11] διακρίσεως λόγον ἀποδιδόναι τοῖς διακρινομένοις ἅπασιν οἱ Λατῖνοι μεγαλαυχοῦσιν· οὗτος δέ ἐστιν[12], ἢ κατὰ τὴν ὕλην, ἢ κατὰ μίαν τῶν ἀντιθέσεων αὐτὰ διακρίνεσθαι. Ὅτι μὲν οὖν εἰ καὶ ἐπὶ τῶν ὄντων ἀληθὴς ἦν ὁ λόγος, οὐκ ἂν ἦν ἀνάγκη μεταφέρειν αὐτὸν πρὸς τὰ θεῖα (οὐ γὰρ τοῖς αὐτοῖς ἐκεῖνά τε καὶ ταῦτα λόγοις ὑπόκειται[13]), τό γε νῦν ἔχον[14] παραλελείφθω· προκείσθω δὲ ἡμῖν δεῖξαι, ὅτι οὐδ' ἐπὶ[15] τῶν καθ' ἡμᾶς ὄντων καὶ ὁπωσοῦν[16] ἡμῖν[17] ἐγνωσμένων, λέγω δὴ τῶν κτισμάτων, ἀναγκαῖος[18] ὁ λόγος οὐδ' ἀληθὴς ὅλως, οὐ μόνον ὅτι τὸ μὴ καθόλου ἀποδίδωσιν ὡς καθόλου, ἀλλ' ὅτι καὶ ἐν οἷς ἡ ὑλικὴ διάκρισις ἢ ἡ κατ' ἀντίθεσιν[19] θεωρεῖται, οὐκ αὐτὴ τὴν αἰτίαν τῆς διακρίσεως ἡ ὕλη ἢ[20] ἡ ἀντίθεσις ἔχει, ἀλλὰ διακεκριμένοις ἤδη καθάπερ τι παρακολούθημα ἕπεται τούτων ἑκάτερον, ἐμφαῖνον μὲν ὅτι καὶ[21] κατ' αὐτὸ[22] διακρίνεται τὰ διακεκριμένα, τῆς δὲ διακρίσεως αἴτιον ὂν οὐδαμῶς.

lator nominatur iuxta Scripturam dicentem [a]: * f. 441ᵛ. *A Patre luminum.* Si igitur Filium non reddit participem paterni nominis, ne spirativam quidem proprietatem cum eodem communicabit, ne Filius appareat simul et filius et pater, ut nos homines solemus, atque ideo Spiritus ipse nepos censeatur

24. Patrem et Filium unam esse causam Spiritus sancti asserunt Latini. Quaeramus igitur ex illis : Ut Pater solus una est causa Spiritus sancti, sic Pater et Filius suntne una causa, an secus? Quod si ita dixerint, cum Pater solus una sit persona, una etiam et Pater et Filius persona erunt, atque irrepit contractio Sabelliana. Sin autem alio modo Pater solus una dicatur causa, alio modo Pater et Filius, ne eos lateat, se vel invitos duas causas principiaque duo clam inferre.

25. Universalem quamdam distinctionis rationem omnibus quae distingui possunt aptare se iactant Latini, dum ea asserunt aut secundum materiam aut secundum unam ex oppositionibus secerni. Ac quidem, licet in rebus creatis comprobaretur huiusmodi doctrina, utrumne ex necessitate esset ad res divinas transferenda (neque enim iisdem et hae et illae rationibus subiiciuntur), nunc quidem mittamus dicere, ac pro suscepto consilio demonstremus, ne de rebus quidem quae nos attingunt quarumque aliquam notitiam habemus, de rebus inquam creatis, necessariam esse hanc doctrinam neque plane veram, non solum quia quod non est universale tanquam universale proponit, verum etiam quia in iis rebus, in quibus materialis vel oppositionis distinctio consideratur, non ipsa materia vel oppositio causam infert distinctionis, sed utraque res iam distinctas veluti connexum quiddam sequitur, quo innuitur, res distinctas etiam secundum illud distingui, quin pro distinctionis ipsius causa ullo modo haberi possit.

1. τοῦ om. H. — 2. οὐδὲ : εἰ δὲ A. — 3. μεταδίδωσιν SKB. — 4. ἵνα καὶ ἀπάτωρ SKB. — 5. μὴ νομισθῇ B. — 6. τοῦ ἁγίου πνεύματος — ἓν αἴτιον om. B : post αἴτιον add. K : κτ., id est καὶ τὰ λοιπά. — 7. συναλοιφῆ Q. — 8. σαβέλλιος PQA : Σαβελλίου SK : καὶ Σαβέλλιος B. — 9. ἄλλος A. — 10. ἓν αἴτιον μόνος SKB : ante αἴτιον add. A : πρόσωπον. — 11. In τινα littera ν sup. lin. P. — 12. δ' ἔστιν SK. — 13. ὑπόκεινται PS : ὑπόκεινται λόγοις K. — 14. ἔχων P. — 15. οὐδὲ ἐπὶ PSBK. — 16. ὁποσοῦν P. — 17. ἡμῖν om. SBK. — 18. οὐκ ἀναγκαῖος SKB. — 19. κατὰ ἀντίθεσιν SKB. — 20. ἢ om. B. — 21. καὶ om. SB. — 22. καθ' ἑαυτὸ SK.

a) Iac. I, 17.

En quomodo se res habet.

Materia per se est indivisibilis; ut enim sine qualitate, sic etiam sine quantitate est; quod vero quantitate caret, indivisibile est; quod
* f. 442. autem non potest dividi, id distingui nequit; quod autem suapte natura non dividitur nec distinguitur, id quomodo alteri causam praebuerit distinctionis? Quod autem diversitatem non admittit (etenim quaelibet materia cuilibet materiae suapte ratione indifferens est), id quomodo in causa erit ut alia a se invicem diversa sint? Praeterea, si corpus ex materia constans, secundum ipsam materiam in partes quantas dividatur, quarum unaquaeque sumatur ac seorsum ponatur ad ostendendam eandem hanc esse substantiam, non autem illam alteram, id materialis distinctio appellatur. Ex eo tamen neutiquam efficitur, ut materia sit causa distinctionis (quomodo enim, cum illa per se sit indistincta?), sed oritur materialis divisio, ex qua ipsa quantitas ad ea, quae distincta sunt, accedit. Similiter, forma non causae est corporibus, cur operentur (qui enim id fieri possit, cum illa suapte natura operatione careat?), sed eius cum materia copula. Neque enim si quid composito competat propter aliquid elementorum quibus constat, id ipsi elemento proprie competet. Non ergo forma principium est operationis, licet corporibus congruat operatio propter formam, neque materia, distinctionis, quamvis secundum ipsam compositis sit distinctio. Non ergo si materiae tribuamus causam distinctionis, id recte ei tribuerimus, siquidem pro causa habenda est divisio materialis, in iis rebus, quae materia constant.

Item, in iis rebus, quae materia carent, videndum est num oppositio necessaria sit ad distinctionem efficiendam. Quae in eodem genere dividuntur, contra divisa inter se dicuntur, omnia quidem fortassis, praesertim vero ea quae plurimum inter se distant, vel quae a plurimum distantibus secernuntur; verbi gratia, in colore maxime distant album et nigrum, quae etiam contraria appellantur; in animali vero secernuntur a maxime distanti-

Σκεπτέον δὲ οὕτως. Ἡ ὕλη καθ' αὑτήν[1] ἐστιν ἀδιαίρετος· ὥσπερ γὰρ ἄποιος, οὕτω καὶ ἄποσος· τὸ ἄποσον δὲ ἀδιαίρετον[2]· τὸ ἀδιαίρετον δὲ ἀδιάκριτον· * ὃ δὲ καθ' αὑτὸ μὴ διαιρεῖται καὶ διακρίνεται, πῶς ἂν ἑτέρῳ τὴν αἰτίαν παρέχοι[3] τῆς[4] διακρίσεως; καὶ ὃ[5] τὴν ἑτερότητα μὴ προσίεται (πᾶσα γὰρ ὕλη πάσῃ ὕλῃ ἐστὶν ἀδιάφορος κατὰ τὸν οἰκεῖον λόγον), πῶς ἂν ἑτέροις αἴτιον γένοιτο[6] τοῦ ἑτέροις ἀλλήλων[7] εἶναι; Ἀλλ' ὅτι τὸ ὑλικὸν σῶμα κατ' αὐτὴν τὴν ὕλην εἰς μέρη ποσὰ διήρηται[8], καὶ[9] ἔστι λαβεῖν ἕκαστον τούτων καὶ ἀνὰ μέρος θεῖναι καὶ δεῖξαι τόδε[10] τι ὂν καὶ οὐχ ὅπερ ἕτερον[11], ὑλικὴ[12] διάκρισις τὸ τοιοῦτον[13] καλεῖται· τοῦτο δὲ οὐ τὴν ὕλην αἰτίαν[14] εἰσάγει τῆς διακρίσεως (πῶς γάρ, τὴν καθ' αὑτὴν ἀδιάκριτον[15];), ἀλλὰ τὴν κατὰ τὴν ὕλην διαίρεσιν, ἀφ' ἧς[16] καὶ τὸ ποσὸν τοῖς διακρινομένοις ἔπεισιν[17]. Ὥσπερ καὶ τοῦ[18] ἐνεργεῖν οὐ τὸ εἶδος τοῖς σώμασιν αἴτιον (πῶς γάρ, τὸ καθ' αὑτὸ ἀνενέργητον[19];), ἀλλ' ἡ πρὸς τὴν ὕλην αὐτοῦ σύνοδος· οὐ γὰρ εἴ τι τῷ συνθέτῳ κατά τι τῶν ἐν αὐτῷ ἁπλῶν ὑπάρχει, καὶ τῷ ἁπλῷ[20] κυρίως ὑπάρξει· οὔτ' ἄρα τῷ εἴδει τὸ ἐνεργεῖν ὑπάρχει, καίτοι γε κατὰ τὸ εἶδος τοῖς σώμασιν ἡ ἐνέργεια, οὔτε τῇ ὕλῃ τὸ[21] διακρίνειν, καίτοι γε κατ' αὐτὴν ἡ διάκρισις τοῖς συνθέτοις· οὐκ ἄρα τὴν ὕλην ἀποδιδόντες αἰτίαν τῆς[22] διακρίσεως, ὑγιῶς ἂν ἀποδεδωκότες[23] εἴημεν, ἀλλὰ τὴν κατὰ τὴν ὕλην διαίρεσιν, ἐφ' ὧν ἡ ὕλη τὴν χώραν ἔχει.

Πάλιν δὲ ἐφ' ὧν ἡ ὕλη μὴ ἔστι, σκεπτέον εἰ ἀναγκαία πρὸς τὴν διάκρισιν ἡ ἀντίθεσις. Τὰ ἀπὸ τοῦ αὐτοῦ διαιρούμενα γένους, ἀντιδιαιρούμενα ἀλλήλοις λέγεται, πάντα μὲν ἴσως, μάλιστα δὲ τὰ πλεῖστον ἀλλήλων διεστηκότα ἢ τὰ πλεῖστον διεστηκόσιν[24] ἀφοριζόμενα[25]· οἷον ἀπὸ μὲν[26] τοῦ χρώματος[27] πλεῖστον διεστηκότα τὸ λευκὸν καὶ τὸ μέλαν· ταῦτα δὲ καὶ ἐναντία καλεῖται· ἀπὸ δὲ τοῦ ζῴου τοῖς[28] πλεῖστον διεστηκόσιν ἀφοριζόμενα, τῷ

1. καθ' ἑαυτήν K, addito ad marg. scholio : Ὅτι ἡ ὕλη οὐ δύναται αἰτία εἶναι διακρίσεως. — 2. ἀδιαίετον Q. — 3. παρέχῃ S : παρέχει K. — 4. τῆς om. K. — 5. ὁ S. — 6. γένηται SK. — 7. ἀλλήλων : ἄλλων A. — 8. διαιρεῖται SK. — 9. καὶ : οὐκ B. — 10. τὸ δέ τι K. — 11. ἕτερον : αἴτιον B. — 12. ὕλη καὶ B, at addito inter uncinos ab editore ἴσως : ὑλική. — 13. τοιοῦτο QA. — 14. αἰτίαν om. SK : suppl. inter uncinos ab editore in B. — 15. ἀδιάκριτον corr. ad marg. alia manu ex ἀδιάκριτως P. — 16. ἀφ' οἷς P. — 17. ἔπεσιν A. — 18. τοῦ : τὸ AK. — 19. ἀνέργητον H. — 20. τῷ ἄλλῳ SKB. — 21. τὸ om. SKB. — 22. τῆς : τοῖς P. — 23. ἀποδεδεκώτες Q : ἀποδεδοκότες AS. — 24. ἢ τὰ πλεῖστσν διεστηκόσιν om. A. — 25. διαφωριζόμενα A. — 26. μὲν om. S. — 27. χρώματος : ὁράματος S. — 28. τοῖς om. QA : sup. lin. P.

λογικῷ φημι καὶ ἀλόγῳ, ἄνθρωπός τε καὶ ἵππος. Ἆρ' οὖν[1] ταῦτα μόνα διακέκριται ἀλλήλων, ἐφ' ὧν[2] ἡ ἀντίθεσις εἴτ' οὖν ἐναντίωσις, ἢ καὶ τὰ μεταξὺ τούτων καὶ σὺν αὐτοῖς διαιρούμενα; Πάντως δήπου κἀκεῖνα· τῷ γὰρ κοινῷ * γένει συνῆπται πάντα, διακέκριται δὲ τοῖς ἀφοριστικοῖς ἕκαστον δηλονότι λόγοις, εἰ καὶ μὴ πλεῖστον ἀλλήλων διέστηκεν, ἢ καὶ θατέρου τῶν ἐναντίων μᾶλλον μετέχει· τίς γὰρ ἀντίθεσις κιρροῦ[3] πρὸς ἐρυθρὸν[4] ἐν τῷ χρώματι; τίς δὲ ἵππου πρὸς βοῦν ἐν τῷ ζῴῳ; Ἀλλ' ἐπειδὴ τοῦ αὐτοῦ διήρηται γένους, καθόσον μὲν ἐκεῖθεν[5] διήρηται, τοῦ κοινοῦ διακέκριται· καθόσον[6] δὲ καὶ[7] ἀλλήλοις ἀντιδιήρηται, καὶ ἀλλήλων δήπουθεν διακέκριται τοῖς ἰδίοις λόγοις, εἰ καὶ μὴ[8] πάντας ἡμεῖς ἀποδιδόναι ῥᾳδίως ἔχομεν[9]. Οὐκ ἄρα τὴν ἀντίθεσιν αἰτιατέον τῆς διακρίσεως οὐδ' ἐνταῦθα (πῶς γάρ, ἥτις ἐπὶ τῶν πλείστων οὐδ' ἔχει[10] χώραν;), ἀλλὰ πρὸ[11] αὐτῆς τὴν διαίρεσιν, ἥτις ἀπὸ τοῦ αὐτοῦ τοῖς ἰδίοις λόγοις ἕκαστον διαιρεῖ· ταύτην δὲ καὶ τῆς ἀντιθέσεως αἰτίαν ἀποδιδόναι, πανάληθες.

Ἀλλὰ καὶ ἐπὶ τῶν ἀτόμων ὁ αὐτὸς δήπου τῆς διακρίσεως λόγος. Τί γὰρ εἰ μὴ κἀκεῖνα ὕλης μετέχει[12]; τί δὲ εἰ μηδ' ἀντίθεσιν ἔστιν εὑρεῖν ἐν αὐτοῖς; Ἆρα διὰ τοῦθ' ἡμῖν[13] ἀδιάκριτα[14] ἔσται καὶ ἓν ἀριθμῷ[15] πάντα γενήσεται; Πολύ γ' ἂν[16] οὕτω τερατουργήσειεν[17] ἡ τῶν Λατίνων τεχνολογία. Ἀλλ' ἡ ἀπὸ τοῦ αὐτοῦ εἴδους κἀκεῖ διαίρεσις, τοῖς οἰκείοις ἕκαστον ἀφορίζουσα λόγοις, τὴν διάκρισιν ἀπεργάζεται. Εἰ δὲ τοὺς λόγους ἡμεῖς ἀγνοοῦμεν, θαυμαστὸν οὐδέν, ὅπου γε καὶ τῶν πλειόνων εἰδῶν τοὺς λόγους οὐκ ἂν ἔχοιμεν ἀποδοῦναι ῥᾳδίως· ἐκεῖνό γε μὴν ὡμολογημένον[18] ἐστίν, ὡς ἀπὸ[19] τοῦ αὐτοῦ πλείω διήρηνται· τοῦτο δὲ[20] ἀδύνατον ἦν, εἰ μὴ[21] ἀλλήλων τε καὶ τοῦ[22] ἐξ οὗ διήρηνται[23] διεκέκριντο[24]. Προσεχῶς ἄρα καὶ πρώτως ἡ διαίρεσις αἰτία τῆς διακρίσεως, οὐχ ἡ ὕλη ἢ ἡ[25] ἀντίθεσις· οὔτε γὰρ ἐπὶ πάντων οὔτε

bus, scilicet a rationali et a rationis experte, et homo et equus. Num igitur ea dumtaxat inter se distinguuntur, in quibus est oppositio vel contrarietas, an etiam ea quae in medio posita cum ipsis dividuntur? Profecto illa quoque, nam a communi genere omnia * f. 142v. pendent, distinguuntur vero suis quaeque discernentibus rationibus, quamvis non plurimum a se invicem distent, aut etiam alterutrum contrariorum potius participent. Etenim quaenam est oppositio fusci ad rubrum in colore? quaenam equi ad bovem in animali? Verum quoniam ab eodem dividuntur genere, quatenus ab illo dividuntur, eatenus a communi distinguuntur; quatenus vero inter se contra dividuntur, eatenus quoque mutuo inter se haud dubie distinguuntur suis rationibus, quamvis istae haud facile a nobis possint omnes assignari. Non ergo oppositio pro distinctionis causa habenda est ne in hac quidem parte (qui enim id esse possit, cum in plurimis ne locum quidem illa habeat?), sed praeit ipsamet divisio, quae ab eodem genere unumquodque suis rationibus dividit. Quam quidem si quis pro oppositionis causa habuerit, ad veritatem plane accedet.

Immo vero in individuis eadem omnino distinctionis est ratio. Quid enim aliud, si ne materia quidem illa constent? Quid vero, si ne oppositionem quidem in eis reperire liceat? Num idcirco indistincta nobis erunt unumque numero cuncta evadent? Multa sane istiusmodi monstra ediderit Latinorum ratiocinatio. At ibi etiam divisio unumquodque suis rationibus ab eadem specie secernendo distinctionem infert. Quod vero huiusmodi rationes ignoremus, nihil mirum, ut qui plurimarum quoque specierum rationes haud facile possimus assignare; at vero illud in confesso est, plura ab eodem dividi : quod fieri non posset, nisi tum mutuo inter se, tum ab eo ex quo dividuntur distinguerentur. Proxima ergo ac praecipua distinctionis causa divisio est, non materia vel oppositio, quae quidem neque in omnibus neque proprie per

1. ἄρ' οὖν P. — 2. ἀφ' ὧν B. — 3. ἡ ante κιρροῦ add. SKB : κιρροῦ ex καιροῦ corr. ad marg. alia manu P. — 4. ἐριθρὸν S. — 5. ἐκεῖθεν : ἐκείνου H. — 6. καθ' ὃ B : καθὸ SK. — 7. καὶ om. SK. — 8. μὴ : μὴν Q. — 9. ἔχοιμεν K. — 10. οὐκ ἔχει SBK. — 11. πρὸς P. — 12. μετέχει ex μετέχειν corr. P. — 13. τοῦτο ἡμῖν SBK. — 14. ἀδιάκριτον K. — 15. ἓν ἀριθμῷ — γενήσεται om. PQA, sed in P add. ad marg. alia manu. — 16. πολὺ γὰρ ἂν SBK. — 17. τερατολογήσειεν S. — 18. ὁμολογούμενον SKB. — 19. ἀπὸ : ἐπὶ SKB. — 20. δὲ : δ' SKB. — 21. Post μὴ scripserat ἀδύνατον Q, dein delevit δύνατον ac subiunxit λλήλων. — 22. τοῦ om. B. — 23. διήρηται SK. — 24. διακέκριτο BH. — 25. ἡ om. A

se ad distinguendum aptae sunt. Quin etiam nomen ipsum divisionis, cum affine sit distinctionis nomini, aperte ostendit, huius illam esse causam.

Quid amplius? Eorum quae sunt ad aliquid
* f. 443. oppositionem, quam relativam vocant, ad distinguendum aptissimam esse dicunt. Id autem plane inane esse, ne demonstratione quidem indiget. Nam in primis illa origine posterior est ipsa natura : primum enim aliquis homo est, deinde pater; item primum habetur quantitas, postea duplum. Deinde eiusmodi sunt relativa, ut se invicem inferant; quod quidem potius est coniungere quam distinguere. Deinde in idem vel ambo, licet non eadem ratione, convenire possunt : quod profecto a distinctione quam longissime abest. Frustra ergo ac temere tritissimam illam rerum distinguendarum rationem ex materia vel oppositione Latini contorquere solent.

Agedum transferamus nunc doctrinam nostram ad res divinas, in quas, prope dicam, melius quadrat, quam ea quae a Latinis propugnatur. Divisionis perquam similis est diversa ab eodem progressio : nam ipsa divisio quaedam est progressio. Ac quemadmodum ibi ea, quae ab eodem dividuntur, licet nondum ad oppositum locum pervenerint, protinus cadunt in rationes segregantes, quibus distinguuntur tum mutuo inter se tum ab eo, ex quo divisa sunt (secus enim neutiquam dividerentur); sic etiam hic, videlicet in personis divinis, Filius et Spiritus, quod alia atque alia ratione ab eodem Patre prodeunt, eo ipso et a Patre et inter se secernuntur : ab Patre quidem, quia ex illo sunt (omne enim quod prodit ex aliquo, aliud utique est quam illud, ex quo prodit); a se invicem vero, quia alio et alio modo, licet is plane nobis ignotus sit atque ineffabilis. Neque igitur oppositione nobis opus est ad distinguendos Filium ac Spiritum, ut Thomas arbitratur, qua ne in rebus quidem creatis opus fuerit : satis est enim ad eos distinguendos diversa

κυρίως[1] αὗται διακρίνειν πεφύκασι· καὶ μὴν καὶ αὐτὸ τοὔνομα συγγενὲς ἡ διαίρεσις[2] ἔχουσα τῇ διακρίσει[3], δῆλον ἡμῖν καθίστησιν, ὡς αὐτὴ[4] τὴν αἰτίαν αὐτῇ παρέχεται.

Τί ἔτι; Τὴν τῶν πρός τι ἀντίθεσιν, ἣν ἀναφορικὴν καλοῦσι, διακρίνειν * φασὶν[5] ἱκανωτάτην εἶναι. Καὶ τοῦτο δὲ ὅτι κενόν ἐστιν ὅλον, οὐδὲ λόγου δεῖται δεικνύναι. Πρῶτον μὲν γὰρ ὑστερογενὴς[6] αὕτη τῆς φύσεως· πρῶτον γάρ τις ἄνθρωπος, εἶτα πατήρ, καὶ πρῶτον μέγεθος, εἶτα διπλάσιον. Ἔπειτα καὶ συνεισάγειν ἄλληλα τὰ πρός τι πεφύκασι[7]· τοῦτο δὲ συνάπτειν μᾶλλον ἢ διακρίνειν ἐστίν. Ἔπειτ'[8] ἐν τῷ αὐτῷ καὶ ἄμφω, κἂν[9] μὴ πρὸς τὸ αὐτό, συνδραμεῖν ἐνδέχεται· ταῦτα δὲ πάντα διακρίσεως πόρρω. Μάτην ἄρα καὶ εἰκῇ τοῖς Λατίνοις ὁ πολυθρύλλητος λόγος τῆς[10] διακρίσεως κατὰ τὴν ὕλην ἢ τὴν ἀντίθεσιν ἐκτετόξευται[11].

Φέρε δὴ μεταγάγωμεν[12] τὸν ἡμέτερον λόγον ἐπὶ τὰ θεῖα· τάχα γὰρ ἂν ἐφαρμόσειε[13] μᾶλλον αὐτοῖς[14] οὗτος, ἢ ὃν οἱ Λατῖνοι λέγουσιν. Ἡ ἀπὸ τοῦ αὐτοῦ[15] διάφορος[16] πρόοδος ἔοικε καὶ μάλα τῇ διαιρέσει· πρόοδος γάρ τις καὶ ἡ διαίρεσις, καὶ καθάπερ ἐκεῖ τὰ ἀπὸ τοῦ αὐτοῦ διαιρούμενα, κἂν μήπω πρὸς τὴν ἀντικειμένην ἀποστῇ χώραν[17], εὐθὺς οἱ ἀφοριστικοὶ λόγοι παραλαβόντες[18] ἀλλήλων τε διακρίνουσι καὶ τοῦ ἐξ οὗ διῃρέθησαν (ἄλλως[19] γὰρ οὐκ ἂν διῃρέθησαν), οὕτω κἀνταῦθα, λέγω δὲ[20] ἐπὶ τῶν θείων προσώπων, ὁ Υἱὸς καὶ τὸ Πνεῦμα τοῦ αὐτοῦ Πατρὸς προελθόντα κατὰ διάφορον τρόπον, αὐτῷ τούτῳ καὶ τοῦ Πατρὸς διακέκριται καὶ ἀλλήλων· ἐκείνου μέν, ὅτιπερ[21] ἐξ ἐκείνου (πᾶν γὰρ τὸ προϊὸν ἔκ τινος, τοῦ ἐξ οὗ προῆλθεν ἕτερον δήπουθεν)· ἀλλήλων δέ, ὅτι κατὰ διάφορον τρόπον, εἰ καὶ ἄγνωστος ἡμῖν οὗτός ἐστι καὶ ἀπόρρητος. Οὐκ ἄρα δεῖ τῆς ἀντιθέσεως ἡμῖν πρὸς διάκρισιν[22] Υἱοῦ καὶ Πνεύματος, ὡς ὁ Θωμᾶς ἀξιοῖ, ἧς οὐδὲ ἐπὶ τῶν καθ' ἡμᾶς ὄντων ἔδει· ἱκανὴ γὰρ ἡ διάφορος

1. κυρίως : κρίσεις S : οὔτε κυρίως om. KB, addita ad marg. in B adnotatione : λείπει τι ἐνταῦθα. — 2. διαίρεσιν A. — 3. τῇ διακρίσει om. KB. — 4. αὐτῇ P. — 5. φασί S. — 6. ὑστερογεννὴς S. — 7. πεφύκασιν P. — 8. ἔπειτα SKB. — 9. κἂν : ὂν A. — 10. τῆς om. A. — 11. ἐντοξεύεται S. — 12. μετάγωμεν B. — 13. ἐφαρμώσειε A. — 14. αὐτοῖς ἁρμόσειε μᾶλλον H. — 15. αὐτοῦ : ἐκ τοῦ B, addito ab editore intra uncinos ἴσως : αὑτοῦ. — 16. ἀδιάφορος P, sed διάφορος ad marg. alia manu. — 17. πρὸς τὸν ἀντικείμενον ἀπ. χῶρον SK. — 18. Post παραλαβόντες add. editor B intra uncinos : ἢ προλαβόντες, scilicet illud in hoc corr. vult. — 19. ἄλλως : ἄλληλα PQA, sed in P ἄλλως ad marg. alia manu. — 20. δὲ : δὴ SK. — 21. ὅτιπερ : ὅτι S. — 22. διάκρισιν : διασάφησιν S.

πρόοδος αὐτὰ διακρίνειν. Καὶ τοῦτο καὶ τοῖς οὖσι σύμφωνον καὶ τοῖς τῶν ἁγίων[1] δόγμασιν, εἴπερ ἐκεῖνοι τὴν διάκρισιν πλήρη παραδεδώκασι[2]. Λέγει γὰρ ὁ Δαμασκηνὸς θεολόγος ἐν ὀγδόῳ[3] τῶν Θεολογικῶν· « Εἰ καὶ τὸ Πνεῦμα τὸ ἅγιον « ἐκ τοῦ[4] Πατρὸς[5] ἐκπορεύεται, ἀλλ' οὐ γεν- « νητῶς, * ἀλλ' ἐκπορευτῶς· ἄλλος τρόπος ὑπάρξεως « οὗτος, ἄληπτός τε καὶ ἄγνωστος, ὥσπερ[6] καὶ ἡ « τοῦ Υἱοῦ γέννησις ». Καὶ ὁ θεολόγος Γρηγόριος· « Αἱ δὲ ἰδιότητες Πατρὸς μὲν καὶ ἀνάρχου καὶ « ἀρχῆς ἐπινοουμένου καὶ λεγομένου, Υἱοῦ δὲ ἡ[7] « γέννησις, Πνεύματος δὲ ἡ[8] ἐκπόρευσις ».

κϛʹ. Ὥσπερ οὐδὲν συντελεῖ τῷ Πατρὶ τὰ ἐξ αὐτοῦ προϊόντα[9] πρόσωπα θεῖα[10] πρὸς τὴν ἑαυτῶν[11] ὕπαρξιν (ὅλον γὰρ παρ' ἐκείνου[12] καὶ ἐντελὲς ἔχει τὸ εἶναι), κατὰ τὸν αὐτὸν τρόπον οὐδὲ[13] πρὸς τὴν ἀλλήλων ὕπαρξιν οὐδὲν αὐτῷ συντελέσει. Οὔτ' ἄρα[14] τῷ Πατρὶ συναίτιον εἰς τὴν τοῦ Υἱοῦ γέννησιν τὸ Πνεῦμα τὸ ἅγιον[15], οὔθ' ὁ Υἱὸς τῷ Πατρὶ πρὸς τὴν τοῦ Πνεύματος προβολήν· πλήρης γὰρ ἡ γεννητικὴ καὶ προβλητικὴ ἐνέργεια καὶ μία παρ' ἑνὸς ἑκατέρα[16] πρὸς τὴν ἑνὸς ὕπαρξιν.

κζʹ. Ὥσπερ τὸ ἐνεργοῦν ὡρισμένως ὡρισμένην εἰσάγει καὶ τὴν ἐνέργειαν, οὕτω καὶ ἡ ὡρισμένη ἐνέργεια πρὸς ὡρισμένον τὸ ἐνεργοῦν ἀναφέρεται. Εἰ τοίνυν τὸ γεννᾶν ὁμοῦ καὶ προβάλλειν ἑνός ἐστι τοῦ Πατρὸς ὡρισμένη[17] ἐνέργεια, τὸ δὲ προβάλλειν μόνον, οὐ μὴν καὶ γεννᾶν, ἑνός ἐστι προβολέως ὡρισμένη ἐνέργεια τοῦ Πατρὸς καὶ Υἱοῦ κατὰ τοὺς[18] Λατίνους, τὸ δὲ γεννᾶσθαι τοῦ Υἱοῦ αὖθις ὡρισμένη ἐνέργεια, καὶ τὸ ἐκπορεύεσθαι, τοῦ ἁγίου Πνεύματος, τέσσαρα ἔσται τὰ ὡρισμένως ἐνεργοῦντα ἐν τοῖς θείοις προσώποις· εἷς Πατήρ, εἷς προβολεύς, ἕτεροι ἀλλήλων τῷ ἀριθμῷ ὄντες, εἷς Υἱὸς[19] καὶ ἓν Πνεῦμα ἅγιον· τέτταρα[20] δὲ ὡρισμένως καὶ διαφόρως ἐνεργοῦντα[21] τί ἄλλο ἢ

utriusque progressio. Idque tum rebus ipsis consentaneum est, tum sanctorum doctrinis, quandoquidem plene illi distinctionem tradiderunt. Dicit enim theologus Damascenus capite octavo operis theologici[a]: « Quamquam « Spiritus sanctus ex Patre procedit, non tamen « generatione, sed processione : alius hic « existendi modus, incomprehensibilis atque * f. 443r. « ignotus, ut et Filii generatio. » Gregorius vero theologus[b] : « Proprietates vero sunt, « Patris quidem, ut intelligatur et dicatur « principii expers et principium; Filii, ut sit « genitus; Spiritus, ut procedat ».

26. Ut nihil Patri suppeditant divinae personae ex eo prodeuntes ad suam cuiusque existentiam (siquidem totum ab illo perfectumque esse habent), sic ne alterutra quidem ad alterius productionem quidquam illi suppeditat. Neque igitur cum Patre ad Filium generandum particeps et socius est Spiritus sanctus, neque Filius cum Patre ad Spiritum emittendum : perfectissima enim est generandi emittendique actio et una sola ab uno solo utrinque manans ad unum producendum.

27. Ut id quod operatur definite, definitam etiam manifestat actionem, ita quoque definita actio ad definitum aliquod agens refertur. Quare, si generare simul et emittere unius Patris definita actio est; emittere vero, non autem generare, definita unius prolationis actio Patris et Filii, quae Latinorum est sententia; generari autem definita itidem Filii actio, perinde ac procedere, Spiritus sancti; quatuor erunt in divinis personis, quae definite agant : unus Pater, unus prolator, alter ab altero numero distinctus, unus Filius, unus Spiritus sanctus. Quatuor vero definite ac distincte agentes quid aliud produnt nisi

1. ἁγίων sup. lin. P. — 2. παραδεδώκασιν P. — 3. ἐν ηʹ omisso articulo omnes praeter K : ἐν αʹ B, quod intra uncinos emendavit editor hoc pacto : ἢ ἐν ηʹ. — 4. τοῦ om. K. — 5. πατρὸς : υἱοῦ P, sed ad marg. πατρός. — 6. ὥσπερ καὶ ἡ τοῦ υἱοῦ γέννησις om. B. — 7. ἡ om. KB. — 8. ἡ om. K. — 9. προϊόντα om. SKB. — 10. θεῖα πρόσωπα SKB. — 11. ἑαυτῶν : ἑαυτοῦ B : αὐτοῦ SK. — 12. ἀπ' ἐκείνου H. — 13. οὐδὲν S. — 14. οὔτε ἄρα B. — 15. τὸ ἅγιον Πνεῦμα B. — 16. ἑκάτερα SK. — 17. ἡ add. K. — 18. τοὺς om. K. — 19. εἷς ὁ υἱὸς P. — 20. τέσσαρα SKB. — 21. Post ἐνεργοῦντα editor in B add. intra uncinos ἐν τοῖς θείοις προσώποις.

a) *P. G.*, t. 94, c. 816 C. — b) *P. G.*, t. 35, c. 1221 B; cf. *ibid.*, c. 1073 A.

quaternitatem personarum loco trinitatis? Frustra ergo Latini suam in Trinitatem venditant fidem, qui eandem ita suis placitis lacerant.

28. Deitatis principium proprium est aut hypostaseon Patris et Filii iuxta Latinos, aut eorum naturae aut actionis cuiusdam. Quod si hypostaseon sit proprium, quomodo non duo erunt principia (duae enim habentur hypostases), eodem plane modo, quo effectum, si
* f. 114. duabus hypostasibus competat, duo etiam effecta plane inducit? Sin autem eorum naturae, profecto cum ea adaequabitur, quin quidquam amplius sit : Spiritus enim non est principium. Si ergo quidpiam est Patris et Filii natura, id erit deitatis principium; ac vicissim, si quidpiam deitatis principium, id Patris et Filii natura erit. Ergo Spiritus sanctus sic erit alienus a natura Patris et Filii, ut a ratione principii alienus est. Et Latini Macedonium adhuc arguunt? Si denique actionis cuiusdam, videndum utrum una numero ea sit, an duplex. Si duplex, iterum necesse est, ut duo sint principia; sin autem una, item quaerendum est, utrum personalis ea sit, an naturalis. Quod si naturalis, Spiritus a naturali aliqua actione alienus erit, ac proinde etiam a natura; sin vero personalis, ad unam personam definite referetur : siquidem prorsus necesse est, ut una numero personalis actio, si ad unum quiddam efficiendum tendat, ex una sola persona emanet. Frustra igitur Latini unam numero spirativam actionem proprietatemque Patri ac Filio tribuunt.

29. Una numero ac simplex actio, quae ad unum tendit effectum, ad unum quoque

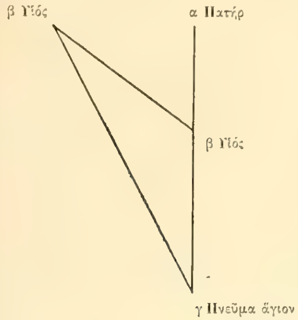
τετράδα προσώπων [1] ἀντὶ τριάδος εἰσάγει; Μάτην ἄρα Λατῖνοι τὴν εἰς Τριάδα πίστιν αὐχοῦσιν, οὕτως αὐτὴν [2] τοῖς οἰκείοις δόγμασι [3] καθυβρίζοντες.

κη'. Τὸ τῆς θεότητος αἴτιον, ἢ τῶν ὑποστάσεών ἐστιν ἴδιον τοῦ Πατρὸς καὶ τοῦ Υἱοῦ [4] κατὰ τοὺς [5] Λατίνους, ἢ τῆς αὐτῶν φύσεως ἢ ἐνεργείας τινός [6]. Εἰ μὲν οὖν τῶν ὑποστάσεών ἐστιν ἴδιον, πῶς οὐ δύο τὰ αἴτια (δύο γὰρ καὶ [7] αἱ [8] ὑποστάσεις), * καθάπερ καὶ τὸ αἰτιατὸν δυσὶ [9] προσὸν ὑποστάσεσι δύο καὶ τὰ αἰτιατὰ πάντως [10] εἰσάγει; Εἰ δὲ τῆς αὐτῶν φύσεως, ἐξισάσει πάντως αὐτῇ καὶ οὐχ [11] ἐπὶ πλέον ἔσται· τὸ γὰρ Πνεῦμα οὐκ ἔστιν αἴτιον. Εἴ τι ἄρα Πατρὸς καὶ Υἱοῦ φύσις, τοῦτο θεότητος [12] αἴτιον· καὶ εἴ τι θεότητος αἴτιον, τοῦτο Πατρὸς καὶ Υἱοῦ φύσις· ἀλλότριον ἄρα τὸ Πνεῦμα [13] τῆς τοῦ Πατρὸς καὶ [14] Υἱοῦ φύσεως, ὥσπερ καὶ τοῦ αἰτίου ἀλλότριον· καὶ τί [15] ἔτι Μακεδονίῳ [16] Λατῖνοι [17] μέμφονται [18]; Εἰ δὲ ἐνεργείας τινός ἐστιν ἴδιον [19], ζητητέον [20], εἰ μία τῷ ἀριθμῷ ἐστιν αὕτη ἢ δύο. Καὶ εἰ μὲν δύο, δύο πάλιν ἐξ ἀνάγκης ἔσται τὰ αἴτια· εἰ δὲ μία, ζητητέον αὖθις, εἰ [21] προσωπική ἐστιν [22] αὕτη ἢ φυσική. Καὶ εἰ μὲν φυσική, φυσικῆς τινος ἐνεργείας ἔσται τὸ Πνεῦμα ἀλλότριον, κἀντεῦθεν δὴ καὶ τῆς φύσεως. Εἰ δὲ προσωπική, πρὸς ἓν [23] πρόσωπον ὡρισμένως ἀνενεχθήσεται· μία γὰρ τῷ ἀριθμῷ προσωπικὴ ἐνέργεια πάσαις ἀνάγκαις ἑνὸς ἔσται [24] προσώπου πρὸς ἓν [22] ἐνέργημα τείνουσα. Μάτην ἄρα Λατῖνοι τὴν μίαν τῷ ἀριθμῷ προβλητικὴν ἐνέργειάν τε [25] καὶ ἰδιότητα τῷ Πατρὶ καὶ τῷ Υἱῷ διδόασιν.

κθ'. Ἡ μία τῷ ἀριθμῷ καὶ ἁπλῆ ἐνέργεια καὶ πρὸς ἓν ἐνέργημα τείνουσα, καὶ πρὸς ἓν ἀριθμῷ τὸ

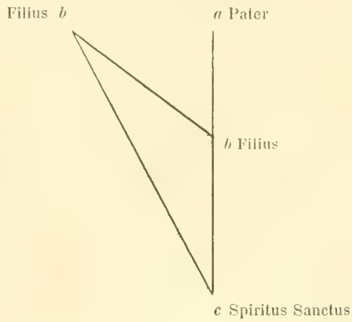
1. προσωπικὴν. — 2. αὐτὴν corr. alia manu ex τὴν sup. lin. P. — 3. δόγμασιν P. — 4. τοῦ υἱοῦ A omisso scilicet υἱ — 5. τοὺς om. B. — 6. τινός om. H. — 7. καὶ om. SK. — 8. αἱ om. A. — 9. προσὸν : προσωπικαῖς B. — 10. πάντος B. — 11. οὐκ : τοῦ SK : om. B, sed eius loco editor add. intra uncinos : τὸ Πνεῦμα. — 12. θεότιτος P. — 13. τὸ ἅγιον add. H. — 14. καὶ sup. lin. A. — 15. τί om. H. — 16. Μακεδονίῳ ex Μακεδόνιον corr. P eadem manu : Λατῖνοι Μακεδονίῳ K. — 17. οἱ Λατῖνοι H. — 18. μέφονται P. — 19. ἐστιν ἴδιον om. H. — 20. Post ζητητέον, addiderat alia manus ad marg. in P : αὖθις, εἰ προσωπική — κἀντεῦθεν δή, ea scilicet quae paulo infra in altera propositione exhibentur. Quae dein delevit eadem, ut videtur, manus. — 21. εἰ om. B. — 22. ἐστιν om. A. — 23. ἓν : σε A. — 24. ἔσται om. K. — 25. τε om. SKB.

ἐνεργοῦν ἀναφέρεται. Ἔστω τὸ ἐνεργοῦν, ἐφ' οὗ[1] α̅, τὸ πρὸς δὴ ἡ ἐνέργεια, ἐφ' οὗ γ̅[2], μεταξὺ δὲ αὐτῶν



ἐνέργεια μία τῷ ἀριθμῷ, ἡ α̅γ̅. Λέγω ὅτι καὶ τὸ ἐνεργοῦν α̅ ἕν ἐστιν ἀριθμῷ. Μὴ γάρ, ἀλλ' ἔστω δύο τὰ[3] α̅β̅· τὸ δὴ[4] β̅, ἤτοι μέρος ἐστὶν αὐτοῦ[5] τοῦ[6] α̅[7], ἢ χωρὶς αὐτοῦ[8] κείμενον. Εἰ μὲν οὖν μέρος ἐστὶν αὐτοῦ[5], οὐκ ἄλλο παρ' αὐτό ἐστιν, ἀλλ' ἓν μετ' αὐτοῦ, καὶ οὕτω πάλιν ἔσται τὸ ὅλον ἓν ἀριθμῷ. Εἰ δὲ χωρὶς αὐτοῦ κεῖται, κείσθω κάτωθεν πρῶτον[9]. Ἡ δὴ[10] ἀπὸ τοῦ α̅ πρὸς τὸ γ̅ ἐνέργεια, ἤτοι ὁμαλὴ καὶ συνεχής ἐστιν, ἢ ἀνώμαλος. Εἰ μὲν οὖν ὁμαλὴ καὶ συνεχής ἐστι[11], μία[12] τῷ ἀριθμῷ οὖσα, δῆλον ὅτι οὐδὲν αὐτῇ[13] συμβαλεῖται τὸ β̅ μεταξὺ κείμενον[14], ἀλλ' ἤτοι οὐκ ἐνεργήσει, ἢ οὐ πρὸς τὸ γ̅, καθάπερ τὸ α̅. Εἰ δ'[15] ἀνώμαλός ἐστι, δῆλον ὅτι ἐπίτασίν[16] τινα δέξεται κατὰ τὸ β̅ *καὶ σφοδροτέρα[17] ἑαυτῆς ἔσται, καθάπερ τις ποταμὸς προσλαμβάνων ἕτερον ῥεῦμα. Τοῦτο δ'[18] οὐκ ἔστι μιᾶς ἐνεργείας καὶ συνεχοῦς ἴδιον· διακοπὴ[19] γάρ τις μεταξὺ γενήσεται καὶ συμβολὴ τῆς ἀπὸ τοῦ β̅ ἐνεργείας, καὶ οὕτω διπλῆ ἡ ἐνέργεια ἔσται, καὶ οὐχ ἁπλῆ οὐδὲ μία. Τὰ δ' αὐτά[20], καὶ εἰ ἄνω τοῦ α̅ τὸ β̅ κεῖται, συμβήσεται. Ἀλλὰ

numero agens refertur. Sit agens ubi A; id ad quod fertur actio agentis ubi C; atque



inter utrumque una numero actio, nimirum AC. Dico agens A unum quoque esse numero. Ne sit sane, sed fac duo esse, AB. Istud B aut pars erit ipsius A, aut seorsum positum. Quod si pars eius, non aliud erit praeter illud ipsum, sed unum cum illo, atque ita totum illud iterum erit unum numero. Si vero seorsum ponatur, finge primum illud infra esse. Actio ab A ad C fluens aut aequabilis et continua erit, aut inaequabilis. Quod si aequabilis et continua, cum una numero sit, manifestum est, nihil subsidii ipsi allaturum illud B in medio positum, sed aut nihil acturum, aut saltem non acturum in C, sicut A. Sin vero inaequabilis, plane liquet, eandem incrementum quoddam suscepturam, ubi cum B coi- * f. 444v.
verit, ac fortiorem evasuram quam prius, ut fluvius aliquis, in quem alterum flumen confluxerit. Iam vero id non est unius solius ac continuae actionis proprium, nam abruptio fit inter agendum et accessio actionis a B exeuntis, atque ita duplex actio efficitur, non autem

1. τὸ α̅ KB. — 2. τὸ γ̅ B. — 3. τὰ : τὸ SKB, καὶ addito in B inter duas litteras. — 4. δὴ : δὲ SHK. — 5. αὐτοῦ τοῦ α̅ — μέρος ἐστὶν αὐτοῦ ad marg. eadem manu P. — 6. τοῦ om. SK. — 7. Pro α scripserat πρω (id est πρώτου) Q, quod dein delevit. — 8. αὐτοῦ om. SB. — 9. πρῶτον : α' SK : τοῦ α' B. — 10. δὴ : δὲ SBHK. — 11. ἢ ἀνώμαλος — συνεχής ἐστι om. SB. — 12. μία om. B. — 13. Ad αὐτῇ habetur in Q pro scholio ad marg. vox ἐνέργεια. — 14. Post κείμενον ponit Q notam : Τοῦτο καὶ ὁ Ἀριστοτέλης — ἡ ὅλη κίνησις, quam ceteri codd. habent sive ad marg. extra textum, sive ad finem totius capitis, quasi eiusdem partem. Eam videas inferius. — 15. εἰ δὲ A. — 16. ἐπίστασιν H. — 17. σφοδρωτέρα H. — 18. δὲ SKB. — 19. διακοπὴν A. — 20. τὰ δ' αὐτά — συμβήσεται om. B.

simplex neque una. Idem quoque, si B supra A ponatur, eveniet. Etenim ponatur ex obliquo illius A : tum multo evidentius perspicuum fit, duas esse actiones, alteram quidem ab A in C, alteram vero a B in idem C. Itaque fieri nequit, ut una numero actio ad duo agentia referatur, perinde atque impossibile est unius lineae duos ex alterutra parte haberi terminos. Una igitur numero actio ad unum numero agens refertur. Finge modo agens A esse et Patrem et prolatorem; deinde C, in quod fertur actio, Spiritus sancti subsistentiam; tum in medio inter utrumque, actionem illam spirativam, unam, simplicem, sempiternam; demum B esse Filium. Patet ergo ad unum Patrem, non autem ad Filium referri unam illam personalem actionem, qua emittitur Spiritus. Hoc ipse Aristoteles libro quinto *Naturalis auscultationis* disertis verbis enuntiat. Ait enim[a] : « Una numero actio unius est « numero ». Et in nono eiusdem operis[b] : « Ubi « unus motus, ibi quoque unus movens unumque mobile; si quam enim rem aliud atque « aliud moveat, totus motus non est continuus ».

30. *Ex Patre esse* Filio ac Spiritui communiter competit, ut Gregorius Theologus docet[c]. Atqui si Filius quidem immediate sit ex Patre, quin ullam aliam habeat causam, Spiritus vero non immediate, sed alteram suimetipsius causam habeat Filium, iam non commune eis erit *ex Patre esse,* cuius non aequaliter participes fiunt. Itaque aut Theologus mentiatur oportet, aut, si secus dicendum, plane omnino mentiuntur Latini, dum Spiritus causam Filio tribuunt.

31. Spiritus sancti modum exsistendi ac proprietatem theologi asserunt non simpliciter *procedere,* sed *ex Patre procedere.* Iam vero si is est illius existendi modus eaque proprie-

δὴ κείσθω ἐκ πλαγίου τοῦ $\overline{\alpha}$[1]. **Δῆλον** δὴ ἐνταῦθα πολλῷ μᾶλλον, ὅτι δύο εἰσὶν αἱ ἐνέργειαι, μία μὲν ἡ ἀπὸ τοῦ α πρὸς τὸ $\overline{\gamma}$, ἑτέρα δὲ ἡ ἀπὸ τοῦ β[2] πρὸς τὸ αὐτὸ[3] $\overline{\gamma}$. Ἀδύνατον ἄρα μίαν[4] τῷ ἀριθμῷ ἐνέργειαν πρὸς δύο τὰ ἐνεργοῦντα τὴν ἀναφορὰν ἔχειν, καθάπερ ἀδύνατον μιᾶς γραμμῆς ἐκ θατέρου μέρους δύο τὰ πέρατα εἶναι. **Μία** ἄρα τῷ ἀριθμῷ ἐνέργεια πρὸς ἓν ἀριθμῷ τὸ ἐνεργοῦν ἀναφέρεται[5]. Ἔστω[6] τὸ ἐνεργοῦν $\overline{\alpha}$ ὁ[7] Πατήρ τε καὶ προβολεύς· τὸ πρὸς ὃ ἡ ἐνέργεια $\overline{\gamma}$, ἡ τοῦ ἁγίου Πνεύματος ὕπαρξις· μεταξὺ δὲ αὐτῶν ἡ προβλητικὴ[8] μία καὶ ἁπλῆ[9] καὶ[10] αἴδιος ἐνέργεια· τὸ $\overline{\beta}$ δὲ[11] ὁ Υἱός. **Πρὸς** μόνον ἄρα τὸν Πατέρα καὶ οὐ πρὸς τὸν Υἱὸν ἀναφέρεται ἡ προβλητικὴ τοῦ Πνεύματος μία προσωπικὴ ἐνέργεια. Τοῦτο[12] καὶ[13] Ἀριστοτέλης ἐν τῷ πέμπτῳ τῆς ***Φυσικῆς*** *ἀκροάσεως* ῥητῶς ἀποφαίνεται· λέγει γάρ· « **Μία** ἀριθμῷ[14] « ἐνέργεια ἑνὸς ἀριθμῷ ». **Καὶ** ἔτι ἐν τῷ ἐννάτῳ τοῦ αὐτοῦ βιβλίου[15]· « **Μία** κίνησις ἡ ὑφ' ἑνός[16] τε « τοῦ κινοῦντος καὶ ἑνὸς[17] τοῦ κινουμένου· εἰ γάρ « τι ἄλλο καὶ ἄλλο[18] κινήσει, οὐ συνεχὴς ἡ ὅλη « κίνησις ».

λ'. Τὸ ἐκ Πατρὸς εἶναι κοινὸν Υἱῷ καὶ Πνεύματι Γρηγόριος ὁ Θεολόγος ἀπέδωκεν[19]. Εἰ δὲ ὁ μὲν Υἱὸς ἀμέσως ἐκ τοῦ Πατρὸς καὶ μηδένα ἕτερον αἴτιον ἔχων, τὸ Πνεῦμα δὲ[20] οὐκ[21] ἀμέσως, ἀλλὰ συναίτιον[22] ἑαυτοῦ τὸν Υἱὸν ἔχον, οὐκ ἔτι[23] κοινὸν αὐτοῖς ἔσται τὸ ἐκ Πατρός, οὗ μὴ ἐπίσης μετέχουσιν[24]. Ἢ τοίνυν τὸν Θεολόγον ἀνάγκη ψεύδεσθαι, ἢ εἰ μὴ τοῦτο, πάντῃ τε[25] καὶ πάντως Λατῖνοι[26] ψεύδονται τῷ Υἱῷ τὴν αἰτίαν διδόντες τοῦ Πνεύματος[27].

λα'. * Τρόπον ὑπάρξεως καὶ ἰδιότητα[28] τοῦ ἁγίου Πνεύματος οἱ θεολόγοι φασὶν οὐ τὸ *ἐκπορεύεσθαι* ἁπλῶς, ἀλλὰ τὸ *ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι.* Εἰ δὴ τοῦτο τρόπος αὐτῷ ὑπάρξεως καὶ ἰδιότης[28]

1. τὸ $\overline{\alpha}$ K post τοῦ $\overline{\alpha}$ habetur in B haec animadversio ab editore posita intra uncinos : τὸ β. — 2. $\overline{\beta}$ ex δευτέρου, quod delevit, corr. P. — 3. αὐτὸ om. B. — 4. μία A. — 5. ἀναφέρεται. Ἔστω τὸ ἐνεργοῦν om. SB. — 6. ἔσται P. — 7. ὁ om. H. — 8. τοῦ Πνεύματος add. H. — 9. ἁπλῆς H. — 10. καὶ om. B. — 11. τὸ δὲ $\overline{\beta}$ P. — 12. Hic locus, qui in Q habetur paulo superius, ut dictum est, ab auctore, si reipsa auctoris est, ad marg. tanquam additamentum seu scholion positus fuisse videtur : quo factum est, ut alii hic, alii illic eum inseruerint. — 13. ὁ add. KH. — 14. ἀριθμοῦ S. — 15. Alterum β in βιβλίου sup. lin. Q. — 16. ὑφενός Q. — 17. ἑνὸς om. S. — 18. καὶ ἄλλη S. — 19. ἀποδέδωκεν SB. — 20. τὸ δὲ πνεῦμα H. — 21. οὐκ om. K. — 22. αἴτιον B. — 23. οὐκέτι BH. — 24. μετέχουσι S. — 25. πάντῃ τε : πάντοτε A. — 26. οἱ Λατῖνοι A. — 27. τοῦ Πνεύματος om. SB. — 28. ἰδιότητος SB.

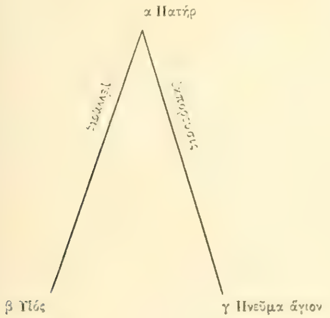
a) Aristotel. *Natural. auscult.*, lib. V, cap. IV, § 8, p. 313. — b) *Ibid.,* lib., VII, cap. VI, § 5, p. 354. — c) *P. G.*, t. 35, c. 1221 B.

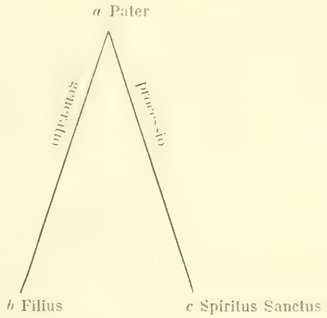
ἐστί, τὸ καί[1] *ἐκ τοῦ Υἱοῦ ἐκπορεύεσθαι*[2], ἢ μάτην αὐτῷ πρόσεστιν, ἢ προστίθησί[3] τι τῇ ὑπάρξει, καὶ διπλῆν ποιεῖ τὴν αὐτοῦ ἰδιότητα[4], καὶ ἔστιν (εἰ τὸ ἴδιον ἀντιστρέφειν ἀνάγκη πρὸς τὸ οὗ ἐστιν ἴδιον, καὶ οὔτε πλεονάζειν οὔτε ἐλλείπειν) καὶ αὐτὸ διπλοῦν. Ἐκ τοῦ Πατρὸς ἄρα μόνου τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεται.

λϐ΄. Ὅταν μίαν ἀρχὴν τῶν κτισμάτων λέγωμεν[5] τὸν Πατέρα καὶ τὸν Υἱὸν καὶ τὸ Πνεῦμα τὸ ἅγιον, δῆλον ὅτι τὴν θείαν φύσιν πρὸς τὰς λοιπὰς συγκρίνοντες τοῦτο λέγομεν[6], ἥτις ἐστὶ μία, πολλῶν ἐκείνων καὶ διαφόρων οὐσῶν[7]. Κατὰ τὸν αὐτὸν δὴ[8] τρόπον καὶ ὅταν μίαν ἀρχὴν θεότητος λέγωμεν[9], ἓν πρόσωπον δηλονότι[10] πρὸς τὰ λοιπὰ συγκρίνοντες τοῦτο φαμέν. Καὶ ὥσπερ οὐδὲν τῶν κτισμάτων εἰς τὴν μίαν ἀρχὴν κατὰ τὴν δημιουργίαν[11] παραλαμβάνεται, οὕτως οὐδέτερον τοῖν[12] δυοῖν προσώποιν[13] εἰς τὴν μίαν ἀρχὴν κατὰ τὴν θεότητα παραληπτέον ἐστί[14]. Τὸ γὰρ ἓν τῶν πλειόνων ἀρχὴν εἶναι μᾶλλον εἰκὸς ἢ τὰ πλείονα τοῦ ἑνός. Μόνος[15] ἄρα ὁ Πατὴρ ἀρχὴ μία τοῦ Υἱοῦ καὶ τοῦ[16] Πνεύματος, ὥσπερ καὶ μόνη ἡ Τριὰς ἀρχὴ μία πάσης τῆς κτίσεως. Τοῦτο δὲ καὶ ὁ θεῖος Διονύσιος διαρρήδην φησί· « Μόνη πηγὴ τῆς « ὑπερουσίου θεότητος ὁ Πατήρ ».

tas, illud quo dicitur *ex Filio procedere*, aut in cassum ei congruit, aut aliquid adiicit ad exsistentiam, duplicemque reddit eius proprietatem; eritque, cum proprium oporteat in id reciprocari, cuius est proprium, quin abundet nec deficiat, et ipse duplex. Ergo ex solo Patre Spiritus sanctus procedit.

32. Quando unum dicimus rerum creatarum principium Patrem et Filium et Spiritum sanctum, exploratum est id a nobis dici per comparationem divinae naturae cum reliquis, nam illa una est, hae vero multae ac diversae. Eodem plane modo, quando unum dicimus Deitatis principium, constat nos id dicere habito respectu unius personae ad ceteras. Ac quemadmodum nulla res creata in unum principium propter creationem assumitur, ita neutra ex duabus personis in unum principium ratione Deitatis assumenda est. Namque satius est unum plurium esse principium, quam plura unius. Solus ergo Pater unicum est principium Filii ac Spiritus, ut sola etiam Trinitas unicum est principium omnium rerum creatarum. Quod quidem divus ipse Dionysius aperte dicit[a] : « Solus fons superessentialis deitatis est Pater ».





λγ΄. Ἡ παρὰ τοῦ αὐτοῦ ἐνεργοῦντος ἐν τῷ αὐτῷ χρόνῳ διάφορος ἐνέργεια διάφορον ἀποτελεῖ τὸ

33. Quae eodem tempore ab eodem agente oritur diversa actio, diversum sane producit

1. καὶ om. SBH : sup. lin. P. — 2. πορεύεσθαι K. — 3. προτίθησι Q. — 4. Quae post ἰδιότητα habentur, in una servata sunt Bessarionis recensione, quae ab H exhibetur; ea et ipse recepi, quippe quae haud aliena videntur. — 5. λέγομεν PK. — 6. λέγομεν : λέγοντες ἐσμέν B. — 7. οὐσῶν : οὐσιῶν S : ad marg. in Q : τῶν κτισμάτων, tanquam scholion ad οὐσῶν, quae vox tamen ad φύσεις referenda est. — 8. δὲ SK. — 9. λέγομεν K. — 10. δηλονότι omnes praeter H. — 11. κατὰ τὴν δημιουργίαν — εἰς τὴν μίαν ἀρχὴν om. PS, sed in P ad marg. supplevit eadem, ut videtur, manus. — 12. κατὰ δυοῖν QA. — 13. Ad προσώποιν habetur in Q hoc scholion ad marg. : ἤγουν υἱοῦ καὶ πνεύματος. — 14. ἔστιν P. — 15. μόνον S : μόνου B, qui ita interpungit : τοῦ ἑνὸς μόνου. Ἄρα. — 16. ἁγίου add. K.

a) *P. G.*, t. 3, c. 641 D.

effectum. Sit idem agens ubi A, actiones vero eiusdem eodem tempore emissae altera quidem in B, altera vero ab hac diversa in C. Dico, etiam C diversum esse a B. Nam si idem esset, adamussim cum illo congrueret; et actio, quae in ipsum fertur, conveniret cum actione in B; ergo una eademque esset. At vero eas fingebamus duas esse atque inter se diversas; ergo ipsum C diversum erit a B. Fac modo A esse Patrem, qui sempiterne ac naturaliter operatur; B vero, Filium; C, Spiritum sanctum; ex actionibus vero inter se diversis eam quidem, quae in B fertur, Filii generationem esse; quae * f. 445v. autem in C, divini Spiritus processionem. Patet diversum esse a Filio Spiritum sanctum, quia actiones, quae ad alterutrum constituendum natae sunt, inter se differunt; neque iam nobis opus erit alia distinctione inter Filium ac Spiritum sanctum, cum ipsae diversae operationes ac processiones per sese queant eos distinguere.

34. Quaerunt a nobis qui cum Latinis sentiunt, utrum cum sua virtute et sapientia Pater emittat Spiritum sanctum, an sine sapientia ac virtute, eo fine, ut si alterum negantes primum affirmaverimus, ad suam nos opinionem adigant; nam si Filius sapientia est ac virtus Patris, Pater profecto cum Filio emittit Spiritum sanctum, non autem ipse solus. Ac Patrem quidem cum Filio emittere Spiritum sanctum, id est cum Verbo et sapientia et virtute, ne nos quidem negabimus. Etenim Spiritus sanctus una cum Verbo prodit, ut aiunt divi Patres, simul eum comitans ac patefaciens, adeo ut nec Verbum sit absque Spiritu, nec Spiritus prodeat sine Verbo. Verumtamen non ita, ut Filius ipse causa sit exsistentiae Spiritus, sicut ne Spiritus quidem est Filii causa. Quae enim simul et eadem ratione ex quopiam prodeunt,

ἐνέργημα. Ἔστω τὸ αὐτὸ ἐνεργοῦν, ἐφ' οὗ α̅ [1]· ἐνέργειαι[2] δὲ αὐτοῦ[3] ἐν τῷ αὐτῷ χρόνῳ μία μὲν ἡ πρὸς τὸ β̅, ἑτέρα δὲ διάφορος πρὸς αὐτήν, ἡ πρὸς τὸ γ̅. Λέγω, ὅτι καὶ τὸ γ̅ διαφέρον[4] ἔσται τοῦ β̅. Εἰ γὰρ τὸ αὐτὸ[5] ἔσται[6], ἐφαρμόσει πάντως αὐτῷ[7], καὶ ἡ πρὸς αὐτὸ δὲ[8] ἐνέργεια[9] ἐφαρμόσει τῇ πρὸς τὸ β̅ ἐνεργείᾳ[10]. Μία ἄρα καὶ ἡ αὐτὴ ἔσται. Ἀλλ' ὑπέκειντο[11] εἶναι δύο καὶ πρὸς ἀλλήλας διάφοροι[12]· καὶ τὸ γ̅ ἄρα διαφέρον[13] ἔσται τοῦ β̅. Ἔστω τὸ μὲν α̅ ὁ[14] Πατὴρ ὁ ἀϊδίως καὶ φυσικῶς ἐνεργῶν, τὸ β̅ δὲ[15] ὁ[16] Υἱός, τὸ δὲ γ̅ τὸ Πνεῦμα τὸ ἅγιον, ἐνέργειαι δὲ διάφοροι πρὸς ἀλλήλας, ἡ[17] πρὸς τὸ β̅ μέν, ἡ τοῦ Υἱοῦ γέννησις, * ἡ δὲ πρὸς τὸ γ̅, ἡ τοῦ θείου Πνεύματος ἐκπόρευσις. Διαφέρον ἄρα τοῦ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον, ἐπεὶ καὶ αἱ πρὸς τὴν[18] ὕπαρξιν ἑκατέρου ἐνέργειαι διαφέρουσαι[19]· καὶ οὐκ ἂν ἡμῖν ἔτι δέοι[20] διακρίσεως ἑτέρας τοῦ Υἱοῦ καὶ τοῦ Πνεύματος, αὐτῶν τῶν διαφόρων ἐνεργειῶν καὶ προόδων διακρίνειν αὐτὰ δυναμένων[21].

λδ'. Ἐρωτῶσιν ἡμᾶς οἱ τὰ Λατίνων φρονοῦντες, εἰ μετὰ τῆς ἑαυτοῦ[22] δυνάμεως καὶ σοφίας ὁ Πατὴρ προβάλλει τὸ Πνεῦμα τὸ ἅγιον, ἢ ἀσόφως[23] καὶ ἀδυνάτως, ἵν'[24] εἰ τὸ δεύτερον φεύγοντες τὸ πρῶτον ἀποκρινούμεθα[25], πρὸς τὴν ἑαυτῶν[26] ἡμᾶς ἀπαγάγωσι[27] δόξαν, ὅτι εἰ[28] σοφία καὶ δύναμις τοῦ Πατρός ἐστιν ὁ Υἱός, μετὰ τοῦ Υἱοῦ ἄρα προβάλλει τὸ Πνεῦμα τὸ ἅγιον ὁ Πατήρ, καὶ οὐ μόνος αὐτός. Ὅτι μὲν οὖν μετὰ τοῦ Υἱοῦ προβάλλει τὸ Πνεῦμα τὸ ἅγιον ὁ Πατήρ, εἴτ' οὖν μετὰ τοῦ λόγου καὶ τῆς σοφίας καὶ τῆς δυνάμεως, οὐδ' ἡμεῖς ἀρνησόμεθα· συμπρόεισι γὰρ[29] τῷ Λόγῳ κατὰ[30] τοὺς θείους Πατέρας τὸ Πνεῦμα τὸ ἅγιον καὶ συμπαρομαρτεῖ καὶ συναναφαίνει αὐτόν, καὶ οὔτε Λόγος ἐστὶν ἄνευ Πνεύματος, οὔτε τὸ Πνεῦμα πρόεισιν ἄνευ τοῦ[31] Λόγου. Πλὴν οὐχ οὕτως, ὥστε καὶ τὸν Υἱὸν αἴτιον τῆς τοῦ Πνεύματος ὑπάρξεως εἶναι, καθάπερ οὐδὲ[32] τὸ Πνεῦμα[33] τοῦ Υἱοῦ αἴτιον[34]· τὰ γὰρ ὁμοῦ καὶ[35]

1. τὸ ά SKB. — 2. ἐνέργεια PQABK, sed in ἐνέργειαι corr. P. — 3. αὐτῶν SK. — 4. διάφορον S. — 5. τὸ τὸ αὐτὸ P. — 6. ἔσται om. SB. — 7. πάντως αὐτῷ — ἐφαρμόσει om. P, sed ad marg. add. alia manu. — 8. πρὸς τόδε B. — 9. Post ἐνέργεια add. in B ab editore intra uncinos : τὸ γ̅. — 10. Sic interpungit B : τῇ πρὸς τὸ β. Ἐνέργεια μία κτλ. — 11. ὑπέκειτο B. — 12. διαφόρους B. — 13. διάφορον SKB. 14. ὁ om. omnes praeter H. — 15. τὸ δὲ β̅ SKB. — 16. ὁ om. B. — 17. ἡ : ἢ P. — 18. τὴν om. S. — 19. διαφέρουσι H. — 20. δεῖ S. — 21. δυναμένου K. — 22. αὐτοῦ B. — 23. ἀσόφως ex ἀσώφως corr. A suprascripto o. — 24. ἵνα K. — 25. ἀποκρινώμεθα B. — 26. αὐτῶν B. — 27. ἐπαγάγωσι S : ἐπανάγωσι KB. — 28. εἰ : ἢ SKB. — 29. γὰρ om. SKB. — 30. κατὰ τ. θ. πατ. post τὸ Πν. τὸ ἅγιον reiicit H. — 31. τοῦ om. S. — 32. οὔτε B. — 33. τὸ πνεῦμα om. S : post αἴτιον reiicit K. — 34. Post αἴτιον locus vacuus in B, cum hac adnotatione ad marg. : Σεσημείωται παρὰ τὸ χεῖλος τοῦ ἀπογράφου, ὅτι λείπει τι ἐνταῦθα. Ex quo liquet, sententiam haud recte ab editore fuisse intellectam. — 35. καὶ om. H.

κατὰ ταὐτὸν[1] ἔκ τινος προϊόντα, καὶ ἀλλήλων αἴτια εἶναι ἀδύνατον. Οὐ τοίνυν εἰ μετὰ τοῦ Υἱοῦ[2] πρόεισι, καὶ ἐκ τοῦ Υἱοῦ προϊέναι ἀνάγκη τὸ Πνεῦμα τὸ ἅγιον· εἰ δὲ μή, τῶν κτισμάτων οὐδὲν διοίσει τῶν διὰ λόγου Θεοῦ καὶ δυνάμεως καὶ σοφίας γεγενημένων[3]· *Πάντα* [a] *γάρ*, φησί, *δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν*[4], *ὃ γέγονεν*. Ὃ ἄρα μὴ γέγονεν[5], οὐδὲ[6] δι' αὐτοῦ τὸ εἶναι ἔχειν ἀνάγκη. Ἔπειτα οὐχ οὕτω σοφία καὶ δύναμις τοῦ Πατρός ἐστιν ὁ Υἱός, ὡς Υἱὸς ἢ Λόγος· Υἱὸς μὲν γὰρ καὶ Λόγος οὕτως ἐστὶ τοῦ Πατρός, ὡς μὴ ὄντος αὐτοῦ Υἱοῦ μηδὲ Λόγου (πρὸς τὸν πατέρα γὰρ ὁ υἱὸς ἀναφέρεται καὶ πρὸς τὸν λέγοντα ὁ λόγος)· σοφία δὲ καὶ δύναμις οὕτως ἐστὶ τοῦ Πατρός, ὡς καὶ αὐτοῦ * σοφίας καὶ δυνάμεως ὄντος καὶ οὐ σοφοῦ καὶ δυνατοῦ μόνον[7]· σοφία γάρ ἐστιν[8] ἐκ σοφίας καὶ δύναμις ἐκ δυνάμεως ὥσπερ Θεὸς ἐκ Θεοῦ καὶ φῶς ἐκ φωτός· λέγεται δὲ τοῦ[9] Πατρὸς σοφία καὶ δύναμις, ὡς ὅλην αὐτοῦ τὴν σοφίαν καὶ τὴν[10] δύναμιν ἔχων, ὡς ἂν εἰκὼν ἀρχετύπου. Ἀλλὰ καὶ τὸ Πνεῦμα τὸ ἅγιον οὐδὲν ἧττον σοφία καὶ δύναμις· καὶ τούτῳ[11] γε[12] οὐδεὶς ἀντερεῖ τῶν τὰς Γραφὰς εἰδότων, καὶ ὅτι κοινὰ καὶ οὐσιώδη[13] τῶν θείων εἰσὶ προσώπων ταυτὶ[14] τὰ ὀνόματα, καὶ ὁ θεῖος δὲ Αὐγουστῖνος ἐν τῷ *περὶ Τριάδος* βιβλίῳ τούτοις συμμαρτυρεῖ. Εἰ τοίνυν σοφία καὶ δύναμις ἐκ σοφίας καὶ δυνάμεως τοῦ Πατρὸς ἐκπορεύεται τὸ Πνεῦμα τὸ ἅγιον, περιττόν ἐστι[15] καὶ μάταιον ἐρωτᾶν, εἰ μετὰ τῆς ἑαυτοῦ σοφίας καὶ δυνάμεως ὁ Πατὴρ προβάλλει τὸ Πνεῦμα τὸ ἅγιον[15], εἰ μή τις αὐτὸ κτίσμα βούλοιτο κατασκευάζειν, καθάπερ εἴρηται· *Ὁ Θεὸς τῇ σοφίᾳ ἐθεμελίωσε τὴν γῆν, ἡτοίμασε δὲ οὐρανοὺς ἐν*[16] *φρονήσει*. Ἀλλ' οὔτε[17] διὰ μέσης σοφίας καὶ δυνάμεως ὁ Πατὴρ[18] ἦλθεν ἐπὶ τὴν τοῦ Πνεύματος ἐκπόρευσιν, ὥσπερ οὐδ' ἐπὶ[19] τὴν τοῦ Υἱοῦ γέννησιν[20], οὔτε διὰ μέσης θεότητος ὅλως·

horum alterum alterius causa esse non potest. Non ergo necesse est, Spiritum sanctum, ut cum Filio prodit, sic etiam ex Filio prodire; sin secus, nihil erit discriminis inter eum et res creatas quae itidem per Dei Verbum et virtutem ac sapientiam conditae sunt. *Omnia* enim, inquit[a], *per ipsum facta sunt, et sine ipso factum est nihil, quod factum est.* Quod ergo factum non est, id non magis per ipsum esse habeat necesse est. Deinde Filius non perinde sapientia est et virtus Patris, ut est Filius vel Verbum. Sic est enim Filius et Verbum Patris, ut Pater ipse non sit nec Filius nec Verbum (siquidem filius ad patrem refertur, verbum vero ad dicentem); sapientia autem * f. 116.
et virtus Patris sic est, ut Pater etiam sit sapientia et virtus, non autem sapiens dumtaxat ac potens. Est enim sapientia de sapientia et virtus de virtute, ut Deus de Deo et lumen de lumine; dicitur autem sapientia ac virtus Patris, quia tota huius sapientia virtusque penes illum est, ut penes imaginem exemplar. At vero nec Spiritus sanctus minus est sapientia ac virtus, quod nemo Scripturarum peritus negaverit. Haec siquidem nomina communia esse atque essentialia divinarum personarum, non secus atque illae testatur divus Augustinus in opere *de Trinitate*[b]. Cum igitur Spiritus sanctus ex Patre ut sapientia et virtus de sapientia et virtute procedat, supervacaneum est atque inane quaerere, utrum cum sua sapientia ac virtute Pater emittat Spiritum sanctum, nisi si quis hunc in creaturam convertere voluerit, prout scriptum est[c]: *Deus in sapientia firmavit terram, praeparavit caelos in prudentia.* Neque vero sapientiae virtutisve ope Pater devenit ad Spiritus processionem, ut ne ad Filii quidem generationem, neque omnino totius divinitatis ope. Id enim creaturarum proprium est,

1. καταυτὸν Q : καθ' αὑτὸ K : κατὰ τὸ αὐτὸ B. — 2. εἰ μετὰ τοῦ υἱοῦ : ἐπειδὴ ἅμα τῷ υἱῷ K : ἐπεὶ σὺν τῷ υἱῷ B : ἅμα τοῦ υἱοῦ absque εἰ S. — 3. γεγεννημένων S : γεγενημένην K. — 4. οὐδεέν P. — 5. ὃ ἄρα μὴ γέγονεν om. S : γέγονε K. — 6. δὲ in οὐδὲ sup. lin. P. — 7. μόνου SBH. — 8. In ἐστιν littera ν sup. lin. P. — 9. τοῦ om. B. — 10. τὴν om. H. — 11. τοῦτο SBHK. — 12. γε om. H. — 13. οὐσιώδει P. — 14. ταῦτα SBHK. — 15. περιττόν ἐστι — τὸ πνεῦμα τὸ ἅγιον om. B. — 16. ἐν : τῇ B. — 17. οὔτε : οὐ P extrema linea, omisso τε lineae seq. initio. — 18. τοῦ πατρὸς K. — 19. οὐδὲ ἐπὶ SB. — 20. γένεσιν A.

a) Ioan. I, 3. — b) Augustin. *De Trinitate*, lib. VII, c. 1. De quo loco adeundus est S. Thomas, *Summa theologica*, parte I, q. 39, a. 5, ad 1. — c) Prov. III, 19.

ut aiunt theologi. Immediate igitur atque ex ipsa essentia Patris ambo aequaliter progrediuntur, Filius inquam ac Spiritus sanctus, alter quidem una cum altero, non autem alter ab altero, nec plane alteruter ab alterutro.

35. Si quid de pluribus singulariter in divinis personis dicitur, id aut essentia omnino est aut quiddam essentiale. Ut enim unum plane illud est, quo quaelibet persona a ceteris secernitur, sic etiam unum omnino est, quo illae tres uniuntur. Id vero una est numero essentia, aut eorum aliquid, quae eidem essentialiter competunt, verbi gratia, una voluntas, aut una virtus, aut una actio. Filium enim dicimus Deum de Deo, et ambo Deum unum, lumen de lumine, et ambo unum lumen, sapientiam de sapientia, et utrumque unam sapientiam, virtu-
* f. 116. tem de virtute, et utrumque unam virtutem. Neutiquam ergo unum esse possunt divinae personae, nisi quatenus unum quid in ipsis insit, quod sit essentiale. Si igitur ipsum emittere unum est in Patre et Filio, aut huius particeps etiam fiet Spiritus sanctus, utpote rei essentialis, et emittet ipse etiam aliam utique personam; aut si re quadam essentiali careat, nulli dubium, quin ipsa quoque essentia careat. Ex his duobus barathris utrumlibet voluerint, eligant Latini; sin vero utrumque respuere velint, suam prius deserant sententiam, ex qua prorsus necesse est haec inferri.

36. Si ex essentia Patris Filius et Spiritus, ex essentia vero Patris et Filii solus Spiritus, ut Latini censent, non eadem producit essentia Patris, et eadem, essentia Patris et Filii. Quae vero non eadem producunt, ne eadem quidem ipsa prorsus sunt. Ergo aliud est essentia Patris, aliud essentia Patris et Filii; ac prorsus necesse est, ut aliud quoque sit essentia Spiri-

τῶν γὰρ κτισμάτων ἴδιον τὸ τοιοῦτον οἱ θεολόγοι φασίν. Ἀμέσως ἄρα καὶ[1] ἐξ αὐτῆς τῆς οὐσίας τοῦ Πατρὸς ἐπίσης ἄμφω προΐασιν ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον[2], καὶ μετ' ἀλλήλων[3] μέν[4], οὐκ ἐξ ἀλλήλων δὲ οὐδ' ὅλως ἐκ θατέρου θάτερον.

λε'. Εἴ τι[5] ἐπὶ πλειόνων ἑνικῶς ἐν τοῖς θείοις προσώποις λέγεται, ἢ οὐσία πάντως ἢ οὐσιῶδές ἐστιν[6]. Ὥσπερ γὰρ ἕν ἐστι πάντῃ, καθ' ὃ τῶν λοιπῶν ἕκαστον τῶν προσώπων χωρίζεται, οὕτω καὶ ἕν ἐστι πάντῃ, καθ' ὃ τὰ τρία ἑνίζονται[7]. Τοῦτο δ' ἐστὶν[8] ἡ μία τῷ ἀριθμῷ οὐσία ἤ τι τῶν οὐσιωδῶς αὐτῇ προσόντων[9], οἷον ἡ μία θέλησις ἢ ἡ μία δύναμις ἢ[10] ἡ μία ἐνέργεια. Λέγομεν γὰρ Θεὸν[11] ἐκ Θεοῦ τὸν Υἱόν, καὶ ἄμφω Θεὸν ἕνα, φῶς ἐκ φωτός, καὶ ἄμφω ἓν φῶς, σοφίαν[12] ἐκ σοφίας, καὶ ἄμφω μίαν σοφίαν, δύναμιν[13] ἐκ δυνάμεως, καὶ ἄμφω μίαν δύναμιν. Κατ'[14] οὐδὲν * ἄρα δύνανται ἓν εἶναι τὰ θεῖα πρόσωπα, εἰ μὴ καθ' ὅ[15] ἐστιν ἐν αὐτοῖς ἕν· τοῦτο δ' ἐστὶν οὐσιῶδες[16]. Εἰ τοίνυν καὶ τὸ προβάλλειν ἕν ἐστιν ἐν Πατρὶ καὶ Υἱῷ, ἢ κοινωνήσει τούτου καὶ τὸ Πνεῦμα τὸ ἅγιον, οὐσιώδους γε ὄντος, καὶ ἔσται καὶ αὐτὸ προβάλλον[17] ἕτερον δήπου πρόσωπον, ἢ οὐσιώδους τινὸς ἀλλότριον ὄν, οὐκ ἄδηλον ὅτι καὶ τῆς οὐσίας ἀλλότριον[18] ἔσται. Τούτοιν[19] ὁπότερον ἂν βούλοιντο τοῖν βαράθροιν[20] ἑλέσθωσαν οἱ Λατῖνοι· καὶ ἄμφω[21] δὲ[22] ἐκτρεπόμενοι, τὴν ἑαυτῶν δόξαν ἀπολιπέτωσαν πρότερον, ἥτις[23] ἐξ ἀνάγκης ἐπὶ ταῦτα ἀπάγει[24].

λϛ'. Εἰ ἐκ τῆς οὐσίας τοῦ Πατρὸς ὁ Υἱὸς καὶ τὸ Πνεῦμα, ἐκ δὲ τῆς[25] οὐσίας τοῦ Πατρὸς καὶ τοῦ Υἱοῦ τὸ Πνεῦμα[25] μόνον κατὰ τοὺς[26] Λατίνους, οὐκ ἄρα τῶν αὐτῶν[27] αἴτια[28] ἡ οὐσία τοῦ Πατρὸς[29] καὶ ἡ οὐσία τοῦ Πατρὸς[30] καὶ τοῦ Υἱοῦ· τὰ δὲ μὴ τῶν αὐτῶν αἴτια[31], οὐδὲ τὰ αὐτὰ[32] πάντως· ἄλλο ἄρα ἡ οὐσία τοῦ Πατρὸς καὶ ἄλλο ἡ οὐσία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ· ἐξ ἀνάγκης δὲ καὶ ἡ τοῦ Πνεύματος

1. καὶ om. P. — 2. καὶ τὸ ἅγιον πνεῦμα SK. — 3. μετὰ ἀλλήλων S. — 4. μέν om. SKB. — 5. εἴ τι : ἔτι S. — 6 ἐστι S. — 7. οὕτω καὶ — ἑνίζονται ad marg. eadem manu P. — 8. δὲ ἐστὶν AB. — 9. προσόντων om. K. — 10. ἢ ἡ μία δύναμις ἢ om. S : prior vocula ἢ deest in B. — 11. θεὸν om. A. — 12. σοφία Q. 13. δύναμις Q. — 14. κατ' : καὶ H. — 15. καθό H. — 16. οὐσιωδῶς B. — 17. προβάλλειν S. — 18. ἀλλότριον om. S. — 19. τούτων H. — 20. τῶν βαράθρων S. — 21. καὶ μφω A. — 22. δ' SKB. — 23. ἥ τις A. — 24. ἐπάγει SKB. — 25. ἐκ δὲ τῆς — τὸ Πνεῦμα ad marg. alia manu P. — 26. τοὺς om. S. — 27. Ad αὐτῶν scholion in marg. ἤγουν ἑνὸς πράγματος Q. — 28. αἰτία H : αἴτιον SKB. — 29. ἡ οὐσία τοῦ πατρὸς — τῶν αὐτῶν αἴτια ad marg. alia manu P. — 30. καὶ ἡ οὐσία τοῦ πατρὸς om. SKB. — 31. αἰτία H. — 32. Ad τὰ αὐτὰ scholion in marg. ἤγουν ὁ πατὴρ καὶ ὁ υἱὸς οὐδαμῶς ὁμοούσιοι Q.

ἄλλο· πολλαὶ ἄρα οὐσίαι ἐν τῇ θείᾳ[1] Τριάδι. Τοῦτο δὲ βλάσφημον καὶ παράλογον[2].

λζ΄. Εἰ ὁ μὲν Πατὴρ αἴτιος Υἱοῦ καὶ Πνεύματος, ὁ δὲ Υἱὸς τοῦ Πνεύματος μόνον, τὰ δὲ μὴ τῶν αὐτῶν αἴτια οὐδὲ τὰ αὐτὰ πάντως, οὐκ ἄρα ἓν καὶ τὸ αὐτὸ αἴτιον ἐπὶ τῆς θείας Τριάδος, ἀλλὰ δύο τὰ αἴτια, καὶ μάτην οἱ Λατῖνοι τὰς δύο ἀρχὰς φεύγουσιν[3].

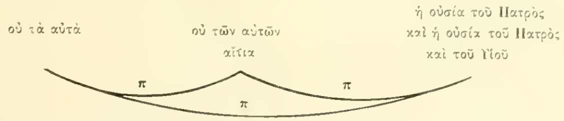
λη΄[4]. Ἡ τοῦ Υἱοῦ προσηγορία δύο ταῦτα σημαίνει, τήν τε πρὸς τὸν Πατέρα σχέσιν, καθ' ἣν[5] τὸ εἶναι παρ' αὐτοῦ ἔχει, καὶ τὸ[6] πρὸς αὐτὸν ὁμοούσιον· πᾶς γὰρ υἱὸς τῷ πατρὶ ὁμοούσιος. Ὡσαύτως δὲ καὶ ἡ[7] τῆς γεννήσεως· τήν τε γὰρ αἰτίαν ὅθεν ἔχει τοῦ[8] εἶναι, καὶ τὴν ὁμοουσιότητα παρίστησιν[9] ἱκανῶς. Οὐχ οὕτω δὲ καὶ ἡ τοῦ ἁγίου Πνεύματος, * οὔτε μὴν ἡ τῆς ἐκπορεύσεως[10]· ἀλλ' ὅταν μὲν ἀκούσωμεν *Πνεῦμα Πατρός*, δῶρόν τι τοῦ Πατρὸς[11] ἐνοήσαμεν[12] εἰς ἡμᾶς φθάνον καὶ ἡμᾶς ἁγιάζον καὶ ἐν[13] ἡμῖν ἐνεργοῦν. Λέγει γὰρ ὁ Κύριος· *Τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν*[14] *τὸ λαλοῦν ἐν ὑμῖν*. Ὅθεν καὶ *Υἱοῦ*[15] *Πνεῦμα* τὸ[16] αὐτὸ λέγεται· κοινὸν[17] γάρ ἐστι δῶρον[18] ἀμφοῖν,

tus. Multae igitur erunt in divina Trinitate essentiae, quod impium est atque absurdum.

37. Si Pater quidem principium si Filii et Spiritus sancti, Filius vero principium dumtaxat Spiritus, cum ea quae non eorumdem sunt principia, ne eadem quidem plane sint, neque igitur unum idemque principium erit in divina Trinitate, sed duo principia, ac frustra Latini principii dualitatem fugiunt.

38. Filii appellatio duo haec significat, habitudinem nimirum ad Patrem, quatenus ab eo habet ut sit, et eandem atque ille substantiam; omnis siquidem filius patri suo consubstantialis est. Idem innuit et generationis nomen, quo tum causa unde habet esse, tum consubstantialitas aptissime declaratur. Non item Spiritus sancti, nec processionis appellatio, sed si quando * f. 117.
audimus *Spiritum Patris*, donum quoddam Patris intelligimus, quod nobis confertur, nosque sanctificat et in nobis operatur. Dicit enim Dominus[a] : *Spiritus Patris vestri qui loquitur in vobis*. Unde et *Spiritus Filii* idem dicitur; nam commune amborum donum est,

1. θείᾳ om. S. — 2. Sequitur in codd. haec figura, qua totum rursus assumitur argumentum :



Ad verba οὐ τὰ αὐτά habetur praeterea in Q hoc scholion in marg. : ἤγουν ὁ Πατὴρ καὶ ὁ Υἱὸς ὁμοούσια.

3. φεύγουσι KII. Iterum hoc loco alterum in codd. exhibetur schema, videlicet :

Notandum in P legi : οὐχ ἑνὸς αἴτιον.

4. Caput illud XXXVIII saepius seorsim occurrit in codd. hoc praenotato titulo : Περὶ ὁμοουσιότητος τοῦ Υἱοῦ, typisque mandatum est uti nondum antea editum, cum iam quatuor haberentur editiones, a Iasone monacho (= I) in actis litterariis Σωτήρ, t. XIII, Athenis, 1890, p. 71-72. — 5. καθ' ὃν QA : καθ' ὃ P. — 6. τὸ sup. lin. P; voculam scripserat post πρὸς, ubi dein delevit. — 7. ἡ : ἐκ II. — 8. τοῦ : τὸ SKBI. — 9. παρίστησι Q. — 10. Post ἐκπορεύσεως add. in SKB τοῦτο δύναται. — 11. Πνεύματος P. — 12. ἐννοήσαμεν P : ἐννοήσομεν B. — 13. ἐν sup. lin. P. — 14. ἡμῶν KB : ἡμῖν I. — 15. τοῦ Υἱοῦ Q. — 16. τὸ om. SK. — 17. κοινὸν : καὶ I. — 18. δῶρόν ἐστιν I.

a) Mat. x, 20.

ut ipse beatus Augustinus ait. Quoties autem audimus *Spiritum, qui ex Patre procedit,* tum causam, unde habet esse, et ipsam hypostasin accipimus, neque vero consubstantialitatem, quam nec Spiritus, nec processionis vox innuere valet. Quo fit ut theologi, quoties simpliciter causam, unde esse habet, significare voluerint, dicant : *Spiritum, qui ex Patre procedit,* ab ipso Domino id edocti, quin mutila ac quasi decurtata enuntient, neve principium propius praetermittant (apage istiusmodi absurditatem!); quotiescumque autem simul et consubstantialitatem indicare voluerint, tunc et illud *per Filium* addunt, dicendo : *Qui ex Patre per Filium procedit,* ac si dicerent : Non absque Filio, neque ex alia ac Filius natura, sed una cum generatione intelligitur etiam processio. Quare divinus Maximus ait[a] : « Qui per Filium genitum ineffabili modo procedit »; sane non addidisset *genitum,* nisi hoc voluisset intelligere. Ceteros autem eadem sentire, testatur idem theologus in epistola ad Marinum Cypri presbyterum dicens[b], illius aetatis Romanos « non causam Spiritus agnoscere « Filium, sed ut ostendant, inquit, eum per « Filium procedere, et ita substantiae cogna- « tionem omnis expertem differentiae demon- « strent ». Recentior vero eaque ridicula Latinorum theologia dum ex voce *per Filium* propius principium intelligit, Patrem vero principium remotius non proximum hypostasis Spiritus sancti statuit, ut Enos per Seth ex Adamo dicitur, venerandi Gregorii Nysseni verba non audit, quibus dicit[c], « ipsa Filii interpositione « et unigeniti conditionem ei conservari et « Spiritum ab naturali, quam ad Patrem habet,

ὡς καὶ ὁ μακάριός φησιν Αὐγουστῖνος. Ὅταν δὲ ἀκούσωμεν *Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον,* ἐνταῦθα τὴν μὲν[1] αἰτίαν ὅθεν ἔχει τοῦ[2] εἶναι, καὶ τὴν[3] ὑπόστασιν αὐτὴν ἐξελάβομεν, οὐ μέντοι καὶ[4] τὸ ὁμοούσιον· οὔτε γὰρ[5] ἡ τοῦ Πνεύματος φωνή, οὔτε μὴν ἡ[6] τῆς ἐκπορεύσεως τοῦτο δύναται. Διὰ τοῦτο οἱ θεολόγοι, ὅταν μὲν τὴν αἰτίαν ἁπλῶς ὅθεν ἔχει τοῦ[7] εἶναι, παραστῆσαι βούλωνται[8], *Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον* λέγουσιν, ἐξ αὐτοῦ τοῦ Κυρίου τοῦτο παρειληφότες[9], οὐχ ἡμιτελῶς θεολογοῦντες οὐδὲ τὸ ἐγγύτερον αἴτιον παραλιμπάνοντες (ἄπαγε τῆς ἀτοπίας!)· ὅταν δὲ ὁμοῦ καὶ τὴν ὁμοουσιότητα δηλοῦν ἐθέλωσι[10], τότε καὶ τὸ *δι' Υἱοῦ* προστιθέασι[11] καὶ *ἐκ Πατρὸς δι' Υἱοῦ ἐκπορευόμενον* λέγουσιν, ὡσανεὶ λέγοντες· Οὐκ ἄνευ τοῦ Υἱοῦ, οὐχ[12] ἑτεροφυῶς[13] παρὰ τὸν Υἱόν, ἀλλ' ἅμα τῇ γεννήσει[14] νοείσθω[15] καὶ ἡ ἐκπόρευσις, ὥσπερ ὅταν[16] λέγωμεν[17]. Διὰ τοσούτου[18] χρόνου τόδε[19] γέγονεν, οἱονεὶ συμπροϊόντος τοῦ χρόνου. Ὅθεν καὶ ὁ θεῖός φησι[20] Μάξιμος *δι' Υἱοῦ γεννηθέντος ἀφράστως ἐκπορευόμενον,* οὐκ ἂν προσθεὶς τὸ[21] *γεννηθέντος,* εἰ μὴ τοῦτο νοεῖν ἠβούλετο. Ὅτι δὲ καὶ οἱ λοιποὶ τοῦτο νοοῦσι, μάρτυς ὁ[22] αὐτὸς[23] ἐν τῇ πρὸς Μαρῖνον[24] ἐπιστολῇ τοὺς[25] τότε Ῥωμαίους λέγων[26] « οὐκ αἰτίαν τοῦ Πνεύματος τὸν Υἱὸν ποιεῖν[27], « ἀλλ' ἵνα τὸ δι' αὐτοῦ προϊέναι δηλώσωσι[28], καὶ « ταύτῃ[29] τὸ συναφὲς τῆς οὐσίας καὶ ἀπαράλλακτον « παραστήσωσιν ». Ἡ δὲ νῦν καταγέλαστος τῶν Λατίνων θεολογία τὸ ἐγγύτερον αἴτιον ἐκ τοῦ *δι' Υἱοῦ* νοοῦσα καὶ τὸν Πατέρα πορρώτερον αἴτιον καὶ οὐ προσεχὲς τιθεῖσα[30] τῆς τοῦ[31] ἁγίου Πνεύματος ὑποστάσεως, ὥσπερ δὴ[32] τὸν[33] Ἐνὼς διὰ τοῦ Σὴθ ἐκ τοῦ Ἀδὰμ λέγομεν, * τῆς μὲν τοῦ σεπτοῦ Γρηγορίου τοῦ[34] Νύσσης φωνῆς οὐκ ἀκούει, λεγούσης ὅτι « ἡ τοῦ Υἱοῦ μεσιτεία καὶ αὐτῷ[35] τὸ

1. μὲν sup. lin. P. — 2. τοῦ : τὸ KBI. — 3. τὴν : ἡ S. — 4. καὶ om. B. — 5. γὰρ om. SKB. — 6. ἡ om. S. — 7 τὸ KBI. — 8. βούλονται PK. — 9. παρηληφότες P : παρειληφότος I. — 10. ἐθέλωσιν P. — 11. προστιθέασιν A. — 12. οὐκ S. — 13. ἑτεροφυῆ SKB : ἑτεροφυῶς H. — 14. γεννέσει A. — 15. νοήσθω Q : νοεῖται H. — 16. ὥσπερ ὅταν — συμπροϊόντες τοῦ χρόνου om. HI. — 17. λέγομεν K. — 18. τοῦσούτου P. — 19. τόδε : τοῦτο SK. — 20. φησί om. SI. — 21. τὸ : τοῦ H. — 22. ὁ om. H. — 23. αὐτὸς : θεῖος Μάξιμος I. — 24. Κύπρου πρεσβύτερον add. H. — 25. τοὺς : τοῦ S : τῶν I. — 26. Ῥωμαίων λεγόντων I. — 27. ποιεῖν τὸν Υἱόν I. — 28. δηλώσωσιν A.

29. καὶ ταύτην A. — 30. Post τιθεῖσα add. B : ἐστι. Voluit forsitan scribere ἐπὶ. — 31. τοῦ om. S. — 32. δὴ : δὲ SKB. — 33. τὸν : τὸ, sequente interpunctionis signo, ac si id esset quod latine dicimus *illud.* — 34. τοῦ τῆς Νύσσης Q. — 35. αὐτὸ PQA.

a) *P. G.* t. 90, c. 672 C. — b) *P. G.*, t. 91, c. 136 A. Vide supra, p. 76, n. c. — c) *P. G.*, t. 45, [illegible]

« μονογενὲς φυλάττει καὶ τὸ Πνεῦμα τῆς φυσικῆς « πρὸς τὸν Πατέρα σχέσεως οὐκ ἀπείργει »· βαθμοὺς δὲ καὶ ὑποβάσεις ἐπὶ τῆς ἁγίας Τριάδος εἰσάγει καὶ τὸν μὲν Πατέρα τίθησιν ἀνώτατόν τε[1] καὶ πρῶτον αἴτιον, τὸν δὲ Υἱὸν κατώτερον[2] καὶ δεύτερον αἴτιον ὥσπερ τι διατείχισμα μέσον τοῦ Πατρὸς καὶ τοῦ[3] Πνεύματος[4], τὸ δὲ ἅγιον Πνεῦμα[5] κατώτατον καὶ αἰτιατὸν μόνον, καὶ οὕτως[6] εἰς τὸ τῆς[7] τριθεΐας[8] βάραθρον καταπίπτει καὶ τὰ θεῖα πρόσωπα περιγράφει καὶ τὸ Πνεῦμα ὥσπερ υἱωνὸν ἀπεργάζεται.

λθ΄. Ἐνέτυχόν τινι τῶν Λατινικῶν διδασκάλων ὑπὲρ αὐτῶν γράφοντι[9], ὅτι οὐ χρὴ λέγειν *ἐκ Πατρὸς δι᾽ Υἱοῦ* τὸ Πνεῦμα τὸ ἅγιον[10] (οὕτω γὰρ δύο[11] τὰ αἴτια καὶ διαφέροντα ἔσται, τὸ μὲν ἐγγύτερον, τὸ δὲ πορρώτερον), ἀλλ᾽ *ἐκ*[12] *Πατρὸς καὶ Υἱοῦ*, καθάπερ οὖν[13] καὶ ἐν τῷ συμβόλῳ προστέθειται[14], ἵνα ὡς ἓν αἴτιον ὁ Πατὴρ καὶ ὁ Υἱὸς νοῆται τοῦ ἁγίου Πνεύματος. Εἰ οὖν οὕτως ἔχει, καθάπερ ἐκεῖνός φησι[15], πρῶτον μὲν[16] αὐτοῖς διέπεσεν ἡ σπουδαζομένη δῆθεν συμφωνία πρὸς τοὺς παρ᾽ ἡμῖν διδασκάλους, καὶ οὐκέτι[17] λοιπὸν ἐκ τοῦ *δι᾽ Υἱοῦ*[18] τὸ προσεχὲς αἴτιον νοητέον, οὔτε τὴν *διά* ληπτέον ἀντὶ τῆς *ἐκ*. ὡς τινες τῶν[19] ἐξ Υἱοῦ[20] ἐκπεσόντων ἐλήρησαν. Ἔπειτα καὶ οὕτως[21], εἰ διακεκριμένα πρόσωπα τὸ Πνεῦμα προβάλλει τὸ ἅγιον[22], καὶ τὸ μὲν παρ᾽ ἑαυτοῦ τοῦτ᾽ ἔχει[23], τὸ δ᾽ ἐκ τοῦ ἑτέρου λαβόν[24], δύο[25] πάντως αἴτια κἀντεῦθεν ἔσται, καὶ τὴν *διά* παρ᾽ ἑαυτῶν ἀπολέσαντες, τὰς δύο ἀρχὰς οὐδ᾽ οὕτως ἐξέφυγον, ἀλλὰ καὶ τὸ τοῦ δόγματος αὐτῶν ἀσύμφωνον[26] καὶ πρὸς ἑαυτὸ[27] μαχόμενον καὶ πανταχόθεν ἀσύστατον ἔδειξαν[28].

μ΄. Ἤρετό μέ τις τῶν ἐξ ἡμῶν ἐκπεσόντων καὶ τῶν Λατίνων[29] ὑπερμαχούντων, εἰ μὴ πᾶν τὸ ἔκ τινος διά τινος φυσικῶς[30] προϊόν, αἴτιον ἔχει τὸ δι᾽

« habitudine non excludi »; gradus autem ac disparilitates in sanctam Trinitatem invehit, Patrem quidem statuendo supremum et principium primum, Filium vero inferiorem et principium secundum veluti intergerivum quemdam parietem inter Patrem et Spiritum; sanctum demum Spiritum infimum atque a principio dumtaxat : atque ita in tritheismi barathrum delabitur, divinas personas circumscribendo, Spiritumque quasi nepotem constituendo.

39. Incidi in quemdam doctorem Latinum pro ipsis scribentem[a], nefas esse dicere *ex Patre per Filium* Spiritum sanctum (sic enim duo eaque diversa essent principia, alterum propius, alterum remotius), sed *ex Patre et Filio*, prout revera in ipso Symbolo eo additum est, ut Pater et Filius tamquam unum principium Spiritus sancti intelligantur. Quod si res ita se habeat, ut ille dicit, primum quidem deflectunt ab illa, quam simulate affectant, concordia cum nostris doctoribus, neque iam in dictione *per Filium* proximum principium intelligendum est, neque vocula *per* pro *ex* usurpanda, ut quidam ex iis, qui a Filio desciverunt, nugati sunt. Deinde fac ita esse; si personae diversae Spiritum sanctum emittant, quarum altera hoc a semetipsa habeat, altera vero ex altera nacta sit, duo sane principia exinde habebuntur, atque postquam ultro amiserint *per*, ne sic quidem duo principia vitabunt; immo vero suam doctrinam absonam ac secum pugnantem atque plane incongruentem demonstrabunt.

40. Ex me quaesiit quidam ex illis fidei nostrae desertoribus Latinorumque propugnatoribus, num omne id quod ab aliquo per aliquid

1. τε om. B. — 2. τε add. H. — 3. τοῦ om. SK. — 4. καὶ τοῦ Πνεύματος : πρὸς τὸ Πνεῦμα I. — 5. τὸ δὲ ἅγιον Πνεῦμα — αἰτιατὸν μόνον om. I. — 6. οὕτω SK : mox post οὕτω K posuit καταπίπτει. — 7. τῆς om. S. — 8. ἀθεΐας B. — 9. ἐγράφοντι P. — 10. Πνεῦμα ἅγιον B. — 11. δύ P. — 12. ἀλλὰ ἐκ B. — 13. οὖν sup. lin. P. — 14. προστίθεται A. — 15. φησιν. H. — 16. μὲν om. S. — 17. οὐκ ἔτι PAK. — 18. δι᾽ Υἱοῦ om. P. — 19. τὸν P. — 20. Υἱοῦ : ἡμῶν SKBH. — 21. οὕτως εἰ om. B. — 22. τὸ Πνεῦμα τὸ ἅγιον προάγουσι H; in quo vocem προάγουσιν supplevit editor. — 23. παρ᾽ ἑαυτῷ τοῦτο ἔχει, τὸ δὲ SKB. — 24. λαβόν ex λαβών corr. A suprascripto o. — 25. καὶ δύω B. — 26. σύμφωνον S. — 27. ἑαυτῷ K. — 28. Huc usque H, reliquis capitibus prorsus omissis. — 29. καὶ τὰ Λατίνων B. — 30. φυσικῶς om. B.

a) Is est forsitan Hugo Eterianus, opere contra Graecorum opposita, lib., II, c. 9, ut arbitratur Hergenroether, *P. G.*, t. 161, c. 240, adnot. a : quem vide.

* f. 118. naturaliter progreditur, pro principio non habeat id per quod progreditur. Ego vero eum invicem interrogavi, num omne id quod ab aliquo per aliquid naturaliter procedit, duo non habeat suae existentiae principia, alterum scilicet ex quo, alterum vero per quod procedit. Etenim homo ex viro per mulierem natus, ut ait Apostolus[b], duo habet principia, patrem nimirum et matrem; Iacob vero ex Abraham per Isaac procreatus duo habet principia, unum propius, alterum remotius, videlicet patrem et avum. Si ergo ductis ex iis quae apud nos fiunt exemplis suam studeant obfirmare theologiam, confiteantur etiam duas causas et duo principia, neque ea negent quae necessario ex eorum argumentationibus colliguntur.

41. Et quomodo, ait, rerum creatio, cum ex Patre per Filium in Spiritu sancto acceperit ut sit, non tria habuerit principia, sed unum principium unumque opificem? — Rerum creatio, o eximie, ei dixi, non attribuitur neque essentiae Patris et Filii, neque eorum hypostasi, sed communi voluntati eorum ac virtuti, quae una eademque est in tribus : quo fit, ut unum Deum principium habeat unumque opificem. At Spiritus sanctus ex Patris hypostasi dicitur; quare si idem ex Filii quoque procedat hypostasi, ut vos putatis, cum duas hypostases pro causa habeat, duas etiam causas duoque principia utique habebit, nisi insanimus. Nolite ergo exempla incongruentia iterum adhibere : siquidem rerum creatio a Deo est non per essentiam, sed per opificium.

42. Si Filium quidem proximum Spiritus sancti principium, Patrem vero non proximum ponant, cum haec opposita sint, opposita vero simul convenire nequeant, non igitur unum principium erunt Pater et Filius, ut qui fuerint principia opposita; ergo duo; et quomodo istiusmodi infelices duo principia vitabunt, quibus undique urgentur?

οὗ[1] πρόεισιν; * Ἐγὼ δὲ[2] αὐτὸν[3] ἀντηρόμην, εἰ μὴ πᾶν τὸ ἔκ τινος διά τινος φυσικῶς προϊόν, δύο ἔχει τὰ αἴτια τῆς ἑαυτοῦ ὑπάρξεως, τό τε ἐξ οὗ καὶ τὸ δι' οὗ πρόεισι; Καὶ γὰρ ὁ ἄνθρωπος ἐξ ἀνδρὸς[4] διὰ γυναικὸς γεννώμενος[5], ὥς φησιν ὁ Ἀπόστολος, δύο ἔχει τὰ αἴτια, τὸν πατέρα δηλονότι[6] καὶ τὴν μητέρα· καὶ ὁ Ἰακὼβ ἐκ[7] τοῦ[8] Ἀβραὰμ διὰ τοῦ Ἰσαὰκ[9] γεννηθείς, δύο ἔχει τὰ αἴτια, τὸ μὲν ἔγγιον, τὸ δὲ πορρώτερον, τὸν πατέρα δηλαδὴ καὶ τὸν πάππον. Εἰ οὖν τοῖς ἐξ ἡμῶν παραδείγμασι τὴν ἑαυτῶν κρατύνειν πειρῶνται θεολογίαν, ὁμολογείτωσαν[10] καὶ τὰ δύο αἴτια καὶ τὰς δύο ἀρχάς, καὶ μὴ τὰ ἐξ ἀνάγκης ἑπόμενα τοῖς οἰκείοις λόγοις ἀρνείσθωσαν[11].

μα'. Καὶ πῶς, φησίν, ἡ κτίσις ἐκ Πατρὸς δι' Υἱοῦ ἐν ἁγίῳ Πνεύματι τὸ εἶναι λαβοῦσα, οὐ τρία ἔχει τὰ αἴτια, ἀλλ' ἓν αἴτιον καὶ ἕνα δημιουργόν; — Ἡ κτίσις, ὦ θαυμάσιε, πρὸς αὐτὸν ἔφην, οὔτε ἐκ τῆς οὐσίας εἴρηται[12] τοῦ Πατρὸς ἢ τοῦ Υἱοῦ, οὔτε μὴν[13] ἐκ τῆς ὑποστάσεως, ἀλλ' ἐκ τῆς κοινῆς θελήσεως καὶ δυνάμεως, ἥτις ἐστὶ μία καὶ ἡ[14] αὐτὴ τῶν τριῶν· ὅθεν καὶ τὸν ἕνα Θεὸν αἴτιον ἔχει καὶ[15] δημιουργόν. Τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκ τῆς ὑποστάσεως εἴρηται[12] τοῦ Πατρός· εἰ δὲ τὸ[16] αὐτὸ καὶ ἐκ τῆς ὑποστάσεώς ἐστι τοῦ Υἱοῦ καθ' ὑμᾶς, δύο ὑποστάσεις αἰτίας ἔχον, δύο αἰτίας καὶ δύο ἀρχὰς ἕξει πάντως, εἰ μὴ μεθύομεν[17]. Μὴ οὖν ἀνοικείοις[18] παραδείγμασι χρῆσθε[19] πάλιν· ἡ γὰρ κτίσις οὐ φυσικῶς, ἀλλὰ δημιουργικῶς ἐκ Θεοῦ.

μβ'. Εἰ τὸν Υἱὸν προσεχὲς αἴτιον τοῦ ἁγίου Πνεύματος λέγουσι[20], τὸν Πατέρα δὲ[21] οὐ προσεχές, ταῦτα δὲ[22] ἀντικείμενα, τὰ δ' ἀντικείμενα συνελθεῖν ἀδύνατον, οὐκ ἄρα ἓν αἴτιον ὁ Πατὴρ ἔσται καὶ ὁ Υἱός, ἀντικείμενα αἴτια ὄντα[23]· δύο ἄρα· καὶ ποῦ τὰς δύο ἀρχὰς οἱ σχέτλιοι φεύξονται πανταχόθεν αὐτοῖς ἑπομένας;

1. δι' οὗ : δι' υἱοῦ P. — 2. Ἐγὼ δὲ αὐτὸν — καὶ τὸ δι' οὗ πρόεισιν om. B. — 3. αὐτὸν : αὐτῶν P. — 4. ἐξ ἀνδὸς P. — 5. γενόμενος K. — 6. δηλονότι post μητέρα reiiciunt SKB. — 7. ἐκ om. SKB. — 8. τῷ SKB. — 9. διὰ Ἰσαὰκ B. — 10. ὁμολογήτωσαν PQASK. — 11. ἀρνήσθωσαν K. — 12. ἤρτηται SKBH. — 13. μὴν om. B. — 14. ἡ om. A. — 15. καὶ om. P. — 16. τὸ om. B. — 17. μεθύωμεν K. — 18. ἀνοικείοις : ἂν οἰκείοις P. — 19. χρῆσθαι AB. — 20. οἱ Λατῖνοι λέγουσι SB. — 21. δὲ om. B; eius loco editor posuit intra uncinos : ἐροῦσι πάντως. — 22. ταῦτα δὲ (ὡς) ἀντικείμενα συνελθεῖν ἀδύνατον B, ceteris omissis. — 23. ὄντα om. S, nec interpungit post αἴτια.

b) Gal. IV, 4.

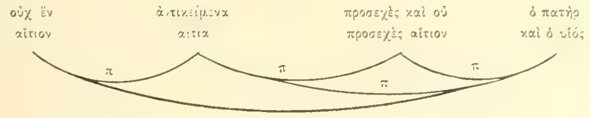
μγʹ. Οἱ Λατῖνοι προσεχὲς καὶ οὐ προσεχὲς αἴτιον[1] ἐπὶ Πατρὸς καὶ Υἱοῦ λέγοντες καὶ πρῶτον καὶ δεύτερον καὶ τρίτον φυσικῇ τινι τάξει καὶ ἀναγκαίᾳ, δῆλον ὅτι διϊστῶσι τοῦ Πατρὸς τὸ ἅγιον Πνεῦμα καὶ βαθμοὺς * καὶ ὑποβάσεις[2] εἰσάγουσιν ἐπὶ τῆς ἁγίας Τριάδος, καὶ τὸν μὲν Πατέρα μείζονα τοῦ Υἱοῦ λέγουσι, τὸν δὲ Υἱόν[3], τοῦ ἁγίου Πνεύματος. Ἀλλ' ἀκουέτωσαν[4] τῆς πέμπτης συνόδου τῶν οἰκουμενικῶν, ὅτι ταῦτα τοῦ Ὠριγένους εἰσὶ δόγματα· λέγει γὰρ ὁ ἀοίδιμος βασιλεὺς Ἰουστινιανὸς ἐν τῷ κατ' αὐτοῦ λόγῳ περὶ αὐτοῦ τάδε· « Ὅστις πρὸ « πάντων εἰς αὐτὴν τὴν ἁγίαν καὶ ὁμοούσιον « Τριάδα βλασφημήσας, ἐτόλμησεν εἰπεῖν, τὸν μὲν « Πατέρα μείζονα εἶναι τοῦ Υἱοῦ, τὸν δὲ Υἱόν, τοῦ « ἁγίου Πνεύματος ». Ὅθεν καὶ πολύθεον αὐτὸν ἐν τῷ αὐτῷ λόγῳ φησί. Καὶ εἰκότως· λέγει γὰρ καὶ ὁ θεολόγος Γρηγόριος· « Ἡμῖν[5] εἷς Θεός, ὅτι μία « θεότης καὶ πρὸς ἓν τὰ ἐξ αὐτοῦ τὴν ἀναφορὰν[6] « ἔχει ». Εἰ τοίνυν[7] οἱ πρὸς ἓν τὰ ἐξ αὐτοῦ ἀναφέροντες εἰς ἕνα Θεὸν πιστεύουσιν, οἱ μὴ[8] πρὸς ἓν τὰ δύο, ἀλλὰ τὸ ἓν[9] ἀναφέροντες πρὸς τὰ δύο[10], δῆλον ὅτι οὐκ εἰς ἕνα[11] Θεόν, ἀλλ' εἰς πολλοὺς πιστεύουσι[12]· καὶ τί ἔτι τοῖς Ἕλλησι[13] μέμφονται;

μδʹ. Εἰ τὸ Πνεῦμα τὸ ἅγιον ἐκ μὲν τοῦ Υἱοῦ προσεχῶς ἐκπορεύεται, ἐκ δὲ τοῦ Πατρὸς οὐ προσεχῶς κατὰ τοὺς Λατίνους, δῆλον ὅτι ἐκ μὲν τῆς ὑποστάσεως τοῦ Υἱοῦ ἐκπορεύεται, ἐκ δὲ τῆς ὑποστάσεως τοῦ Πατρὸς οὐδαμῶς· πῶς γάρ, τὸ μὴ προσεχῶς[14] ἐξ αὐτοῦ τὴν ὕπαρξιν ἔχον; Οὐδὲ γὰρ ὁ Ἰακὼβ ἐκ τοῦ Ἀβραὰμ οὐ προσεχῶς[15] ἔχων[16] τὸ εἶναι, λέγοιτο

43. Latini, dum proximum et non proximum principium de Patre ac Filio dicunt, atque primum, secundum, tertium, naturali quodam necessarioque ordine statuunt, manifestissime Spiritum sanctum intervallo quodam a Patre * f. 448v. disiungunt, gradus disparilitatesque in sanctam Trinitatem inferunt, Patrem quidem Filio, Filium vero Spiritu sancto maiorem asserendo. At a quinta generali synodo discant, haec esse Origenis placita : dicit enim beatae memoriae Iustinianus imperator in sua adversus illum oratione isthaec[a] : « Qui ante omnia in ipsam « sanctam et consubstantialem Trinitatem « blasphemias ausus est dicere : Patrem maio- « rem esse Filio, Filium Spiritu sancto ». Quapropter illum in eodem tractatu multorum deorum cultorem appellat. Ac recte quidem; dicit enim Gregorius theologus[b] : « Nobis « Deus unus est, quoniam una deitas, atque ad « unum ea quae ex ipso sunt referuntur ». Itaque si ii, qui ad unum referunt ea quae ex illo prodeunt, in unum Deum credunt; qui non duo ad unum, sed unum referunt ad duo, procul dubio non in unum Deum, sed in multos credunt. Quid ergo adhuc gentiles vituperant?

44. Si Spiritus sanctus ex Filio quidem proxime procedat, ex Patre vero non proxime secundum Latinos, constat, eundem ex Filii hypostasi procedere, ex Patris vero hypostasi nequaquam : qui enim id fieri possit, cum non proximam ab eo existentiam habeat? Neque enim Iacob, qui non proxime ex Abraham

1. αἴτια B. — 2. ὑποστάσεις Q, sed suprascripto β corrigendi gratia. — 3. Post υἱὸν iterum μείζονα add. SKB. Hoc loco habetur in A, ac in ipso quidem textu, haec figura, quam alii codd. post absolutum caput exhibent, vel ad folii oram. In K habetur post caput μδʹ.



4. ἀκουσάτωσαν KB. — 5. ἡμῖν om. B. — 6. τὴν ἀναφορὰν ἔχει — τὰ ἐξ αὐτοῦ om. SB. — 7. εἰ τοίνυν — ἀναφέροντες om. K. — 8. οἱ δὲ μὴ B. — 9. ἀλλὰ τὸ ἓν — πρὸς τὰ δύο om. SKB. — 10. πρὸς τὰς δύο P. — 11. ἕνα om. B. — 12. πιστεύουσιν A. — 13. ἔτι πλέον Ἕλλησι P. — 14. προσεχὲς S. — 15. προσεχὲς SB. — 16. ἔχον AK.

a) *P. G.*, t. 86, c. 947 BC. — b) *P. G.*, t. 36, c. 148 D - 149 A.

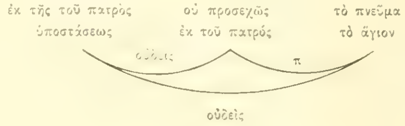
procreatus est, dixerimus esse ex Abrahae hypostasi, nisi quis dicere velit ex natura, quia omnes nos homines, origine ab Adamo ducta, e natura quidem Adami esse dicimur, minime vero ex eius hypostasi. Atqui sancti doctores plane contrarium de Spiritu sancto asserunt, dum hunc docent ex Patris esse hypostasi, ut divinus Gregorius Nyssenus, maximus revera Maximus, ceterique omnes; ex Filii vero hypostasi eundem esse, nemo dixit, saltem quod sciamus. Ergo frustra Latini Filii hypostasin ut proximam Spiritus causam ponunt.

45. Quoties Latini dixerint Patrem non esse proximum sancti Spiritus principium, ab eis
* f. 119. quaeramus, utrum quod Filii sit principium, eo dicant illum etiam Spiritus principium, an quod ipse nonnihil conferat ex sese ad hoc ut Spiritus sit. Quod si dixerint, quia Filii est principium, perspicuum fit, eum non proprie esse Spiritus principium : huius enim remotum, non proximum est principium : ex quo fit, ut Pater Filii quidem proprie sit principium utpote proximum, Spiritus vero non proprie, quippe non proximum. At vero eiusmodi theologiam, seu potius theomachiam nondum hactenus audivimus, verum illud quidem audimus, nimirum, ut Filius ex Patre, sic et Spiritus ex Patre; ac frustra nobis ii vitio vertunt illud *ex solo Patre*, qui Spiritum sanctum *ex Filio solo* affirmant. Si vero asserant Patrem quidquam Spiritui tribuere ad hoc, ut sit, quidnam quis dixerit itidem prae copia ineptiarum

ἂν[1] ἐκ τῆς τοῦ Ἀβραὰμ ὑποστάσεως, πλὴν εἰ[2] ἄρα θέλοι[3] τις[4] λέγειν ἐκ τῆς οὐσίας· καὶ πάντες δὲ[5] ἄνθρωποι τὸ γένος ἕλκοντες ἐξ Ἀδάμ, ἐκ μὲν τῆς οὐσίας τοῦ Ἀδὰμ λεγόμεθα, ἐκ τῆς ὑποστάσεως δὲ οὐδαμῶς. Ἀλλὰ μὴν[6] οἱ ἅγιοι τοὐναντίον[7] ἐπὶ τοῦ Πνεύματος λέγουσιν, ἐκ τῆς ὑποστάσεως τοῦ Πατρὸς αὐτὸ θεολογοῦντες, ὅ τε θεηγόρος[8] Γρηγόριος ὁ τῆς Νύσσης καὶ ὁ μέγιστος τῷ ὄντι Μάξιμος καὶ οἱ λοιποὶ πάντες· ἐκ τῆς ὑποστάσεως δὲ τοῦ Υἱοῦ οὐδεὶς αὐτὸ εἶπεν, ὅσα γε ἡμᾶς εἰδέναι. Μάτην ἄρα Λατῖνοι[9] τὴν ὑπόστασιν τοῦ Υἱοῦ προσεχῆ αἰτίαν τοῦ Πνεύματος τίθενται[10].

με'. Ὅταν οἱ Λατῖνοι λέγωσι τὸν Πατέρα μὴ προσεχῆ αἴτιον τοῦ ἁγίου Πνεύματος, ἐρώμεθα τούτους, πότερον * διὰ τὸ εἶναι τοῦ Υἱοῦ αἴτιον λέγουσιν αὐτὸν καὶ τοῦ Πνεύματος αἴτιον, ἢ διὰ τὸ καὶ[11] αὐτόν[12] τι συμϐάλλεσθαι[13] παρ' ἑαυτοῦ πρὸς τὸ εἶναι τῷ Πνεύματι[14]; Εἰ μὲν οὖν διὰ τὸ εἶναι τοῦ Υἱοῦ αἴτιον λέξουσι, δῆλον ὅτι αὐτὸς οὐ κυρίως[15] ἐστὶ τοῦ Πνεύματος αἴτιος· τοιοῦτον γὰρ τὸ πόρρω καὶ οὐ προσεχὲς αἴτιον, καὶ εὑρίσκεται ὁ Πατὴρ τοῦ μὲν Υἱοῦ κυρίως ὢν αἴτιος[16], ἅτε καὶ προσεχής[17], τοῦ δὲ Πνεύματος[18] οὐ κυρίως, ἅτε οὐ προσεχής. Ἀλλὰ ταύτην τὴν θεολογίαν, ἢ θεομαχίαν εἰπεῖν μᾶλλον, οὐδέπω μέχρι καὶ νῦν ἠκούσαμεν, ἀλλ' ἐκεῖνό γε[19] ἀκούομεν, ὅτι ὡς ὁ Υἱὸς ἐκ τοῦ Πατρός, οὕτω καὶ τὸ Πνεῦμα ἐκ τοῦ Πατρός· μάτην δὲ καὶ[20] ἡμῖν ἐγκαλοῦσι τὸ ἐκ μόνου τοῦ Πατρός, αὐτοὶ τὸ Πνεῦμα τὸ ἅγιον ἐκ μόνου τοῦ Υἱοῦ λέγοντες. Εἰ δὲ καὶ τὸν Πατέρα συμϐάλλεσθαι φήσουσι πρὸς τὸ εἶναι τῷ Πνεύματι[21], τί τις ἂν φαίη πάλιν πρὸς τὸν ἑσμὸν τῶν ἀναφυο-

1. λέγοιτ' ἂν B. — 2. εἰ : δέ S : δ' B. — 3. θέλει SKB : θέλοι ex θέλει corr. A. — 4. τις : δίς B, ubi editor haec intra uncinos notanda posuit : ἀναγν : πλὴν εἰ ἄρα θέλει τις. — 5. δὲ : οἱ A. — 6. μήν : μέν S. — 7. τὸ ἐναντιόν SKB. — 8. θεηγόρος : θεολόγος S. — 9. οἱ Λατῖνοι SK. — 10. Iterum figuram exhibent codd. et K sive in textu sive ad marg., eam videlicet quae hic repraesentatur :



11. καὶ om. A. — 12. Ad αὐτόν habetur hoc scholion ad marg. in Q : τὸν πατέρα δηλαδή. — 13. συμϐάλεσθαι Q. — 14. τοῦ Πνεύματος SKB. — 15. κύριος P. — 16. αἴτιον SK. — 17. προσεχές SKB. — 18. τοῦ πνεύματος — οὐ προσεχής om. SKB, ideoque editor in B hanc intra uncinos adnotationem posuit : πληρ : τοῦ δὲ Πνεύματος οὔ. — 19. γε : γὰρ SKB. — 20. καὶ om. SKB. — 21. τὸ Πνεύματι P.

μένων ἀτόπων[1]; Δύο τε γὰρ ἐντεῦθεν ἔσται τὰ αἴτια, ἐπεὶ καὶ αἱ ὑποστάσεις δύο, καὶ μεριστὸν τὸ εἶναι τῷ Πνεύματι, τὸ μὲν ἐκ τοῦ Πατρός, τὸ δ' ἐκ[2] τοῦ Υἱοῦ χορηγούμενον, καὶ τὸ Πνεῦμα σύνθετον, ἐξ ἀμφοῖν ἔχον τὴν ὕπαρξιν, καὶ ὅσα ἄλλα τοῖς τοιούτοις[3] ἕπεται δόγμασιν.

μς'. Ἀλλὰ τούτοις οἱ Λατῖνοι στενοχωρούμενοι, πρὸς τὸ παράδειγμα τῆς κτίσεως ἀποβλέψουσι[4] πάλιν, ἵνα δηλονότι Πνευματομάχους καθαρῶς[5] ἑαυτοὺς ἀποδείξωσι καὶ κτίσμα τὸ Πνεῦμα τὸ ἅγιον[6] εὑρεθῶσι φρονοῦντες. Ἐροῦσι γὰρ[7] ὅτι καὶ ἡ[8] κτίσις ἐκ Πατρὸς δι' Υἱοῦ λεγομένη τὸ εἶναι ἔχειν, ὅμως[9] αἴτιον ἕνα καὶ[10] δημιουργὸν ἔχειν πεπίστευται, καὶ οὔτε δύο ἢ τρεῖς αἰτίους, οὔτε τὸν μὲν κυρίως, τὸν δὲ οὐ κυρίως, οὔτε μέρος ἑκάτερον αὐτῇ[11] πρὸς τὸ εἶναι συμβάλλειν. Ἂν οὖν[12] ταῦτα λέγωσιν, ἢ καὶ τὸ Πνεῦμα τὸ ἅγιον ὁμολογείτωσαν[13] κτίσμα φρονεῖν φανερῶς, ἢ μαθέτωσαν, ὅτι ἔξω μὲν τῆς ἑαυτῶν οὐσίας καὶ ὑποστάσεως δύνανται καὶ παρ' ἡμῖν δύο πρόσωπα μιᾷ ἐνεργείᾳ καὶ ἑνὶ λόγῳ τεχνικῶς ὑφιστᾶν ὅπερ ἂν βούλωνται[14], ἐκ δὲ τῆς ἑαυτῶν ὑποστάσεως ἑκάτερον φυσικῶς προάγειν ἓν πρόσωπον διὰ μιᾶς ἐνεργείας, * ἀδύνατον, εἰ μὴ μέρος, ὅπερ εἴρηται, πρὸς τὸ εἶναι συμβάλλειν, ὥστε εἶναι δύο τὰς ἀρχὰς καὶ δύο τὰς ἐνεργείας, καὶ τὸ προαγόμενον σύνθετον. Πόθεν οὖν αὐτοὶ μίαν προσωπικὴν[15] ἐνέργειαν δυσὶ προσώποις ἀπονέμουσι καὶ μίαν ἀρχὴν τὰ δύο[16] φασί, θαυμάζειν ἄξιον.

μζ'. Καὶ ὁ ἐν ἡμῖν νοῦς, ὁ ἀνθρώπινος λέγω, λόγον ἐξ ἑαυτοῦ γεννᾷ καὶ πνεῦμα προβάλλει, τὸν μὲν οἷον ἄγγελον τῶν ἑαυτοῦ κινημάτων καὶ νοημάτων, τὸ δὲ ζωοῦν καὶ κινοῦν τὸ σῶμα καὶ τὸν λόγον αὐτὸν συναναφαῖνον[17] καὶ διαρθροῦν. Συμπρόεισι μὲν οὖν ἀλλήλοις ὁ λόγος τε καὶ τὸ πνεῦμα παρὰ τοῦ νοῦ, καὶ ὁ μὲν ἀγγέλλει[18] τοῖς ἔξω τὰ τοῦ γεννήτορος, τὸ δὲ ζωοῖ καὶ ἄγει τὸ σῶμα, ὅποι ἂν ὁ προβολεὺς βούληται· παρὰ τοῦ λόγου δὲ προϊέναι τὸ πνεῦμα καὶ[19] τὴν αἰτίαν ἔχειν, οὐχ

hinc pullulantium? Siquidem inde fit, ut duo sint principia, quoniam ipsae hypostases duae, ac partiaria sit Spiritus essentia, altera parte a Patre, altera a Filio communicata, et compositus sit Spiritus utpote ex ambobus habens existentiam, ac quaecumque alia ex monstrosis istiusmodi consequuntur doctrinis.

46. Porro Latini hisce coarctati ad creationis argumentum iterum recurrunt, eo scilicet ut apertos sese pneumatomachos ostendant ac Spiritum sanctum ut rem creatam manifestissime arbitrentur. Dicunt enim vel ipsam rerum creationem dici ex Patre per Filium hoc habere ut sit, nihilominus tamen unum principium opificemque habere censetur, non duo tresve auctores, neque unum proprie, alterum non proprie, neque alterutrum alteram partem eidem conferre ad existendum. Quod si haec dicant, aut confiteantur se liquido Spiritum sanctum pro creatura habere, aut probe sciant, extra quidem suam naturam hypostasinque duas personas etiam apud nos posse una actione unaque ratione artificiose efficere quidquid voluerint; ut vero ex sua hypostasi unaquaeque naturaliter producat unam per- * f. 449v.
sonam per unam solam actionem, fieri non potest, nisi partem, ut dictum est, exsistentiae conferat, adeo ut duo sint principia, actiones itidem duae, resque effecta composita. Unde ergo illi unam personalem duabus personis operationem tribuant, unumque principium illa duo asserant, licet mirari.

47. Ipsa mens nostra, humanam dico, rationem ex seipsa gignit spiritumque emittit, illam veluti nuntium motuum suorum ac cogitationum, hunc ad corpus animandum ac movendum, ipsamque rationem manifestandam et exprimendam. Producuntur ergo una simul a mente cum ratio tum spiritus, quorum altera nuntiat extrinsecus quae genitoris sunt, alter animat agitque corpus, quocumque prolator voluerit. Spiritum autem a ratione procedere

1. ἀτοπημάτων SKB. — 2. δὲ ἐκ SKB. — 3. Post τοιούτοις etiam ἀλλοκότοις add. SKB. — 4. ἀποβλέπουσι SKB. — 5. καθαροὺς KB. — 6. τὸ ἅγιον Πνεῦμα K. — 7. γὰρ : δ' B : om. SK, qui habent ἐροῦσιν. — 8. ἡ om. SK. — 9. ὅμως : ὁμοίως SKB. — 10. καὶ sup. lin. P. — 11. αὐτὴ P. — 12. οὖν : εὖ B. — 13. ὁμολογήτωσαν PQ. — 14. βούλονται P. — 15. Ex πρωσωπικὴν corr. A, suprascripto ο; mox τὴν add. SK ante ἐνέργειαν. — 16. δύο om. Q. — 17. Ex συνναφαῖνον corr. P, suprascripto α. — 18. ἀγγέλει P. — 19. καὶ om. B.

causamque habere, nemo sanus unquam dixerit: quorsum enim, cum ipse socius verbi sit ad huius manifestationem, vicissimque a verbo ipse manifestetur? Eodem modo sempiternum Verbum una cum Spiritu producitur a prima mente, nimirum a Patre, non tamen illud huic causae est, ut sit, ut neque ipsum ab hoc eandem accipit. Haec perinde ac nos atque ante nos docet plane divinus Maximus imaginem mirum in modum accommodans exemplari. Ut enim verbum in nobis nuntius est et interpres motuum mentis, sic et divinum Verbum magni consilii Patris angelus nuncupatur; ac quemadmodum spiritus in nobis vitae motusque corporis principium est, ita quoque divinus Spiritus, quippe cum vis ipse sit qua vivunt, moventur, conservantur, sanctificantur creaturae, vita appellatur. Ait igitur divus ille vir, capite tertio tertiae Centuriae *Capitum gnosticorum*[a] : « Neque erat, neque « est, neque erit verbum Verbo anterius : Ver« bum autem est, non mentis aut vitae expers, « sed quod mente polleat ac vivat, quippe cum « gignentem Mentem essentialiter subsisten-
* 1. 450. « tem, Patrem habeat, vitamque essentiali« ter subsistentem, quae illi coexsistat, Spi« ritum sanctum ». Nota quomodo mentem quidem gignentem nominet Deum ac Patrem, Verbum vero ex ea genitum Deum ac Fillium, vitam demum Spiritum sanctum, Filio coexsistentem, non ex eodem existentem. Atque id ipsum est quod alius theologus ait[b] : « Ex « Patre procedit et in Filio manet. »

48. Quod si divinarum personarum processiones ratione principii remoti et proximi dumtaxat inter se differant, iuxta Latinos, eo quod Filius ex solo Patre sit, Spiritus sanctus ex Patre per Filium, idque sit processio, ut aiunt, idem igitur processio erit ac generatio, idem vicissim generatio ac processio. Duo ergo

ἄν τις εὖ φρονῶν εἴποι ποτέ· πῶς γάρ, τὸ καὶ[1] τῷ λόγῳ πρὸς τὴν φανέρωσιν συνεργοῦν καὶ δι' αὐτοῦ πάλιν αὐτὸ φανερούμενον; Οὕτω δὴ καὶ ὁ αΐδιος Λόγος συμπροϊὸν μὲν ἔχει τὸ Πνεῦμα παρὰ τοῦ πρώτου νοῦ καὶ Πατρός, οὐ μὴν αὐτὸς αὐτῷ τὴν αἰτίαν τοῦ εἶναι παρέχει, καθάπερ οὐδὲ παρ' αὐτοῦ ταύτην λαμβάνει. Ταῦτα θεολογεῖ μεθ' ἡμῶν τε καὶ πρὸ ἡμῶν ὁ θειότατος Μάξιμος καὶ τὴν εἰκόνα θαυμασίως ἐφαρμόζει[2] τῷ ἀρχετύπῳ. Καθάπερ γὰρ ὁ ἐν ἡμῖν λόγος ἄγγελός ἐστι τῶν τοῦ νοῦ κινημάτων, οὕτω καὶ ὁ θεῖος Λόγος τῆς μεγάλης βουλῆς τοῦ Πατρὸς ἄγγελος ὀνομάζεται· καὶ[3] καθάπερ τὸ ἐν ἡμῖν πνεῦμα ζωτικόν ἐστι καὶ κινητικὸν τοῦ σώματος, οὕτω καὶ τὸ θεῖον Πνεῦμα ζωοποιὸν ὑπάρχον καὶ κινητικὸν καὶ συνεκτικὸν καὶ ἁγιαστικὸν τῆς κτίσεως, ζωὴ ὀνομάζεται. Λέγει γοῦν[4] ὁ εἰρημένος θεῖος ἀνὴρ ἐν κεφαλαίῳ τρίτῳ τῆς τρίτης ἑκατοντάδος τῶν *Γνωστικῶν*· « Οὔτε ἦν οὔτε ἔστιν οὔτε ἔσται τοῦ λόγου λόγος « ἀνώτερος· λόγος δὲ οὐκ ἄνους ἢ ζωῆς ἄμοιρος, « ἀλλ' ἔννους[5] καὶ ζῶν, ὡς γεννῶντα νοῦν ἔχων « οὐσιωδῶς ὑφεστῶτα, τὸν Πατέρα, καὶ ζωὴν « ὑφεστῶσαν οὐσιωδῶς * ἐνυπάρχουσαν, τὸ Πνεῦμα « τὸ ἅγιον ». Ὅρα νοῦν μὲν γεννῶντα καλούμενον τὸν Θεὸν καὶ Πατέρα, λόγον δὲ γεννώμενον ἐξ αὐτοῦ τὸν Υἱὸν καὶ Θεόν, ζωὴν δὲ[6] τὸ Πνεῦμα τὸ ἅγιον ἐνυπάρχουσαν τῷ Υἱῷ, ἀλλ' οὐκ ἐξ αὐτοῦ ὑπάρχουσαν. Καὶ τοῦτό ἐστιν ὅπερ ἕτερος θεολόγος φησίν· « Ἐκ τοῦ Πατρὸς ἐκπορεύεται καὶ[7] ἐν τῷ « Υἱῷ[8] μένει ».

μη'. Εἰ τῷ ἐμμέσῳ[9] καὶ ἀμέσῳ μόνον[10] διαφέρουσιν αἱ πρόοδοι τῶν θείων προσώπων κατὰ τοὺς Λατίνους, τῷ τὸν μὲν Υἱὸν ἐκ μόνου τοῦ Πατρὸς εἶναι, τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκ Πατρὸς δι' Υἱοῦ, καὶ τοῦτό ἐστιν ἡ ἐκπόρευσις κατ' αὐτούς, ταὐτὸν ἄρα τῇ γεννήσει ἡ ἐκπόρευσις καὶ τῇ ἐκπορεύσει ἡ γέννησις. Δύο ἄρα ἐν τῇ Τριάδι υἱοί, ὁ μὲν ἐκ

1. τὸ καὶ om. SKB. — 2. ἐφαρμόζει θαυμασίως B. — 3. καὶ sup. lin. A. — 4. οὖν K. — 5. ἔνους P. — 6. δὲ : καὶ P. — 7. καὶ om. SKB, addito tamen δὲ post Υἱῷ in SK. — 8. Υἱῷ : θεῷ B. — 9. ἐνμμέσω P. 10. μόνῳ SB.

a. *P. G.*, t. 90, c. 1177 B-1180 A. — b) Gregorius Magnus, *Dialogorum* lib. II, c. 38. Sic revera legitur in graeca versione. Verum latinus Gregorii textus est eiusmodi : « Paracletus Spiritus a Patre semper procedit et Filio ». Cf. I. Hergenroether, *Photii Constantinopolitani liber de Spiritus sancti mystagogia* (Ratisbonae, 1857), p. 90; I. B. Franzelin, *Examen doctrinae Macarii Bulgakow de processione Spiritus sancti* (Romae, 1876), p. 179.

μόνου τοῦ Πατρὸς γεννώμενος, ὁ δὲ ἐκ Πατρὸς δι᾽ Υἱοῦ, καὶ ὁ μὲν τῷ Πατρὶ προσεχής [1], ὁ δὲ τῷ μὲν Υἱῷ προσεχής, τοῦ δὲ Πατρὸς υἱωνός [2]. Ἀλλὰ τοῦτο [3] τὸ θεολόγημα, μᾶλλον δὲ παραλήρημα, μέχρι τοῦ νῦν οὐκ ἠκούσαμεν.

μθ΄. Ἢ [4] ἡ [5] αὐτή ἐστιν ἀρχὴ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, ἢ [6] ἄλλη καὶ ἄλλη [7]. Εἰ [8] μὲν δὴ ἡ αὐτή, τοῦ Υἱοῦ δὲ ὁ [9] Πατὴρ μόνος ἀρχή, καὶ τοῦ Πνεύματος ἄρα ὁ Πατὴρ μόνος· εἰ δὲ ἄλλη καὶ ἄλλη [10], πῶς οὐ δύο ἀρχαί;

ν΄. Ἡ ὑπόστασις τοῦ Πατρός ἐστιν [11] ἀρχὴ τοῦ ἁγίου Πνεύματος· ἔστι [12] δὲ καὶ ἄλλη ὑπόστασις, ἡ [13] τοῦ Υἱοῦ, τοῦ ἁγίου Πνεύματος ἀρχὴ κατὰ τοὺς Λατίνους. Ἄλλη ἄρα καὶ ἄλλη ὑπόστασις, ὅπερ ἐστὶν ὑποστάσεις δύο, τοῦ Πνεύματός εἰσιν [14] ἀρχαὶ κατ᾽ αὐτούς. Δύο ἄρα [15] τοῦ Πνεύματός εἰσιν [16] ἀρχαὶ κατ᾽ αὐτούς.

να΄. Ὁ Πατὴρ καὶ ὁ Υἱὸς οὕτως [17] ἓν αἴτιον τοῦ ἁγίου Πνεύματος, ὡς ἑκάτερος μόνος, ἢ ἄλλως. Εἰ μὲν δὴ οὕτως ἄμφω ὡς ἑκάτερος μόνος, ἑκάτερος δὲ μόνος οὕτως ἓν αἴτιον ὡς ἓν πρόσωπον, καὶ ἄμφω ἄρα [18] οὕτως ἓν αἴτιον ὡς ἓν πρόσωπον, καὶ οὕτως ἀναζῇ Σαβέλλιος. Εἰ δὲ ἄλλως μὲν ἄμφω ἓν αἴτιον, ἄλλως δὲ ἑκάτερος μόνος, πῶς οὐ δύο τὰ αἴτια; Τὸ γὰρ ἄλλως καὶ ἄλλως καὶ ἡ διαφορὰ πάντως [19] δήπου καὶ ἀριθμὸν συνεισάγει.

νβ΄. Ἐν τοῖς θείοις προσώποις ἕν ἐστι τὸ αἴτιον, ἢ οὐχ ἕν [20]. Εἰ μὲν δὴ ἕν ἐστι πρόσωπον αἴτιον, ἔχομεν τὸ ζητούμενον· ὁ Πατὴρ γὰρ δήπουθεν ἔσται μόνος· εἰ δὲ οὐχ ἕν, δύο * που [21] πάντως ἔσται τὰ αἴτια, καθάπερ καὶ τὰ αἰτιατὰ δύο. Τοῦτο δὲ αὐτόθεν ἄτοπον [22].

erunt in Trinitate Filii, unus ex solo Patre genitus, alter ex Patre per Filium, itemque unus Patri proximus, alter Filio quidem proximus, a Patre vero remotus, nepos scilicet. At vero istiusmodi de Deo ratiocinatio, seu potius deliratio, hactenus nondum audita est.

49. Aut idem est principium Filii sanctique Spiritus, aut aliud et aliud. Quod si idem, cum solus Pater sit Filii principium, profecto etiam Spiritus solus Pater principium erit; sin autem aliud et aliud, quomodo non duo principia habebuntur?

50. Patris hypostasis principium est sancti Spiritus; est autem et altera hypostasis, Filii nimirum, sancti Spiritus principium secundum Latinos. Ergo altera et altera hypostasis, id est duo hypostases, duo sunt Spiritus principia iuxta illorum doctrinam. Duo igitur ponunt Spiritus principia.

51. Pater et Filius sic unum sunt sancti Spiritus principium ut alteruter solus, aut secus. Ac si quidem ita ambo, quemadmodum alteruter solus, cum alteruter solus sic unum sit principium, ut est una persona, profecto ambo ita sunt unum principium, ut sunt una persona, atque sic reviviscit Sabellius. Si vero aliter quidem ambo unum principium, aliter vero alteruter solus, quomodo non duo erunt principia? Siquidem aliter et aliter atque differentia nulli dubium quin numerum etiam inferat.

52. In divinis personis aut unum est principium, aut non unum. Atqui si una quidem persona principium est, habemus quod quaeritur, nam Pater proculdubio solus erit. Sin autem non unum, duo sane omnino erunt * f. 150v.
principia, ut duo sunt ea quae oriuntur ex principio. Id autem absurdum esse, res ipsa per sese loquitur.

1. προσεχὴς υἱός S. — 2. πόρρω υἱωνός SK : υἱωνὸς πόρρω B. — 3. τοῦτο om. SKB, sed in B habetur τόδε post θεολόγημα. Praeterea propositio haec : Ἀλλὰ τὸ θεολόγημα — οὐκ ἠκούσαμεν ponitur in SK initio capitis sequentis. — 4. ἢ om. PQA. — 5. ἡ om. S. — 6. ἢ : ἡ P. — 7. καὶ ἄλλη om. K. — 8. εἰ : ἡ P. — 9. ὁ om. SK. — 10. καὶ ἄλλη om. A. — 11. ἔστιν PQA. — 12. ἐστὶ A. — 13. ἡ om. SKB. — 14. εἰσὶν τοῦ Πνεύματος S. — 15. δύο ἄρα — κατ᾽ αὐτούς ad marg. add. alia manu P. — 16. εἰσιν om. B, sed add. αἱ ante ἀρχαὶ. Praeterea hanc habet ad marg. adnotationem de postrema illa propositione : Ἔοικέ πως περιττὸν τὸ ἐπαναληφθέν. — 17. οὕτως om. P. — 18. καὶ ἄμφω ἄρα — ὡς ἓν πρόσωπον om. PQA; in P tamen add. in marg. alia manu : ἑκάτερος οὕτως ἓν αἴτιον ὡς ἓν πρόσωπον, quae verba in idem recidunt. — 19. πάντως om. S. — 20. Post οὐχ ἓν habet A : δύο που πάντως ἔσται, sed infra positis punctis innuitur haec verba delenda esse. — 21. που : δήπου SK : om. B. — 22. Ad marg. in uno P aliud caput, et alia quidem manu, subiungitur, videlicet :

Τοῦ αὐτοῦ. + Εἰ ᾧ συνάπτεται πατὴρ καὶ υἱός, τούτῳ διίσταται καὶ ἀμφοῖν τὸ πνεῦμα τὸ ἅγιον, Πατὴρ δὲ καὶ Υἱὸς τῇ οὐσίᾳ συνάπτεται· τὸ Πνεῦμα ἄρα τὸ ἅγιον καὶ ἀμφοῖν τῇ οὐσίᾳ διίσταται. Τοῦτο δὲ Μακεδονιανῶν.

53. Si causa proxima potior sit ac propior mediata, qui fit, ut cum toties dicatur Spiritus ex Patre procedere, raro admodum verba *per Filium* apponantur? Quid est, cur potior propiorque causa sileatur, minor vero ac remotior semper exprimatur? Ac quo pacto non duo erunt principia, ubi et potius et minus, propius et remotius locum habent?

54. Filius causa est sancti Spiritus aut ratione naturae aut ratione hypostasis. Quod si ratione naturae, cum natura tribus eadem sit, communis tribus erit causa, sicque Spiritus ipse se emittet vel alterum. Si vero Filius causa est ratione hypostasis, cum alia sit eius hypostasis, alia vero Patris, alia itidem ipse erit causa atque Pater aliudque principium. Ergo duae hypostases erunt causae, ac proinde duo etiam principia.

55. Vis illa producendi Spiritum in Patre et Filio una eademque cum sit secundum Latinos, essentialis profecto erit ac naturalis : huius vero expers erit Spiritus sanctus, quippe qui nullam aliam producat personam. Atqui ut ea quae eiusdem virtutis sunt, eiusdem naturae sint oportet iuxta theologos Patres; sic vicissim quae non eandem essentialem virtutem habent, prorsus necesse est, ut ne eandem quidem naturam habeant, atque ita Spiritus sanctus excluditur a communi Patris Filiique essentia utpote a communi quadam essentiali virtute exclusus. At vero nos, ut eiusdem essentiae, sic etiam eiusdem virtutis esse sanctam Trinitatem probe scimus, unamque trium personarum potentiam praedicamus, quemadmodum et unam essentiam, novos istos pneumatomachos valere multa dicentes.

56. Patris proprietates sunt, secundum theologos Patres, quod ingenitus sit, quod gignat, quod emittat. Quod si harum una, emittendi nimirum, Filium participat, quae est Latinorum sententia, Spiritum vero penitus privet, maiorem Pater societatem cum Filio habebit quam cum Spiritu sancto, ideoque, ut

νγʹ. Εἰ τὸ ἀμέσως αἴτιον μᾶλλον <αἴτιον>[1] καὶ ἐγγύτερον τοῦ ἐμμέσως, διὰ τί τοσαυτάκις ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι λεγομένου τοῦ Πνεύματος, ὀλιγάκις τὸ *δι' Υἱοῦ* παρεντίθεται; Διὰ τί τὸ μᾶλλον αἴτιον καὶ ἐγγύτερον σιωπᾶται, τὸ δὲ ἧττον καὶ πορρώτερον ἀεὶ λέγεται; Πῶς δὲ καὶ οὐ δύο τὰ αἴτια, ἐν οἷς τὸ μᾶλλον καὶ ἧττον[2] καὶ ἐγγύτερον καὶ πορρώτερον χώραν ἔχει;

νδʹ. Ὁ Υἱὸς αἴτιος τοῦ ἁγίου Πνεύματος τῷ λόγῳ τῆς φύσεως, ἢ τῷ λόγῳ τῆς ὑποστάσεως. Εἰ μὲν δὴ τῷ λόγῳ τῆς φύσεως, φύσις δὲ ἡ αὐτὴ τοῖς τρισί, κοινὸν[3] ἔσται τοῖς τρισὶ τὸ αἴτιον καὶ προβαλεῖ καὶ[4] τὸ Πνεῦμα ἑαυτὸ ἢ ἕτερον· εἰ δὲ τῷ λόγῳ τῆς ὑποστάσεως ὁ Υἱὸς αἴτιος, ἑτέρα ὢν ὑπόστασις παρὰ τὸν Πατέρα, ἑτέρα ἔσται παρὰ τὸν Πατέρα αἰτία[5] καὶ ἑτέρα ἀρχή· δύο ἄρα ὑποστάσεις[6] αἴτιαι, κἀντεῦθεν δὴ καὶ δύο ἀρχαί.

νεʹ. Ἡ προβλητικὴ δύναμις ἐν Πατρὶ καὶ Υἱῷ μία καὶ ἡ αὐτὴ ὑπάρχουσα κατὰ τοὺς[7] Λατίνους, οὐσιώδης ἐστὶ πάντως καὶ φυσική· ταύτης δὲ τὸ Πνεῦμα τὸ ἅγιον λείπεται, μηδὲν[8] ἄλλο προβάλλον[9] πρόσωπον. Ἀλλ' ὥσπερ τὰ τῆς αὐτῆς δυνάμεως ὄντα, καὶ τῆς αὐτῆς οὐσίας εἶναι ἀνάγκη κατὰ τοὺς θεολόγους Πατέρας, οὕτω καὶ τοὐναντίον τὰ μὴ τὴν αὐτὴν οὐσιώδη δύναμιν ἔχοντα, μηδὲ τὴν αὐτὴν οὐσίαν ἔχειν ἀνάγκη, καὶ οὕτως ἀλλοτριοῦται τὸ Πνεῦμα τὸ ἅγιον τῆς κοινῆς οὐσίας[10] Πατρὸς καὶ Υἱοῦ, τῆς κοινῆς οὐσιώδους δυνάμεως ἀλλότριον ὄν. Ἀλλ' ἡμεῖς ὥσπερ ὁμοούσιον, οὕτω καὶ ὁμοδύναμον ἴσμεν τὴν ἁγίαν Τριάδα, καὶ μίαν δύναμιν τῶν τριῶν κηρύττομεν ὥσπερ καὶ μίαν οὐσίαν, τοῖς νέοις τούτοις[11] πνευματομάχοις ἐρρῶσθαι πολλὰ φράσαντες.

νϛʹ. Ἰδιώματα τοῦ Πατρός εἰσι κατὰ τοὺς θεολόγους Πατέρας ἥ τε ἀγεννησία[12] καὶ τὸ γεννᾶν καὶ προβάλλειν. Εἰ οὖν ἑνὸς τούτων, τοῦ προβάλλειν φημί, κοινωνεῖ τῷ Υἱῷ[13] κατὰ τοὺς Λατίνους, τοῦ δὲ Πνεύματος πᾶσι διίσταται, πλείονα ἄρα[14] τὴν κοινωνίαν ὁ Πατὴρ ἔχει πρὸς τὸν Υἱὸν ἢ

1. Alterum αἴτιον om. omnes, add. tamen ad marg. alia manu in P, ac recte quidem. — 2. καὶ τὸ ἧττον Q. — 3. κοινὸν : κἂν B, ubi editor intra uncinos add. : ἴσ <ως> : κοινόν. — 4. καὶ om. KB. — 5. αἰτία om. Q, loco vacuo relicto. — 6. ὑποστάσεις om. B. — 7. τοὺς om. B. — 8. τῷ μηδὲν B. — 9. [illegible] SKB. — 10. οὐσίας πατρὸς καὶ υἱοῦ τῆς κοινῆς ad marg. alia manu P. — 11. τούτοις τοῖς νέοις B. — 12. ἀγεννησία P. — 13. τῷ υἱῷ κοινωνεῖ P, sed suprascriptis litteris β α monemur verba illa fuisse praepostere posita. — 14. πλεῖον ἄρα P.

πρὸς τὸ Πνεῦμα τὸ ἅγιον[1], * καὶ ἐξ ἀνάγκης πλείονα τὴν ἑτερότητα πρὸς τὸ Πνεῦμα τὸ ἅγιον ἢ πρὸς τὸν Υἱόν. Καὶ τί ἔτι Μακεδονίῳ Λατῖνοι μέμφονται, καθαρῶς αὐτοὶ πνευματομαχοῦντες[2];

prorsus necesse est, maiorem diversitatem a Spiritu sancto quam a Filio. Et quidnam tandem Macedonio Latini vitio vertunt, dum ipsi apertissimi evadunt pneumatomachi? * f. 331.

X

MARCI EPHESII DIALOGUS DE ADDITIONE AD SYMBOLUM A LATINIS FACTA.

ΜΑΡΚΟΥ ΤΟΥ ἘΦΕΣΟΥ ΔΙΑΛΟΓΟΣ ΟΥ Ἡ ἘΠΙΓΡΑΦΗ *ΛΑΤΙΝΟΣ*, Ἢ ΠΕΡΙ ΤΗΣ ἘΝ ΤΩ ΣΥΜΒΟΛΩ ΠΡΟΣΘΗΚΗΣ[1].

MARCI ARCHIEPISCOPI EPHESII DIALOGUS, CUI TITULUS *LATINUS*, SIVE DE ADDITIONE AD SYMBOLUM. *Paris. 1218 f. 133.

Λατῖνος. Θαυμάζω πῶς ἡμῖν ἐγκαλεῖτε περὶ τῆς ἐν τῷ συμβόλῳ προσθήκης, ὅπου γε ἡ δευτέρα τῶν οἰκουμενικῶν σύνοδος ὅλον τὸ τῆς πρώτης σύμβολον ἐναλλάξασα παραδέδωκε[2], προσθήκαις τε ἐπαυξήσασα καὶ τἄλλα[3] πρὸς τὸ σαφέστερον ἀναπτύξασα· ὥστε οὐδὲν ἡ περὶ τὴν λέξιν ἐναλλαγὴ[4] λυμαίνεται * τοῖς σῴζουσι τὴν ἀκρίβειαν τῶν δογμάτων.

Γραικός. Τοῦτο μὲν οὕτως ἔχειν ὁμολογοῦμεν καὶ τὸ τῆς δευτέρας συνόδου σύμβολον ἐνηλλαγμένον εἶναι πρὸς τὸ τῆς πρώτης κατὰ τὴν λέξιν οὐκ

Latinus. Miror quod nos vituperetis propter additionem ad symbolum, quandoquidem secunda synodus oecumenica totum primae synodi symbolum nobis tradidit immutatum, additionibus auctum, alioqui maioris claritatis gratia explicatum. Itaque verborum immutatio nihil laedit, dummodo accurata dogmatum ratio * servetur.

Graecus. Rem ita se habere fatemur, neque ignoramus secundae synodi symbolum, comparate ad illud quod prima condidit, esse

1. πρὸς τὸ ἅγιον Πνεῦμα τὸ ἅγιον P. — 2. In SKB subnectitur, in S quidem ut pars eiusdem capitis, in KB vero tanquam caput LVII, rarum quiddam ac singulare, videlicet : Τίνα τριαδικῶς ἐπὶ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος λέγεται, καὶ τίνα μοναδικῶς; — Μία φύσις, τρία πρόσωπα· μία ἀρχή, τρεῖς ὑποστάσεις· μία μορφή, τρία ὀνόματα· μία οὐσία, τρεῖς χαρακτῆρες· μία θέλησις, τρε[illegible]· μία δύναμις, τρεῖς ἰδιότητες· μία χάρις, τρεῖς ὁμολογίαι· μία πίστις, τρεῖς ἐπιγνώσεις· μία δόξα, τρεῖς ἀκτῖνες· μία ἔλλαμψις, τρεῖς λαμπρότητες. Haec autem ad Marcum minime pertinere, perspicuum est. Praeterea, in A legitur adnotatio satis curiosa a librario, ut videtur, subiuncta, his verbis : Τούτοις Βησσαρίων ὁ σχέτλιος ἀντειπεῖν γε τολμήσας, πᾶσι τοῖς λόγων ξυνιεῖσι καὶ ἐπιστήμης γέλωτα δήπουθεν ὦφλησε, [illegible] ἀτόπ[illegible] ἐνισχύσεις (sic) ὅς γε ἀπαντῆσαι μὲν αὐτοῖς οὐκ ἐτόλμησεν ἀτεχνῶς, σιωπῇ (sic) δὲ αὐτὰ [illegible] γέλωτα ὀφλισκάνων καὶ ἀέρα παίων γελοίως· τὴν γὰρ ἄλλην ἀναρμοστίαν αὐτοῦ καὶ σκιότητα (*lege* σκαιότητα) παιδαρίοις παρίημι καταγελᾶν καὶ διασύρειν ἐν δίκῃ : —.

1. Titulum exhibeo prout habetur in H; I sic habet : Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Μάρκου ἀρχ[illegible] Ἐφέσου Λατῖνος κτλ.; in P : τοῦ αὐτοῦ : Λατῖνος, ἢ περὶ κτλ. — 2. παρέδωκε I. — 3. καὶ ἄλλα H : [illegible] κατὰ τὰ ἄλλα I. — 4. παραλλαγὴ I.

a) Parisinus 1218, f. 133-137 (= P). — Iosephi Hergenroether editio haud integra apud Migne, *P. G.*, t. 160, c. 1100-1101, adhibito codice Monacensi 256, f. 587-290 (= H). — Jasonis monachi editio in periodico Σωτήρ, t. 12 (Athenis, 1889), p. 235-247, ad fidem codicis 410 Vatopedii in monte Atho (= I).

Exstat idem Dialogus in codice Monacensi 145, f. 200-202, exaratus anno 1443, eo ipso scilicet tempore, quo ab auctore editus est Dialogus; item in codice Iberorum 388, f. 818.

quoad verba immutatum; verumtamen quod Patribus illis symbolum immutare utique licuerit, non ideo id tibi licere censemus.

Latinus. Quid ita, quaeso?

Graecus. Primum quidem, quia illi synodus oecumenica erant, tibi vero id neutiquam competit, licet quam maxime Papam vendites eiusque primatum. Deinde tum utique licuit, cum nondum erat vetitum; tibi vero, qui additionem molitus es, cum iam res esset prohibita, nihil omnino prohibet quin obnoxius sis exsecrationibus a Patribus pronuntiatis.

Latinus. Quandonam, obsecro, id prohibitum fuit, et cuius rei gratia?

Graecus. Ego totam tibi rem accurate dicam. Post illam fidei expositionem a prima synodo factam, multae variaeque fidei expositiones a diversis synodis conditae sunt ad abrogandam consubstantialitatem, quae quidem irritae factae sunt. Secunda vero synodus, quae et oecumenica fuit et primae sententiam accurate servavit, peculiarem excudit expositionem, hanc nimirum, qua nunc nos quidem sine additione utimur, vos vero cum additione; ex his tamen duabus synodis neutra ullo decreto prohibuit ne immutatio fieret. Quare in tertia oecumenica synodo fidei symbolum prolatum est a Nestorii sectatoribus conditum, haereseos

* f. 134. pravitate imbutum, quo uti non verebantur in quibusdam per Lydiam baptizandis. Quod perlectum cum Patres audivissent ac iudicassent non iam tolerandum esse, ut a quolibet symbolum immutaretur, decretum illico tulerunt, ne quis deinceps auderet immutare fidem a Patribus definitam seu fidei symbolum. Quapropter beatus Cyrillus data ad Ioannem Antiochenum epistola, cum ea quae decrevisset, probe sciret (ipse enim magnae illi synodo praefuit), « Nullo modo », inquit[a], « patimur

ἀγνοοῦμεν· οὐ μὴν ὅτι γε ἐκείνοις τοῖς πατράσιν ἐξῆν ἐναλλάξαι τὸ σύμβολον, ἤδη καὶ σοὶ τοῦτο ἐξεῖναί φαμεν.

Λατῖνος. Διὰ τί δή;

Γραικός. Πρῶτον μὲν ὅτι ἐκεῖνοι σύνοδος οἰκουμενικὴ ἦσαν, σοὶ δὲ τοῦτο[1] οὐ πρόσεστι, κἂν ὅτι μάλιστα τὸν Πάπαν αὐχῇς καὶ τὸ ἐκείνου πρωτεῖον. Ἔπειτα τότε μὲν ἐξῆν· οὐ γάρ πω κεκώλυτο· σοὶ δὲ μετὰ τὸ κεκωλῦσθαι τὴν προσθήκην τολμήσαντι λόγος οὐδεὶς συγχωρεῖ τὸ μὴ οὐχ ὑπεύθυνον εἶναι ταῖς ἐκφωνηθείσαις ὑπὸ τῶν[2] πατέρων ἀραῖς.

Λατῖνος. Πότε γὰρ δὴ κεκώλυτο[3] καὶ διὰ ποίαν αἰτίαν;

Γραικός. Ἐγώ σοι ἐρῶ τὸ πᾶν[4] ἀκριβῶς. Μετὰ τὴν παρὰ τῆς πρώτης συνόδου τῆς πίστεως ἔκθεσιν πολλαὶ καὶ διάφοροι πίστεως ἐκθέσεις γεγόνασιν ὑπὸ διαφόρων συνόδων περιαιροῦσαι τὸ ὁμοούσιον. Ἀλλ' ἐκεῖναι μὲν ἠκυρώθησαν[5], ἡ δὲ δευτέρα σύνοδος οἰκουμενική τε οὖσα καὶ τὴν τῆς πρώτης ἔννοιαν[6] ἀκριβῶς φυλάξασα ἔκθεσιν ἰδίαν πεποίηται ταύτην, ᾗ νῦν ἡμεῖς μὲν ἄνευ προσθήκης χρώμεθα, ὑμεῖς δὲ μετὰ τῆς προσθήκης· οὐδετέρα δὲ[7] ὅμως ἀμφοῖν ταῖν συνόδοιν οὐδεμίαν κώλυσιν διωρίσατο τῆς μεταποιήσεως. Ὅθεν ἐπὶ τῆς τρίτης οἰκουμενικῆς συνόδου σύμβολον πίστεως προηνέχθη[8] παρὰ τῶν τὰ Νεστορίου φρονούντων ἐκδεδομένον[9], ἔχον τὴν τῆς αἱρέσεως[10] δόξαν, δι' οὗ καὶ βαπτίζειν ἐτόλμων ἐν τῇ Λυδίᾳ * τινάς. Τοῦτο[11] οἱ πατέρες ἀνεγνωσμένον ἀκούσαντες καὶ οὐκ ἀνεκτὸν ἔτι κρίναντες ὑπὸ τοῦ βουλομένου μεταποιεῖσθαι τὸ σύμβολον, ὅρον εὐθὺς ἐξήνεγκαν, μηκέτι μηδένα τολμᾶν ἐναλλάττειν τὴν ὑπὸ τῶν[12] Πατέρων ἐκτεθεῖσαν πίστιν ἤτοι τὸ τῆς πίστεως σύμβολον. Ὅθεν καὶ ὁ μακάριος Κύριλλος[13] ἐν τῇ πρὸς τὸν Ἀντιοχείας Ἰωάννην ἐπιστολῇ τὴν οἰκείαν εἰδὼς ἀπόφασιν[14] (αὐτὸς γὰρ ἦν ὁ τῆς μεγάλης ἐκείνης συνόδου πρόεδρος) « κατ' οὐδένα » φησί « τρόπον σαλεύεσθαι ἀνεχόμεθα τὴν ἐκτεθεῖσαν ὑπὸ

1. τοῦτό γε I. — 2. τῶν ἁγίων πατ. I. — 3. ἐπεκώλυτο I. — 4. τὸ πᾶν : τοῦτο I. Ad hunc locum habetur in P prolixum scholion, quo foliorum 133vo - 135 orae penitus occupantur. Illud negligendum censui, quia nihil aliud est nisi pars orationis a Bessarione habita die prima Novembris anni 1438, quae integra exstat in *Actis*. Vide editionem romanam anni 1864, p. 95 sq. — 5. ἠκύρωνται I. — 6. διάνοιαν I. — 7. δὲ om. I. — 8. προσηνέχθη I. — 9. ἐκδεδομένην I. — 10. Post αἱρέσεως add. αὐτῶν I. — 11. τοῦτο οὖν I. — 12. ἁγίων add. I. — 13. Κύριλλος Ἀλεξανδρείας I. — 14. τὴν οἰκείαν εἰδὼς ἀπόφασιν om. I.

a) *P. G.*, t. 77, c. 180 D.

« τῶν Πατέρων ἡμῶν πίστιν ἤτοι τὸ τῆς πίστεως « σύμβολον, οὔτε μὴν ἐπιτρέπομεν ἑαυτοῖς ἢ ἑτέ-« ροις ἢ λέξιν ἀμεῖψαι τῶν ἐγκειμένων ἐκεῖσε, ἢ « μίαν γοῦν παραβῆναι συλλαβήν, μεμνημένοι τοῦ « λέγοντος· *Μὴ μέταιρε ὅρια αἰώνια, ἃ ἔθεντο « οἱ πατέρες σου*· οὐ γὰρ ἦσαν αὐτοὶ οἱ λαλοῦντες, « ἀλλὰ τὸ Πνεῦμα τοῦ Θεοῦ καὶ Πατρός, ὃ ἐκπο-« ρεύεται μὲν ἐξ αὐτοῦ, ἔστι δὲ οὐκ ἀλλότριον τοῦ « Υἱοῦ κατὰ τὸν τῆς οὐσίας λόγον ». Ἀκούεις ὡς οὐ τὴν διάνοιαν μόνον, ἀλλὰ καὶ [1] λέξιν καὶ συλλαβὴν κωλύει μεταποιεῖν τε [2] καὶ παραβαίνειν [3]; « Οὐκ ἐπιτρέπομεν » φησίν « ἑαυτοῖς ἢ ἑτέροις », ὡς ἐκ προσώπου τῆς συνόδου πάσης· καίτοι γε οἰκουμενικὴ σύνοδος ἦσαν, ἀλλ' αὐτοὶ τὸν ὅρον ἔθεντο τῆς κωλύσεως καὶ τὰς φρικώδεις [4] ἐκείνας ἐξεῖπον ἀράς. Εἰ οὖν ἑαυτοῖς οὐκ ἐπιτρέπουσι, πῶς ἐπιτρέψουσι σοί [5]; Τοῦτο δὲ καὶ ἔργοις αὐτοῖς ἔδειξαν· τὴν γὰρ τῆς *Θεοτόκου* φωνήν, ὑπὲρ ἧς αὐτοῖς ὁ ἀγὼν ἅπας [6], οὐκ ἐτόλμησαν τῷ συμβόλῳ προσθεῖναι, ἀλλὰ καὶ αὐτοὶ καθὼς [7] πρότερον ἔλεγον καὶ ἡμεῖς ἄχρι τοῦ νῦν λέγομεν· *Ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς Παρθένου*. * Ταύτας μοι τὰς φωνὰς τοῦ [8] μεγάλου Κυρίλλου μαρτυρίαν ἀκριβῆ τε καὶ σαφεστάτην [9] ἔχε τῆς αὐτοῦ γνώμης, ἣν εἶχε περί τε τοῦ θείου συμβόλου καὶ τῆς τοῦ ἁγίου Πνεύματος ἐκπορεύσεως· τὸ μὲν γὰρ σύμβολον ἀπαράβατον εἶναι καὶ κατὰ λέξιν καὶ συλλαβὴν βούλεται· τὸ Πνεῦμα δὲ τὸ ἅγιον ἐκ τοῦ Πατρὸς μὲν ἐκπορεύεσθαι θεολογεῖ, τοῦ δὲ Υἱοῦ ἴδιον ὡς ὁμοούσιον εἶναι. Τί τούτων [10] καθαρώτερον ἢ σαφέστερον; Θαυμασίως δὲ καὶ ἄμφω κατὰ ταὐτὸν ἔθηκεν, ὥσπερ προφητικῷ πνεύματι προορῶν τοὺς Ἰταλοὺς ὑμᾶς ἀμφότερα παραβησομένους· οὕτω καὶ τῶν μελλόντων οἱ ἅγιοι τὸ καθ' αὐτοὺς προενόουν καὶ τὰ ἑσόμενα δεινὰ προανέστελλον. Ταύτας [11] δεξάμενοι τὰς φωνὰς καὶ οἱ τῆς Ἀνατολῆς ἐπίσκοποι πάντες, ἐπὶ ταύταις συνέβησαν καὶ τὴν εἰρήνην ἠσπάσαντο. Φασὶ γοῦν διὰ Θεοδωρήτου γράφοντος ταῦτα· « Ἐν κοινῷ ἀναγνόντες τὰ « αἰγύπτια [12] γράμματα καὶ ἐξετάσαντες αὐτῶν

« ut ab aliquo fides a Patribus nostris edita, « sive fidei symbolum, concutiatur; neque « enim aut nobis ipsis aut ulli omnino alteri « vel unam voculam eorum quae ibi ponuntur « immutare aut unam etiam syllabam praeter-« ire permittimus, memores eius qui dixit [a] : « *Ne transferas terminos aeternos, quos posue-« runt patres tui.* Neque enim ipsi locuti sunt, « sed Spiritus Dei ac Patris, qui procedit « quidem ex ipso, non est tamen alienus a « Filio secundum essentiae rationem ». Audisne? Non sententiae dumtaxat, verum etiam vocis aut syllabae immutationem transgressionemque vetat. Neque nobis, inquit, ipsis, neque aliis permittimus, nomine scilicet totius synodi. Tametsi oecumenica synodus erant, tamen ipsi decretum prohibitorium tulerunt, horrendasque illas pronuntiarunt exsecrationes. Quod si sibimetipsis non permittant, ecquid tibi permittent? Idque re ipsa monstrarunt. Nam vocem illam *Deiparae*, pro qua tota ipsis concertatio fuit, non sunt ausi addere symbolo, verum ipsi sicut antea dixerunt, et * I 114.
nos huc usque dicimus : *De Spiritu sancto ex Maria Virgine*. Haec magni Cyrilli verba mihi habeto pro accurato manifestissimoque illius sententiae testimonio, quam tum de divino symbolo tum de sancti Spiritus processione tenebat : symbolum enim inviolabile manere et quoad vocem et quoad syllabam iubet, Spiritum vero sanctum ex Patre quidem procedere, Filii vero proprium esse utpote consubstantialem pronuntiat. Ecquid ea re clarius vel manifestius? Utraque etiam mirifice simul posuit, ac si prophetico spiritu praevidisset vos Italos utraque esse violaturos. Sic sancti et futura soli praesentire et secutura mala praecavere noverant! Huiusmodi verba amplexi ipsi Orientis episcopi omnes, in haec coaluere pacemque inivere. Aiunt siquidem per Theo-

1. τὴν ante λέξιν contra codicis fidem add. II. — 2. τε om. I. — 3. παραβαίνειν : ἐναλλάσσειν I. — 4. καὶ τὰς φρικώδεις ἀρὰς usque ad verba Λατῖνος. Οὐκ, ἀλλ' ἑτέραν pag. 113, om. II, quia iam habebantur, ait, in aliis Patrologiae tomis. Mira profecto methodus edendi auctorum opera! — 5. σοὶ ἐπιτρέψουσι I. — 6. ἅπας om. I. — 7. καθὰ I. — 8. τοῦ μακαρίου καὶ μεγάλου I. — 9. ἀκριβῆ τε καὶ σαφεστάτην ἀκριβεστάτην I. — 10. τί οὖν τούτου I. — 11. ταύτας δὲ I. — 12. τὰ Αἰγυπτίων I.

a) Prov. XXII, 28.

doretum haec scribentem[a] : « Perlectis publice « ex Ægypto litteris, earumque sensu accurate « perpenso, dictis concordia esse, quae inde « mittebantur, reperta sunt. Nam nobilitate « evangelica nitent : Deus quippe perfectus et « homo perfectus Dominus noster Iesus « Christus in illis praedicatur, et Spiritus « sanctus non ex Filio aut per Filium existen- « tiam habere, sed ex Patre procedere, pro- « prius vero Filii, utpote consubstantialis, « appellatur ». Vides quatenus illud *non alienus a Filio* secundum essentiae rationem intellexerint? Quin etiam cum Nestorius in suo symbolo dixisset : « Spiritus sanctus nec

* f. 135. « Filius est, nec per Filium existentiam sorti- « tur », magna illa synodus dictum admisit nec quidquam reclamavit neque vituperavit; quo fit, ut placitum illud tamquam suum comprobarit. Sin enim secus, quomodo tacuisset? Itaque volo te scire, tertiam oecumenicam synodum primam esse, quae prohibitorium decretum tulerit in interpolantes symbolum, primamque, quae vestram doctrinam respuerit ac damnarit per dictum Nestorii, quod sibi ut proprium adscivit. Noli ergo iam quaerere alteram synodum, quae id permiserit : semel enim vetitum est a magna illa synodo, et si qua dein id permisisset, ea non esset synodus, sed pseudosynodus. Hoc igitur maneat. Quin etiam post synodum illam quarta coacta est, quae primum quidem, ut in eius decreto habetur, utrumque symbolum cum recitasset, pro uno recepit; quibus perlectis, statim subiunxit[b] : « Sufficeret quidem ad plenam pietatis cogni- « tionem confirmationemque hoc venerandum « salutareque divinae gratiae symbolum ». Ambo ergo unum sunt; alterum enim primum continet, atque tertia synodus de ambobus tan-

« ἀκριβῶς τὴν διάνοιαν, εὕρομεν σύμφωνα τοῖς « εἰρημένοις τὰ ἐκεῖθεν ἀπεσταλμένα[1]. Τῇ γὰρ « εὐαγγελικῇ εὐγενείᾳ καλλύνεται, καὶ Θεὸς τέλειος « καὶ ἄνθρωπος τέλειος ὁ Κύριος ἡμῶν Ἰησοῦς « Χριστὸς ἐν αὐτοῖς[2] ἀναγορεύεται, καὶ τὸ Πνεῦμα « δὲ τὸ ἅγιον οὐκ ἐξ Υἱοῦ ἢ δι' Υἱοῦ τὴν ὕπαρξιν « ἔχον, ἀλλ' ἐκ[3] τοῦ Πατρὸς μὲν ἐκπορευόμενον, « ἴδιον δὲ τοῦ Υἱοῦ ὡς ὁμοούσιον ὀνομαζόμενον ». Βλέπεις ὅπως ἐδέξαντο τὸ *οὐκ ἀλλότριον τοῦ Υἱοῦ* κατὰ τὸν τῆς οὐσίας λόγον; Ἀλλὰ καὶ τοῦ Νεστορίου λέγοντος[4] ἐν τῷ ἰδίῳ συμβόλῳ· « Τὸ « Πνεῦμα τὸ ἅγιον οὔτε Υἱός ἐστιν, οὔτε δι' Υἱοῦ « τὴν ὕπαρξιν ἔχον », ἡ μεγάλη σύνοδος αὕτη τὸ ῥηθὲν παρεδέξατο, καὶ οὐδὲν ἀντεῖπεν οὐδὲ ἐμέμψατο, δῆλον ὡς οἰκεῖον * στέργουσα[5] δόγμα· πῶς γὰρ ἂν ἄλλως παρεσιώπησε[6]; Γίνωσκε τοίνυν ὡς ἡ τρίτη τῶν οἰκουμενικῶν σύνοδος καὶ πρώτη τὸν διορισμὸν τῆς κωλύσεως ἔθετο κατὰ τῶν μεταποιούντων τὸ σύμβολον καὶ πρώτη τὸ ὑμέτερον δόγμα ἀπεδοκίμασε[7] διὰ τῆς φωνῆς Νεστορίου, παραδεξαμένη ταύτην καὶ ὡς οἰκείαν γνωρίσασα. Μηκέτι οὖν ἑτέραν σύνοδον ζήτει τὴν τοῦτο κυρώσουσαν· ἅπαξ γὰρ ἠκύρωται διὰ τῆς μεγάλης ἐκείνης συνόδου, καὶ ἡ κυρώσουσα δὲ τοῦτο λοιπὸν οὐκέτ' ἂν εἴη σύνοδος[8], ἀλλὰ ψευδοσύνοδος. Εἶεν. Ἀλλὰ καὶ μετὰ τὴν σύνοδον ταύτην ἡ τετάρτη συγκροτηθεῖσα, πρῶτον μὲν κατὰ τὸν οἰκεῖον ὅρον καὶ ἄμφω τὰ σύμβολα ἀναγνοῦσα, ὡς ἓν ταῦτα ἐδέξατο, καὶ μετὰ τὴν ἀνάγνωσιν εὐθὺς ἐπάγει· « Ἤρκει μὲν οὖν εἰς ἐντελῆ τῆς εὐσεβείας ἐπίγνωσίν « τε καὶ βεβαίωσιν τὸ σεπτὸν τοῦτο καὶ μακάριον « τῆς θείας χάριτος σύμβολον ». Ἀκούεις τὸ *σεπτὸν σύμβολον*[9]; Ἓν ἄρα τὰ δύο· τὸ γὰρ δεύτερον περιέχει τὸ πρῶτον, καὶ ἡ τρίτη περὶ ἀμφοῖν ὡς περὶ ἑνὸς ἔλεγεν. Ἀλλ' ἄκουε[10] τῶν ἑξῆς· « Περί « τε γὰρ τοῦ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος « ἐκδιδάσκει τὸ τέλειον ». Ἀκούεις ὅτι διδάσκει τὸ τέλειον; Οὐδὲν ἄρα τῶν περὶ τοῦ ἁγίου Πνεύματος

1. [illegible] I. — 2. [illegible] — ἐν αὐτοῖς om. I. — 3. ἀλλὰ ἐκ I. — 4. ἐν τῷ ἰδίῳ σ. λέγοντος I. — [illegible] I. — 6. παρεσιώπησεν I. — 7. ἀπεδοκίμασε P : ἀποδοκιμάσασα κατέκρινε I. — 8. σύνοδος [illegible] I. — 9. Ἀκ[illegible] τὸ σεπτὸν σύμβολον om. I. — 10. Post ἄκουε add. καὶ I.

a) Habetur haec Theodoreti epistola in Synodico adversus tragoediam Irenaei, c. 95 = Mansi, *Concil.*, t. V, p. 876.

b) Concil. Chalced. sessione quinta = Harduinus, *Concil.*, t. II, p. 455; Mansi, *Concil.*, t. VII, p. 118; *P. G.*, t. 102, c. 364-365.

ἀτελὲς οὐδὲ προσθήκης δεόμενον. Ἀλλὰ πῶς φυλακτέον τοῦτο τὸ σύμβολον, αὐτοὶ περὶ τὸ τέλος φασί· « Τούτων οὕτω παρ' ἡμῶν ἐμμελῶς διορισθέντων « τε καὶ διατυπωθέντων, ὥρισεν ἡ ἁγία καὶ οἰκου« μενικὴ σύνοδος αὕτη ἑτέραν πίστιν μηδενὶ ἐξεῖναι « προφέρειν ἤγουν συγγράφειν ἢ συντιθέναι ἢ « διδάσκειν ἢ προκομίζειν. Τοὺς δὲ τολμῶντας « πίστιν ἑτέραν συγγράφειν ἢ συντιθέναι ἢ προκο« μίζειν, τούτους, εἰ μὲν ἐπίσκοποι εἶεν * ἢ κληρι« κοί, ἀλλοτρίους εἶναι τοὺς ἐπισκόπους τῆς ἐπι« σκοπῆς καὶ τοὺς κληρικοὺς τοῦ κλήρου· εἰ δὲ « λαϊκοὶ εἶεν, ἀναθεματίζεσθαι αὐτούς ». Ὅτι μὲν οὖν ἐνταῦθα πίστιν τὸ τῆς πίστεως σύμβολον[1] λέγει, φανερόν ἐστιν (οἶμαι) τοῖς ἔχουσι νοῦν[2]· οὐ γὰρ δὴ περὶ τοῦ ὅρου παντός φησιν, ἐπειδὴ καὶ μετὰ ταῦτα διάφοροι γεγόνασιν ὅροι. Ταύτην δὲ τὴν πίστιν ἑτέραν[3] οὐχ αἱ πολλαὶ λέξεις μόνον, ἀλλὰ καὶ μία προστεθεῖσα ἢ ἐλλειφθεῖσα ἢ ἐναλλαγεῖσα πάντως ἐργάζεται· τὸ γὰρ δὴ συγγράφειν καὶ συντιθέναι καὶ προκομίζειν πρὸς τὴν ἐν λέξει σύνθεσιν ἀφορᾷ προδήλως, καὶ ταύτην ἀπαγορεύει.

Λατῖνος[4]. Οὐχ, ἀλλ' *ἑτέραν* φησὶ πίστιν τὴν *ἐναντίαν*, τὴν ἀλλότρια τῆς Ἐκκλησίας δόγματα ἔχουσαν, ἐπεὶ ἡ ἀνάπτυξιν καὶ σαφήνειαν ἔχουσα πίστις οὐκ ἂν εἴη πάντως ἑτέρα, κἂν μιᾷ, κἂν πολλαῖς διαφέρῃ[5] λέξεσιν.

Γραικός. Θαυμάζω πῶς οὐκ ἀπὸ τῶν λέξεων δοκιμάζεις τὴν διάνοιαν τῶν εἰπόντων, ἀλλὰ μᾶλλον τὰς λέξεις ἕλκεις πρὸς τὸ σαυτοῦ βούλημα. Τὸ γὰρ τὸ ἕτερον οἴεσθαι τὸ ἐναντίον δηλοῦν ἀνδρός ἐστιν οὐ σοφοῦ οὐδὲ εἰδότος ἐφαρμόζειν τῇ τῶν πραγμάτων φύσει τὴν ἑκάστῳ κατάλληλον λέξιν· ἐπὶ πλέον[6] γὰρ δήπου τοῦ ἐναντίου τὸ ἕτερον, καὶ οὐ πᾶν τὸ ἕτερόν τινος ἤδη καὶ ἐναντίον· ἄνθρωπος γὰρ ἵππου ἕτερον μὲν τῷ εἴδει, ἐναντίον δὲ οὐδαμῶς· τῇ γὰρ οὐσίᾳ οὐδὲν ἐναντίον. Οὐκ ἂν οὖν διὰ τῆς *ἑτέρας πίστεως* τὴν ἐναντίαν ἐδήλουν, ὥσπερ οὐδεὶς διὰ τοῦ ζῴου δηλοῖ τὸν ἄνθρωπον. Ὅτι δὲ[7] τὴν κατὰ λέξιν ἑτέραν δηλοῦσι, δῆλον ἐκ τοῦ *συγγράφειν* καὶ *συντιθέναι*, καθάπερ εἴρηται πρότερον· ἔπειτα

quam de uno locuta est. Sed audi quae sequuntur : « De Patre enim et Filio et Spiritu sancto perfectissime docet ». Audisne perfectam ab ea tradi doctrinam? Nihil igitur eorum, quae ad sanctum Spiritum spectant, mancum est, nihil quod additione indigeat. Sed quo tandem pacto hoc servandum sit symbolum, ipsi circa finem declarant : « His ita a nobis « concinne definitis ac constitutis, statuit « sancta haec et universalis synodus, alteram « fidem nemini licere proferre, id est conscri- * f. 135ʳ. « bere aut componere, vel docere vel offerre. « Qui autem ausi fuerint aut conscribere « fidem alteram, aut componere vel proferre, « hos quidem, si sint episcopi aut clerici, « alienos esse, episcopos, ab episcopatu, et « clericos, a clericatu decrevit; si vero laici « fuerint, anathemati subiici ». Atqui hoc in loco per *fidem* fidei symbolum ab ea intelligi, perspicuum est, opinor, iis qui mentis compotes sunt : neque enim omnino de qualibet definitione loquitur, quandoquidem multae etiam postea definitiones sunt conditae. Hanc autem fidem *alteram* prorsus reddunt non multa modo verba, verum unum dumtaxat additum aut demptum aut immutatum. Nam illud *conscribere* et *componere* et *proferre* ad verborum compositionem liquido spectat, eamque prohibet.

Latinus. Non, sed *alteram* eam dixit fidem quae pristinae repugnet, quae dogmata Ecclesiae contraria contineat; nam ea fides, quae explicationem et declarationem exhibet, altera profecto non est, sive uno, sive multis differat verbis.

Graecus. Miror quod non ex verbis eorum qui locuti sunt explores sententiam, sed potius verba trahas ad tuum proprium arbitrium. Nam arbitrari *alterum* idem significare atque *contrarium*, viri est nec sapientis, nec bene periti ad accommodandam rerum naturae vocem cuilibet consentaneam. Nam latius certe patet alterum quam contrarium, neque omne id quod alterum est ab aliqua re, etiam eidem contrarium est. Siquidem homo specie quidem alterum est ab equo, contrarium vero nequaquam : essentia enim nihil ab eo differt. Non ergo per *aliam fidem* contrariam intellexerunt, ut nemo per animal intelligit hominem. Alteram autem

1. ἱερὸν σύμβολον I. — 2. νοῦν ἔχουσιν I. — 3. ἑτέραν non hoc loco, sed ante ἐργάζεται habet I. — 4. Hic rursus II textum exhibet. — 5. διαφέρει I. — 6. ἐπιπλέον I. — 7. Verba ὅτι δὲ τὴν usque ad postremam *Latini* responsionem om. II. Quod quis aequo animo ferat?

* f. 183. quoad verba ab illis significari, illud *conscribere* et *componere* satis ostendit, ut antea dictum est. Deinde plane est ridiculum, eum, qui contrariam haereticamque condiderit fidem, si episcopus quidem fuerit aut clericus, depositionis dumtaxat, si vero laicus, anathematis poena mulctari; nam sine discrimine anathematizatur quilibet haereticus, sive episcopus sit, sive laicus. Sed ne hac quidem ratione haereticos terrere poterant vel avertere, quandoquidem multi vel posthac exstiterunt haeretici. Symbolum tamen nemo immutare ausus est praeterquam vos soli. In verba igitur vetitum cadit, non in sententiam, ut vos putatis. Ex quo fit, ut episcopi quidem vestri aut clerici non iam amplius sint episcopi neque clerici, utpote depositi a tot tantisque synodis; laici vero anathemati atque excommunicationi subiiciantur. Eadem enim atque iisdem fere verbis decernunt synodi quae deinceps fuere, quinta nimirum et sexta, atque demum septima, quae quidem magna voce clamat[1] : « Nos Ecclesiae leges servamus; nos Patrum decreta « custodimus; nos eos qui quicquam addunt « aut demunt ex Ecclesia, anathematizamus ». Et rursus : « Si quis universam Ecclesiae traditionem sive scriptam sive non scriptam « convellat, sit anathema ». Nonne scriptam Patrum traditionem convellitis subreptitia istiusmodi novitate? Ecquid non pudet vos, * dum reliquum totum symbolum, ut Patres illi condiderunt, dicitis, unam solam vocem pro arbitrio interserere? Hoc sane haereticorum est opus, verba addere aut demere, eo fine ut suam hoc pacto obfirment haeresim. Quidni idem feceritis in Evangelii, in Apostoli, in cuiuslibet tandem ex vestris doctoribus textum? Nonne poenam repeteretis, si quem tale aliquid audentem deprehenderetis? Ac quamvis tot non exstarent definitiones et horrendae exsecrationes ac sexcenta alia vetita, nonne [illegible]

καὶ[1] γελοῖον ἄλλως * τὸν ἐναντίαν καὶ αἱρετικὴν ἐκτιθέμενον πίστιν, ἐπίσκοπον μὲν ὄντα ἢ κληρικόν, καθαιρεῖν μόνον, λαϊκὸν δέ, ἀναθεματίζειν· ὁμοίως γὰρ ἀναθεματίζεται ἅπας αἱρετικός, κἂν ἐπίσκοπος εἴη, κἂν λαϊκός. Ἀλλ' οὐδὲ φοβήσειν ἔμελλον ἐκ τούτου τοὺς αἱρετικοὺς ἢ ἀποτρέψειν, ἐπεὶ[2] καὶ μετὰ ταῦτα πολλοὶ γεγόνασιν αἱρετικοί· τὸ δὲ σύμβολον οὐδεὶς μεταποιῆσαι ἐτόλμησε, πλὴν ὑμῶν μόνων[3]. Πρὸς τὴν λέξιν ἄρα ἡ κώλυσις ἀφορᾷ, καὶ οὐ πρὸς τὴν διάνοιαν, ὡς ὑμεῖς νομίζετε. Καὶ συμβαίνει τοὺς μὲν ἐπισκόπους ὑμῶν καὶ τοὺς κληρικοὺς μηκέτι λοιπὸν ἐπισκόπους εἶναι μηδὲ κληρικούς, καθῃρημένους[4] ὑπὸ τοσούτων καὶ τηλικούτων συνόδων, τοὺς δὲ λαϊκοὺς ἀναθέματι καὶ ἀφορισμῷ ὑποκεῖσθαι· τὰ γὰρ αὐτὰ σχεδὸν αὐταῖς λέξεσι καὶ αἱ ἐφεξῆς σύνοδοι διορίζονται, ἥ πέμπτη τε καὶ ἡ ἕκτη[5] καὶ μετ' αὐτὰς ἡ ἑβδόμη, ἥτις καὶ βοᾷ λαμπρᾷ τῇ φωνῇ· « Ἡμεῖς τοὺς θεσμοὺς « τῆς Ἐκκλησίας τηροῦμεν· ἡμεῖς τοὺς ὅρους τῶν « πατέρων φυλάττομεν· ἡμεῖς τοὺς προστιθέντας « τι ἢ ἀφαιροῦντας ἐκ τῆς Ἐκκλησίας ἀναθεματίζομεν ». Καὶ αὖθις· « Εἴ τις πᾶσαν παράδοσιν « ἐκκλησιαστικὴν ἔγγραφον ἢ ἄγραφον ἀθετεῖ, ἤτω « ἀνάθεμα ». Ἆρ' οὖν οὐκ ἀθετεῖτε τὴν ἔγγραφον τῶν Πατέρων παράδοσιν τῇ παρεγγράπτῳ καινοτομίᾳ; Πῶς δὲ οὐκ ἐρυθριᾶτε, τὸ μὲν λοιπὸν ἅπαν σύμβολον ὡς οἱ Πατέρες ἐκεῖνοι συνέθηκαν λέγοντες, μίαν δὲ[6] μόνην λέξιν ἀφ' ἑαυτῶν παρεμβάλλοντες; Τῶν γὰρ αἱρετικῶν ἔργον τοῦτο, τὸ προστιθέναι καὶ ἀφαιρεῖν λέξεις, διὰ τούτου κρατῦναι θελόντων[7] τὴν ἑαυτῶν αἵρεσιν. * Ἆρ' ἂν ἐποιήσατε εἰς τὸ Εὐαγγέλιον τοῦτο; εἰς δὲ τὸν Ἀπόστολον; εἰς τινα δὲ ὅλως τῶν διδασκάλων ὑμῶν; Ἆρ' οὐκ ἂν ἀπῃτήσατε δίκην, εἴ τις ἐφωράθη τοῦτο τετολμηκώς; Εἰ δὲ καὶ[8] μὴ προσῆσαν οἱ τοσοῦτοι διορισμοὶ καὶ αἱ φρικώδεις ἀραὶ καὶ τὰ μυρία κωλύματα, ἆρ' οὐκ αἰσχρὸν ἂν ἦν ἀλλοτρίοις[9] συγγράμμασι ἐκδοθεῖσιν ἤδη καὶ κεκρατηκόσι κατὰ πᾶσαν τὴν οἰκουμένην παρεμβάλλειν οἰκείας λέξεις, καὶ τοσοῦτον ἐγείρειν ταῖς Ἐκκλησίαις σκάνδαλον; Ἄτεγκτοι καὶ θηριώδεις ὑμεῖς. « ἦ δὲ σιδήρεος[10] ὑμῖν ἐνὶ στήθεσι θυμός », [illegible] τοὺς ἀδελφοὺς σκανδαλίζο-

1. καὶ om. I. — 2. ἐπεὶ : πῶς I. — 3. μόνων ὑμῶν I. — 4. ἀλλὰ καθῃρημένους I. — 5. ἡ πέμπτη καὶ ἕκτη I. — 6. δὲ : καὶ I. — 7. κρατῦναι θέλοντες I. — 8. καὶ om. I. — 9. ἀλλοτρίου I. — 10. σιδήρεοι I.

1. In definitione [illegible] apud Mansi, [illegible] t. XII.

μένους περιορᾶτε[1] καὶ διϊσταμένους ὑμῶν, ἵνα μόνον τὸ οἰκεῖον θέλημα καὶ τὴν καινοτομίαν μὴ λύσητε. Τί ἔτι; Μετὰ τὴν ἑβδόμην σύνοδον ἑτέρα συναθροίζεται πάλιν ἐπὶ Βασιλείου βασιλέως Ῥωμαίων, συγκροτοῦντος αὐτὴν τοῦ ἁγιωτάτου Φωτίου τοῦ[2] πατριάρχου. Αὕτη[3] ἡ σύνοδος οἰκουμενική τε ὠνομάσθη ὀγδόη καὶ τοποτηρητὰς εἶχεν Ἰωάννου τοῦ μακαρίου πάπα τῆς πρεσβυτέρας Ῥώμης Παῦλον καὶ Εὐγένιον ἐπισκόπους καὶ Πέτρον πρεσβύτερον καὶ καρδηνάλιον. Αὕτη καὶ τὴν ἑβδόμην ἐπεκύρωσε[4] σύνοδον καὶ τὸν μακάριον Φώτιον ἐβεβαίωσε τῷ οἰκείῳ θρόνῳ καὶ τοὺς τολμῶντας ἔκτοτε τὴν προσθήκην ταύτην ἐν τῷ συμβόλῳ λέγειν τῷ ἀναθέματι παραδέδωκεν[5]. « Εἴ τις γάρ » φησί « παρὰ τοῦτο τὸ ἱερὸν σύμβολον τολμή- « σει ἕτερον ἀναγράψασθαι ἢ προσθεῖναι ἢ ὑφελεῖν « καὶ ὅρον ὀνομάσαι ἀποθρασυνθείη[6], κατάκριτος « καὶ πάσης χριστιανικῆς πολιτείας ἀπόβλητος ». Τὰ δ' αὐτὰ[7] καὶ ὁ πάπας * Ἰωάννης πρὸς τὸν
2 ἁγιώτατον Φώτιον ἐπιστέλλων φησὶ πλατύτερόν τε καὶ καθαρώτερον περὶ τῆς ἐν τῷ συμβόλῳ ταύτης προσθήκης. Αὕτη ἡ σύνοδος καὶ κανόνας ἐξέθετο τοὺς ἐν πᾶσι τοῖς κανονικοῖς βιβλίοις εὑρισκομένους. Ἆρ' οὐκ εὐλόγως ὑμῶν χωριζόμεθα τοσούτους καὶ τηλικούτους πατέρας καὶ συνόδους οἰκουμενικὰς καὶ πολυαρίθμους ἐν οὐδενὶ τιθεμένων;

Λατῖνος[8]. Ἐγὼ μὲν οὐδέπω καὶ μέχρι καὶ νῦν ἔφθην τὰ τοιαῦτα μεμαθηκώς· θαυμάζω δὲ νῦν ἤδη τοὺς τὴν προσθήκην ἐξ ἀρχῆς τολμήσαντας, εἰ τοσούτων ὄντων τῶν κωλυμάτων, οὐχ ᾐδέσθησαν ὅμως αὐτὴν ἐξειπεῖν καὶ τοῖς μετ' αὐτοὺς παραδοῦναι[9].

per totum orbem divulgata vestra interpolare verba, tantumque in Ecclesias excitare tumultum? Homines duri et agrestes, « ergo ferreus[a] « vobis intra praecordia animus est », qui fratres scandalum patientes et a vobis segregatos despicitis, eo dumtaxat ut vestrum arbitrium novitatemque neutiquam missa faciatis! Quid praeterea? Post septimam synodum altera rursus coadunatur, regnante Basilio Romanorum imperatore, a sanctissimo Photio patriarcha coacta. Haec synodus tum oecumenica octava nuncupata est, tum legatos habuit Ioannis beatissimi papae senioris Romae, Paulum et Eugenium episcopos, ac Petrum presbyterum et cardinalem. Haec etiam septimam confirmavit synodum restituitque suae sedi beatissimum Photium, eos vero qui auderent in posterum hanc additionem in symbolo recitare, anathemate mulctavit. « Si quis, ait[b], praeter hoc « sacrum symbolum aliud conscribere ausus « fuerit, aut addere vel detrahere aliquid, « istudque definitionem proterve appellaverit, « is damnatus esto et ex finibus christianae « societatis exterminetur ». Eadem ipse * f. 137.
Ioannes papa ad sanctissimum Photium scribens uberius clariusque dicit, dum de huiusmodi in symbolo additione loquitur. Haec synodus canones quoque condidit, qui in omnibus canonicis libris reperiuntur. Nonne ergo iure nos ipsi a vobis disiungimus, qui tot tantosque Patres, qui synodos oecumenicas easque bene multas pro nihilo ducitis?

Latinus. Equidem nondum hucusque talia audiveram; nunc vero iam miror quod qui olim additionem perpetrarunt, cum tot essent prohibitiones, nihilominus tamen neutiquam veriti sint eam proferre posterisque tradere.

1. ὁρᾶτε I. — 2. τοῦ om. P. — 3. αὕτη δὲ I. — 4. ἐκύρωσε I. — 5. παρέδωκεν I. — 6. ἀποθρασυνθεῖ I. — 7. ταῦτα δὲ I. — 8. Hic tandem recurrit H. — 9. Recte adnotat H : « Nimirum Latinus victas dat manus, ut Ephesio placuit. Eas tamen Graecorum rationes satis infirmas et iam Ferrariae plerumque refutatas Latini dudum perspectas habuerunt, iisque nullo prorsus negotio occurrerunt ».

a) Apud Homerum, *Il.*, x, 357; *Od.*, v, 191. — b) Mansi, *Concil.*, t. XVII, p. 520 E-521 A.

XI [a]

Metoch. 252 * f. 277.

MARCI EPHESII ARGUMENTA DECEM ADVERSUS IGNEM PURGATORIUM.

SYLLOGISMI DECEM, QUIBUS OSTENDITUR PURGATORIUM IGNEM NON ESSE.

1. Qui Dei gloriam vident, alius alio perfectius videt, illeque perfectius videt, qui magis fuerit purgatus. Quod autem quispiam magis purgatus sit, eo ipso infertur alium minus purgatum esse, eum scilicet qui minus visione fruitur : nam si res maior maiori, etiam minor minori consequens est. Quo fit ut qui aliquas, leves tamen culpas secum trahit, Deum et ipse videat, quin purgatorio indigeat igne, cuius locum supplet Dei misericordia secundum peritissimum rerum divinarum Dionysium asserentem [b] « iis, qui sancte vixerint, pro « cuiusque meritis divinam clarissimamque « vitam ab aequissimis istis lancibus retribui, « divina nimirum clementia pro bonitate sua « maculas ex humana fragilitate contractas « dissimulante, quod nemo, ut sacra eloquia « tradunt, mundus sit a sorde ».

2. Item, si quae secundum unum quid et idem eadem sunt invicem, ea secundum illud nihil inter se different; quae autem inter se secundum aliquid minime differunt, neque secundum illam, qua eadem sunt, efficientiam inter se different, ac propterea neque finis illi efficientiae propositus alius et alius erit, sed unus et idem. Atqui illi quidem purgandi efficientiae, quae tum in aversione a peccato tum in conversione ad virtutem huiusque exercitatione consistit, Dei visio respondet. Sed purum inter et purum nihil est discriminis. Quod si omnes, qui spreto peccato multa opera bona perfecerint, vel nihil boni egerint, morte praeventi, obierint tamen cum recta vo-

ΣΥΛΛΟΓΙΣΜΟΙ ΔΕΚΑ ΔΕΙΚΝΥΝΤΕΣ ΌΤΙ ΟΥΚ ἘΣΤΙ ΠΥΡ ΚΑΘΑΡΤΗΡΙΟΝ.

α̅ος. Τῶν τὴν τοῦ Θεοῦ δόξαν ὁρώντων ἕτερος ἑτέρου τελεώτερον ὁρᾷ, τελεώτερον δὲ ὁρᾷ ὁ μᾶλλον κεκαθαρμένος· τὸ δὲ μᾶλλον κεκαθάρθαι τὸν ἧττον κεκαθαρμένον εἰσάγει, ὅστις οὖν ἐστιν ὁ ἧττον τῆς θεωρίας ἀπολαύων· εἰ γὰρ τῷ μᾶλλον ἕπεται τὸ μᾶλλον, καὶ τῷ ἧττον τὸ ἧττον. Ὥστε καὶ ὁ ἐπισυρόμενος μέν τινα μικρὰ δὲ ὅμως ἁμαρτήματα, ὁρᾷ καὶ αὐτὸς τὸν Θεὸν ἄνευ τοῦ καθαρτηρίου ἐπιδεηθῆναι πυρός, ἀντὶ τούτου τῆς τοῦ Θεοῦ φιλανθρωπίας ἀρκούσης κατὰ τὸν τὰ θεῖα πολὺν Διονύσιον « τοῖς « ὁσίως βιώσασιν ἀντιδίδοσθαι » λέγοντα « τὴν « φανοτάτην καὶ θείαν ζωὴν κατ' ἀξίαν ὑπὸ τῶν « δικαιοτάτων ζυγῶν παρορώσης ἀγαθότητι τῆς « θεαρχικῆς φιλανθρωπίας τὰς ἐγγενομένας αὐτοῖς ἐξ « ἀνθρωπίνης ἀσθενείας κηλίδας, ἐπείπερ οὐδείς, ὡς « τὰ λόγιά <φησι>, καθαρὸς ἀπὸ ῥύπου ».

β̅ος. Ἔτι εἴ τινα κατά τι ἓν καὶ τὸ αὐτὸ ταὐτά εἰσιν ἀλλήλοις, οὐδὲν ἀλλήλων κατ' ἐκεῖνο διοίσουσιν· ἃ δὲ ἀλλήλων κατά τι οὐ διαφέρουσιν, οὐδὲ κατὰ τὴν καθ' ὅ εἰσι ταὐτὰ ἐνέργειαν ἀλλήλων διοίσουσι, καὶ διὰ τοῦτο οὐδὲ τὸ ἀντικείμενον τέλος τῇ ἐνεργείᾳ ἐκείνῃ ἕτερον καὶ ἕτερον ἔσται, ἀλλ' ἓν καὶ αὐτό. Ἀλλὰ τῇ μὲν ἀπὸ τῆς καθαρότητος ἐνεργείᾳ τῇ ἀπό τε τῆς τῆς ἁμαρτίας ἀποστροφῆς καὶ τῆς πρὸς <τὴν> ἀρετὴν ἐπιστροφῆς τε καὶ ἐργασίας συνισταμένῃ ἡ τοῦ Θεοῦ θεωρία ἀντίκειται· καθαρὸς δὲ καθαροῦ οὐδὲν διαφέρει· εἰ δὴ ὅσοι τὴν ἁμαρτίαν μισήσαντες, δράσαντες δὲ καὶ τὰ πλείω ἀγαθά, ἢ μηδὲν δράσαντες, οὐ συγχωρήσαντος τοῦ θανάτου, θανόντες δ' ὅμως μετὰ θελήσεως ἀγαθῆς, διὰ τοῦ καθαρτηρίου καθαίρονται, αὐτοί τε πάντες, ἢ κεκα-

a) M = codex Metochii Sancti Sepulcri 252. f. 277 r°-278 v°. — b) *P. G.*, t. 3, c. 561 D.

θαρμένοι ἢ καθαροί, διοίσουσιν ἀλλήλων οὐδέν, οὔτε μὴν τῶν ἀποιχομένων τοῦ βίου σὺν ἀγαθῇ τε θελήσει καὶ δράσει τῶν ἀγαθῶν· θελήσεως μὲν γὰρ εὐθύτητος ἕνεκα εἰσὶν οἱ αὐτοί· πρὸς δὲ ἀπὸ τῶν πράξεων ἐλλιπές, ἡ διὰ τοῦ παροδικοῦ πυρὸς παραλαμβάνεται κάθαρσις· λείπεται δὴ μηδὲ κατὰ τὴν τοῦτο ἐνέργειαν, οὔτε <κατὰ> τὸ ταύτῃ ἀντικείμενον τέλος διαφέρειν τοὺς μακαρίους ἀλλήλων οὐδέν, ἀλλὰ τήν τε ἐνέργειαν αὐτῶν ᾗ καθαρῶν τὴν αὐτὴν εἶναι, ἐπίσης τε ὁμοίως ἐφικέσθαι τοῦ αὐτοῦ τέλους. Ἐπίσης ἄρα τὴν ἐκ τοῦ Θεοῦ δόξαν ὄψονται πάντες. Ἀλλὰ τοὐναντίον τῇ ἐκκλησίᾳ δοκεῖ, πολλὰς μονὰς ἐν τῇ τοῦ Θεοῦ τιθεμένῃ θεωρίᾳ, τάξεών τε καὶ βαθμῶν εἰσαγούσῃ διαφορότητα.

γος. Ἔτι ἐν ταῖς κεκαθαρμέναις ψυχαῖς οὐκ ἂν ἔτι τὸ κακὸν θεωρεῖται, δι' ὃ τοῦ πυρὸς ἐδέησε· τὴν γὰρ κάθαρσιν ἀνάγκη τέλος ἔχειν τὴν τοῦ κακοῦ ἀπαλλαγήν· τὸ δὲ κακὸν καὶ τὸ ἀγαθὸν ἀντίκεινται ὡς στέρησις καὶ τὸ εἶδος. Ἀλλ' ἐν ὅσοις μηδέν τι θεωρεῖται τῆς στερήσεως, τέλειον ἐν τούτοις ἀνάγκη τὸ εἶδος εἶναι, διὰ τὸ τὸ ἀτελὲς μὴ συμβαίνειν ἢ κατὰ τὴν στέρησιν. Ἡ ψυχὴ ἄρα καθαρθεῖσα τέλειον ἕξει τὸ ἀγαθόν, ὅπερ ἡ μακαριότης ἀπαιτεῖ. Ἀλλ' εἰ πλείω τελεία ἐν τῷ αὐτῷ εἴδει εἶεν, οὐ διοίσουσιν ἀλλήλων ἐν τῷ ἀγαθῷ ἢ κατὰ τὸν ἀριθμόν· καὶ ἐπεὶ τὸ ἀντικείμενον τέλος, ὅπερ ἐστὶν ἡ μακαριότης, οὐ δέδοται, εἰ μὴ κατὰ τὸν λόγον τῆς καθαρότητος, συμβαίνει πάσας τὰς τῶν μακαρίων ψυχὰς ἐν τῇ αὐτῇ θεωρίᾳ * τοῦ Θεοῦ εἶναι, ὅπερ ἐστὶν ἡ μακαριότης. Τοῦτο δέ ἐστι ψεῦδος· φησὶ γὰρ ὁ Κύριος ἐν τοῖς εὐαγγελίοις πολλὰς μονὰς παρὰ τῇ τοῦ Πατρὸς εἶναι οἰκίᾳ· ὅπερ οὐκ ὀλίγοι τῶν ἁγίων, οἷς οὐκ ἄξιον ἀπιστεῖν, τὴν διαφορὰν τῆς μακαρίας ἐκείνης ζωῆς σημαίνειν ὑπέλαβον. Τὸ ἑπόμενον ἄρα.

δος. Ἔτι ἡ τῆς ἁμαρτίας ἀποστροφὴ ἐπιστροφή ἐστι πρὸς Θεὸν καὶ ἀγάπη τῆς ἀρετῆς, δι' ἧς ἄνιμεν πρὸς Θεόν. Ἀλλ' εἰ μὲν τῆς θελήσεως τεταγμένης καὶ ἡ τῶν ἀρετῶν ἐργασία προσγένοιτο, τὸ ἐλλεῖπον οὐδέν· εἰ δ' ἡ μὲν ἔχει τὸ ἄπταιστον, ἡ δὲ τῶν ἀρετῶν ἐργασία τῇ τομῇ κωλυθῇ τοῦ θανάτου, τὸ ταύτης τῆς ψυχῆς διαφέρον ἐκείνης τῆς ψυχῆς τῆς ἐχούσης ἀμφότερα οὐκ ἔστιν ἕτερον, εἰ μὴ κατὰ τὸ ἐλλείπεσθαι ταύτης κατὰ τὰς πράξεις, τὰς κατ'

luntate, per purgatorium purgentur, hi omnes, sive purgati fuerint, sive puri, a se invicem nihil differunt, neque ab iis quidem qui ex vita decesserint et cum recta voluntate et cum virtutum exercitatione : nam quod ad voluntatis rectitudinem attinet, iidem sunt; quod vero actibus defuit, per transitorii ignis purgationem suppletur, reliquum plane est, ut nec quoad ipsorum efficientiam nec quoad finem illi propositum vita functi inter se differant, verum eandem illi, quatenus puri sunt, efficientiam habeant, atque uno et eodem modo eundem finem consequantur. Aequa igitur sorte Dei gloriam videbunt omnes. Verum enim vero contrarium tenet Ecclesia, multas mansiones ponendo in Dei contemplatione [a], ex quibus ordinum graduumque oritur diversitas.

3. Item in animabus purgatis malum illud propter quod igne opus fuit, non amplius consideratur, quippe quod purgatio necessario efficiat liberationem a malo. Sed malum et bonum sibi invicem opponuntur ut privatio et forma. In quibus autem nihil privationis consideratur, in iis perfecta forma habeatur oportet, cum imperfectio non proveniat nisi ex privatione. Ergo anima purgata perfectum consequetur bonum, prout exigit beatitudinis ratio. Sed si multa occurrant perfecta in eadem specie, ea inter se in bono non different nisi iuxta numerum; et quia finis propositus, id est beatitudo, non datur nisi pro purgationis ratione, sequitur omnes defunctorum animas Dei visionis, in qua beatitudo consistit, aeque participes esse. Id autem falsum est : Dominus * f. 278.
enim dicit in evangeliis multas esse in domo Patris mansiones [b]. Quibus verbis sancti haud pauci, quorum testimoniis fidem negare non decet, beatae illius vitae gradus significari censuerunt. Consequitur ergo.

4. Item aversio a peccato conversio est ad Deum virtutisque studium qua ad Deum ascendimus. Sed si voluntatis rectitudini etiam virtutis exercitatio accedat, iam nihil deest. Si vero voluntas immunis sit a lapsu, virtutum autem exercitationem mors praecidendo cohibuerit, eiusmodi anima nullo alio discrimine ab illa anima, cui utraque suppetiverint, secernitur, quam quod exercitationes, virtutis sci-

a) Ioan. XIV, 2. — b) *Ibid.*

licet, ei defuerint. [Si igitur isto modo beatitudinis citra quamlibet poenam et ipsa compos reddatur, plane necesse est, ut non iisdem atque perfectae praemiis donetur, atque ita mansionum diversitas omnino salvatur; sin autem eo quod quidpiam defuerit, cruciatur ac per purgatorium transeat, tandem aliquando perfectae par omnino redderetur, supplicio supplente quantum defuit, atque hoc pacto omnes aequaliter Deum videbunt, quod ut inconveniens reiectum est.

5. Item ad consequendam beatitudinem requiritur tum voluntatis rectitudo, qua proprie fertur in bonum universale, tum ea quae elicit opera bona ac mercede digna. Sed tum voluntatis tum operum exercitatio hac vita necessario includitur, prout vos quoque arbitramini : nam animarum, quae in purgatorio detinentur, voluntatem immutabilem esse asseritis. Atqui ubi nullus voluntatis motus in nullam omnino rem fertur, ibi quoque alius alio dignior nequaquam habetur. Ergo animae, licet purgatorio igne non fuerint purgatae, non minus dignae sunt Dei visione, modo ut cum recta voluntate migraverint, quae ad beatitudinem principaliter ac potissime requiritur. Etenim si per purgatorium voluntas ex prava recta non reddatur ac voluntatis rectitudo requiratur ad beatitudinem, nihil igitur ad eam confert purgatorium. Atqui quod nullum omnino effectum habet, frustra ponitur; sed nihil omnino frustra Deus facit. Non ergo.

6. Item aeterni supplicii aequitas in hoc maxime ostenditur, quod immutabilem habeant ii qui peccarunt pravam voluntatem : nam voluntati perpetuo pravae perpetua etiam debetur poena. Ac vicissim eodem plane modo si is qui immutabilis in patrando malo perpetuo manet, perpetua poena punitur; qui non perpetuo castigatur, is neque immutabilem voluntatem habebit. Nam qui immutabilem eandem habuerit, si in malo quidem, aeternae poenae servatur; sin in bono, quid supplicio ei opus est, cui coronae debentur? Atqui eos, qui eiusmodi igne purgantur, voluntatem immutabilem habere vos ipsi contenditis. Non ergo igne purgantur.

* f. 278 r. 7. Item rectae voluntatis immutabilitatem sequitur impeccabilitas in homine : nam si

ἀρετὴν δηλονότι. Εἰ μὲν οὖν οὕτως ἄνευ κολάσεως τῆς μακαριότητος καὶ αὕτη γένοιτ᾽ ἂν ἐπιτυχής, ἀναγκαῖον μὴ τῶν αὐτῶν ἀξιωθῆναι, ὧν καὶ αἱ τέλειαι, καὶ οὕτως αἱ διάφοροι μοναὶ σχοῖεν ἂν τὴν ἀνάγκην· εἰ <δὲ> διὰ τὸ ἐκλελοιπέναι, διὰ τοῦτο κολάζεται, καὶ δὴ τοῦ καθαρτηρίου δίεισιν, ἰσάζοιτ᾽ ἄν ποτε τῇ τελείᾳ, ἀντισηκωθέντος δὴ τῆς κολάσεως τοῦ ἐλλείμματος, καὶ οὕτως ἐπίσης ἅπαντες τὸν Θεὸν ὄψονται· ὅπερ ὡς ἄτοπον ἀπελήλαται.

ε̅ος. Ἔτι πρὸς τὸ τυχεῖν τῆς μακαριότητος ζητεῖται ἥ τε τῆς θελήσεως εὐθύτης, ἧς ἴδιον ἀντικείμενον τὸ καθόλου ἀγαθόν, αἵ τε ταύτης ἑπόμεναι ἀγαθαὶ πράξεις καὶ ἔμμισθοι· ἀλλ᾽ ἥ τε τῆς θελήσεως κίνησις, ἥ τε τῶν πράξεων ἐξ ἀνάγκης ἐν τῷ παρόντι συγκέκλεισται βίῳ· τοῦτο δὲ δοκεῖ καὶ ὑμῖν· καὶ τῶν ἐν τῷ καθαρτηρίῳ γὰρ κατεσχημένων τὴν θέλησιν ἀκίνητον εἶναι φατέ. Ἀλλ᾽ εἰ μηδεμία θελήσεως κίνησις ἐπ᾽ οὐδέτερα, οὐδὲν μᾶλλον ὁ τοιοῦτος ἀξιώτερος τοῦ ἑτέρου· καὶ μὴ καθαρθεῖσαι ἄρα αἱ ψυχαὶ τῷ καθαρτηρίῳ, οὐδὲν μᾶλλον ἀξιώτεραι τῆς τοῦ Θεοῦ θεωρίας εἰσίν, αἵ γε μετὰ θελήσεως ἀγαθῆς ἀπιοῦσαι, ἥτις ἀρχοειδῶς ζητεῖται καὶ μάλιστα πρὸς τὴν μακαριότητα. Εἰ γὰρ τὸ μὲν καθαρτήριον οὐ ποιεῖ ἐκ πονηρᾶς τὴν θέλησιν ἀγαθήν, ἡ δὲ τῆς θελήσεως εὐθύτης ζητεῖται πρὸς τὴν μακαριότητα, πρὸς ταύτην ἄρα οὐδὲν συνεισφέρει τὸ καθαρτήριον· οὗ δὲ οὐδὲν ἀποτέλεσμα γίνεται μάτην· μάτην ἄρα ποιεῖ ὁ Θεὸς οὐδὲ ἕν. Οὐκ ἄρα.

ϛ̅ος. Ἔτι ἡ τῆς αἰωνίου κολάσεως δικαιοσύνη κατὰ τοῦτο μάλιστα δείκνυται, κατὰ τὸ ἀμετάβλητον τῆς τῶν ἡμαρτηκότων ἀτάκτου θελήσεως· τῇ γὰρ ἀϊδίως πονηρᾷ θελήσει, καὶ ἀΐδιος ὀφείλεται δίκη· ὥσπερ καὶ τοὐναντίον, κατὰ τὸ ἀκόλουθον δή, εἰ ὁ τοῦ πονηροῦ ἀκίνητος ἀϊδίως ἀϊδίῳ δίκῃ κολάζεται, ὃς μὴ ἀϊδίως εὐθύνεται, οὐδ᾽ ἀμετάβλητον θέλησιν ἕξει. Εἰ γὰρ ἀμετάβλητον αὐτὴν ἕξει, εἰ μὲν ἀπὸ τοῦ πονηροῦ, αἰωνίῳ δίκῃ τηρεῖται· εἰ δὲ τ᾽ ἀγαθοῦ, τίς χρεία κολάσεως ᾧ γε στεφάνων προσήκει; Ἀλλὰ μὴν τοὺς τούτῳ καθαιρομένους τῷ πυρὶ θέλησιν ἀμετάβλητον ἔχειν φατέ. Οὐκ ἄρα πυρὶ καθαίρονται.

ζ̅ος. Ἔτι τῇ τῆς ἀγαθῆς βουλήσεως ἀμεταβλησίᾳ ἕπεται ἀναμαρτησία ἐν τῷ ἀνθρώπῳ· εἰ γὰρ τοῦ

μὴ θέλειν τὰ κακὰ αἰτία ἡ ἀγάπη τῶν ἀγαθῶν καὶ ὁ σφοδρὸς αὐτῶν ἔρως· οὗ δ' ἄν τις ἐρῇ, τούτου τοὐναντίον εἰκὸς ἀποστρέφεσθαι· τὸ δὲ κακὸν τἀγαθῷ ἐναντίον, καὶ ἡ ἁμαρτία τῇ ἀρετῇ· ὁ τῆς ἀρετῆς ἄρα ἔρως διώκει τὴν ἁμαρτίαν· *Εἶπα γάρ*, φησίν, *Ἐξαγορεύσω κατ' ἐμοῦ τὴν ἁμαρτίαν μου τῷ Κυρίῳ, καὶ σὺ ἀφῆκας τὴν ἀσέβειαν τῆς καρδίας μου*, καὶ *Λέγε σὺ πρῶτος τὰς ἀνομίας σου, ἵνα δικαιωθῇς*. Ἀλλὰ τῶν ἐν καθαρτηρίῳ τὴν βούλησιν μὴ μεταβάλλεσθαι δύνασθαι λέγετε, ἀγαθὴν πάντως οὖσαν, καὶ οὕτω κολάζοιντ' ἂν οἱ ἀναμάρτητοι, καὶ μηδὲν ἐπιφερόμενοι κολάσεως ἄξιον.

η^ος^. Ἔτι ἡ βούλησις μεταβάλλεται εἰς κακίαν, μέχρις ἂν ᾖ τῷ σώματι ἡ ψυχὴ ἡνωμένη· ἀλλ' ἐπιγινομένης τῆς ἀπὸ τοῦ σώματος λύσεως, ἃ ἂν εὑρεθῇ βουλομένη, μένει τούτων ἀκίνητος, καὶ ἄθλου ἢ δίκης διὰ ταῦτα τυγχάνει, καὶ μὴ διὰ τοῦ καθαρτηρίου ὁδεύουσα.

θ^ος^. Ἔτι προσήκει τῇ ἀγαθότητι τοῦ Θεοῦ τὸ ὀλίγον ἀγαθὸν μὴ παριδεῖν, ἢ τὴν σμικρὰν ἁμαρτίαν δίκης ἀξιοῦν. Ἀλλὰ τὸ ὀλίγον ἀγαθὸν ἐν τοῖς τὰ μεγάλα ἡμαρτηκόσιν οὐδεμιᾶς ἀμοιβῆς ἐπιτυγχάνει διὰ τὴν τῆς πονηρίας πλεονεξίαν· οὐδ' ἄρα τὸ ὀλίγον κακὸν ἐν τοῖς τὰ μεγάλα κατωρθωκόσι προσήκει δίκης τυχεῖν διὰ τὸ τὰ βελτίω νικᾶν· εἰ γὰρ τὸ μᾶλλον δοκοῦν οὐκ ἔστι, σχολῇ τό γε ἧττον ἂν εἴη. Οὐδ' ἄρα πῦρ καθαρτήριον νομίζειν προσήκει.

ι^ος^. Ἔτι ὡς ἔχει τὸ ὀλίγον ἀγαθὸν ἐν τοῖς τ' ἄλλα φαύλοις, οὕτω τὸ ὀλίγον κακὸν ἐν τοῖς τ' ἄλλα ἀγαθοῖς. Ἀλλὰ τὸ ὀλίγον ἀγαθὸν ἐν ἐκείνοις οὐ δύναται ἀγαθῶν ἀνταπόδοσιν ποιεῖν, ἀλλὰ μόνον διαφορὰν κολάσεως. Καὶ τὸ ὀλίγον ἄρα κακὸν <ἐν τούτοις> οὐ ποιήσει κόλασιν, ἀλλὰ μόνον διαφορὰν ἀπολαύσεως. Οὐκ ἄρα πῦρ καθαρτήριον νομιστέον.

a) Ps. XXXI, 5.

bonorum amor eorumque vehemens cupiditas causa sit cur mala non velimus, eius autem quod quis cupit contrarium naturaliter aspernetur, cum malum bono opponatur ac peccatum virtuti, virtutis igitur studium peccatum expellit. *Dixi enim*, inquit[a], *confitebor adversum me iniustitiam meam Domino, et tu remisisti impietatem cordis mei*. Et, *Dic tu primus iniquitates tuas, ut iustificeris*. Sed eorum qui in purgatorio detinentur voluntatem immutari non posse contenditis, quia recta plane est; ac propterea castigarentur qui peccati expertes sunt, nec quicquam prae se ferunt poena dignum.

8. Item voluntas in vitium mutari potest, donec corpori anima coniuncta fuerit; sed superveniente solutione a corpore, quaecunque volens reperta fuerit, in his immutabilis permanet, praemium vel punitionem eapropter consequendo, quin per purgatorium transeat.

9. Item magis expedit divinae bonitati exiguum bonum non contemnere, quam exiguam culpam ulcisci. Sed exiguum bonum in iis qui graviter peccarunt nullum consequitur praemium propter praeponderantem nequitiam. Neque igitur exiguum malum in iis qui praeclaras virtutes exercitarunt decet poena mulctari eo quod vincant quae praestantiora sunt. Si enim id quod magis videtur, non est, aegre profecto id quod minus videtur, erit. Neque igitur purgatorium ignem esse sentiendum est.

10. Item, ut se habet exiguum aliquod bonum in iis qui ceteroqui pravi sunt, sic exiguum malum in iis qui ceteroqui boni sunt. Sed exiguum bonum in illis non potest bonorum retributionem efficere, sed tantum differentiam supplicii; neque igitur exiguum malum in istis supplicium efficiet, sed tantum differentiam fruitionis. Non est igitur credendum ignem esse purgatorium.

XII[a]

MARCI EPHESII LIBELLUS DE CONSECRATIONE EUCHARISTICA

Paris. 1218 *f. 121.

MARCI ARCHIEPISCOPI EPHESINI, QUOD NON SOLUM A VOCE DOMINICORUM VERBORUM SANCTIFICANTUR DIVINA DONA, VERUM A CONSEQUENTE ORATIONE ET BENEDICTIONE SACERDOTIS, VIRTUTE SANCTI SPIRITUS.

1. Nos qui a sacris apostolis et eorum successoribus, doctoribus Ecclesiae, mysticae liturgiae expositionem accepimus, apud eorum nullum reperimus ab ipsis Dominicis verbis et solis sanctificari et perfici Eucharistiae donum, et in ipsum Dominicum corpus et sanguinem transmutari; verum quae prius recitantur verba apud omnes unanimi consensu et nos ad memoriam rei tum gestae revocare, et vim potentiamque quasi eiaculari in proposita dona ad transmutationem : quae autem consequitur postea, orationem et benedictionem sacerdotis, reipsa transmutare iam dona in ipsum prototypon illud corpus et sanguinem Dominicum. Haec vero ipsa quoque verborum series testificatur, quae convenientia et concordia apud

* ΜΑΡΚΟΥ ἈΡΧΙΕΠΙΣΚΟΠΟΥ ἘΦΕΣΟΥ ὍΤΙ ΟΥ ΜΟΝΟΝ ἈΠΟ ΤΗΣ ΦΩΝΗΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ῬΗΜΑΤΩΝ ἉΓΙΑΖΟΝΤΑΙ ΤΑ ΘΕΙΑ ΔΩΡΑ, ἈΛΛ' ἘΚ ΤΗΣ ΜΕΤΑ ΤΑΥΤΑ ΕΥΧΗΣ ΚΑΙ ΕΥΛΟΓΙΑΣ ΤΟΥ ἹΕΡΕΩΣ ΔΥΝΑΜΕΙ ΤΟΥ ἉΓΙΟΥ ΠΝΕΥΜΑΤΟΣ[1].

1. Ἡμεῖς ἐκ τῶν ἱερῶν ἀποστόλων καὶ τῶν διαδεξαμένων αὐτοὺς διδασκάλων τῆς Ἐκκλησίας τὴν τῆς μυστικῆς λειτουργίας ἔκθεσιν παρειληφότες, παρ' οὐδενὶ τούτων εὕρομεν ὑπ' αὐτῶν τῶν δεσποτικῶν ῥημάτων καὶ μόνων[2] ἁγιάζεσθαι καὶ τελειοῦσθαι τὸ τῆς εὐχαριστίας[3] δῶρον καὶ πρὸς αὐτὸ τὸ Δεσποτικὸν σῶμα καὶ αἷμα μεταποιεῖσθαι, ἀλλὰ προλεγόμενα μὲν διηγηματικῶς τὰ ῥήματα παρὰ πᾶσιν συμφώνως ἡμᾶς τε ἀναφέροντα[4] πρὸς τὴν μνήμην τοῦ τότε πραχθέντος καὶ δύναμιν ὥσπερ ἐνιέντα τοῖς προκειμένοις εἰς τὴν μεταβολήν, ἐπιγινομένην δὲ μετὰ ταῦτα τὴν εὐχήν τε καὶ εὐλογίαν τοῦ ἱερέως ἐνεργείᾳ μεταποιεῖν ἤδη τὰ δῶρα πρὸς αὐτὸ τὸ[5] πρωτότυπον ἐκεῖνο σῶμα καὶ αἷμα τὸ Δεσποτικόν. Ταῦτα δὲ καὶ αἱ[6] ἐκθέσεις αὐταὶ μαρτυροῦσι,

1. Titulus graviter variat in AP hoc pacto : τοῦ αὐτοῦ. Ὅτι οὐχ ὡς νομίζουσιν οἱ τὰ πλεῖστα καινοτόμοι Λατῖνοι ἐν τῇ ἱερᾷ μυσταγωγίᾳ τελειοῦσι τὰ θεῖα δῶρα τὰ δεσποτικὰ ῥήματα, παρὰ τοῦ ἱερέως λεγόμενα, ἀλλ' ἡ τῆς εὐχῆς δύναμις μετὰ ταῦτα, καθὼς ἡ ἡμετέρα ὀρθόδοξος ἐκκλησία δοξάζει. — 2. μόνον M. — 3. εὐχαριστείας AO. — 4. ἀναφέροντα τὰ πρὸς O : ἀναφέροντας τὰ πρὸς M. — 5. τὸ om. M. — 6. αἱ sup. lin. A.

a) Ambrosianus 653, f. 3-6 (= A). — Parisinus 1218, f. 121-125 (= P). — Oxoniensis Laud. 22, f. 69-76[vo], qui descriptus est e Parisino 1261, f. 50-57 (= O). — Migne, *P. G.*, t. 160, c. 1079-1090 (= M), ex editione principe Claudii de Saincles, *Liturgiae sive missae SS. Patrum Jacobi apostoli, Basilii Magni et Joannis Chrysostomi, cum opusculis variorum de ritu missae et eucharistia* (Parisiis, 1560), p. 138-144. Quae quidem editio evulgata profecto est ope codicis Parisini 1261, e quo manat recensio Oxoniensis, ut modo dixi. Ut rem paucis absolvam, et editio illa Parisiensis et codices illi duo, Parisinus scilicet 1261 et Oxoniensis Laud. 22 eandem prorsus recensionem exhibent; contra, codices Ambrosianus 653 et Parisinus 1218 ex altero exemplari derivati sunt, unusque ita cum altero coniunctus est ut frater cum fratre. Ceterum, si titulum excipias, gravis non est inter utramque recensionem discrepantia, ut ex variis lectionibus ad oram inferiorem positis cuique legenti patebit.

σύμφωνοι παρ' ἡμῖν εὑρισκόμεναι, καὶ ὁ λόγος ἐπὶ ταύταις ἀποδοθήσεται.

2. Ἐν μὲν γὰρ τῇ συγγραφείσῃ διὰ Κλήμεντος λειτουργίᾳ τῶν ἱερῶν ἀποστόλων μετὰ τὸ διηγήσασθαι τὰ Δεσποτικὰ θαύματα καὶ τὰς πράξεις, ἔτι δὲ τὰ περὶ τὸ πάθος καὶ τὴν ἀνάστασιν καὶ τὴν εἰς οὐρανοὺς ἄνοδον, οὕτω κεῖται ῥητῶς· « Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινεν εὐχαριστοῦμέν « σοι, Θεὲ παντοκράτορ, οὐχ ὅσον ὀφείλομεν, ἀλλ' « ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν. « Ἐν ᾗ γὰρ νυκτὶ παρεδίδοτο, λαβὼν ἄρτον ταῖς « ἁγίαις καὶ ἀμώμοις αὐτοῦ χερσὶ καὶ ἀναβλέψας πρὸς « σὲ τὸν Θεὸν αὐτοῦ καὶ Πατέρα καὶ κλάσας, ἔδωκε[1] « τοῖς μαθηταῖς αὐτοῦ εἰπών· *Λάβετε ἐξ αὐτοῦ,* « * *φάγετε· τοῦτό ἐστι τὸ σῶμά μου τὸ περὶ* « *πολλῶν θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν.* « Ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου[2] καὶ « ὕδατος καὶ ἁγιάσας, ἔδωκεν αὐτοῖς λέγων· *Πίετε* « *ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου* « *τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν* « *ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν* « *ἀνάμνησιν.* Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ « καὶ τοῦ θανάτου καὶ τῆς ἀναστάσεως καὶ τῆς εἰς « οὐρανοὺς ἐπανόδου καὶ τῆς μελλούσης αὐτοῦ « δευτέρας παρουσίας, ἐν ᾗ ἔρχεται κρῖναι ζῶντας « καὶ νεκροὺς καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα « αὐτοῦ, προσφέρομέν σοι τῷ βασιλεῖ καὶ Θεῷ κατὰ « τὴν αὐτοῦ διάταξιν τὸν ἄρτον τοῦτον καὶ τὸ « ποτήριον τοῦτο, εὐχαριστοῦντές σοι δι' αὐτοῦ, ἐφ' « οἷς κατηξίωσας ἡμᾶς ἑστάναι ἐνώπιόν σου καὶ « ἱερατεύειν σοι· καὶ ἀξιοῦμέν σε, ὅπως εὐμενῶς « ἐπιβλέψοις ἐπὶ τὰ προκείμενα δῶρα ταῦτα « ἐνώπιόν σου, σὺ ὁ ἀνενδεὴς Θεός, καὶ εὐδοκήσοις « ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου καὶ καταπέμψοις[3] τὸ ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν « ταύτην, τὸν μάρτυρα τῶν παθημάτων[4] τοῦ Κυρίου « Ἰησοῦ, ὅπως ἀποφήνοι τὸν ἄρτον τοῦτον σῶμα « τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο, αἷμα « τοῦ Χριστοῦ σου ».

3. Ταῦτα μὲν[5] οἱ θεῖοι ἀπόστολοι διὰ τῆς συγγραφῆς τοῦ μακαρίου Κλήμεντος τῇ Ἐκκλησίᾳ παραδε-

nos reperiuntur; atque tota haec oratio in iis consistet.

2. Nam in liturgia sacrorum apostolorum a Clemente conscripta, post enarrationem Dominicorum miraculorum et actorum, praeterea passionis, resurrectionis, reditus in caelum, ita ad verbum scriptum est[a]: « Memores igitur « eorum quae propter nos passus est, gratias « agimus tibi, Deus omnipotens, non quantum « debemus, sed quantum possumus, et eius « statutum adimplemus. In qua enim nocte « tradebatur, accipiens panem in sanctas et « immaculatas suas manus, et elevatis oculis « ad te Deum ac Patrem suum, fregit, dedit« que discipulis suis dicens : *Accipite ex eo,* « *comedite : hoc est corpus meum quod pro* * f. 121r. « *multis comminuitur in remissionem peccato-* « *rum.* Similiter et calicem ex vino et aqua « temperatum sanctificavit, deditque ipsis « dicens : *Bibite ex eo omnes : hic est sanguis* « *meus, qui pro multis effunditur in remissio-* « *nem peccatorum; hoc facite in meam com-* « *memorationem.* Memores igitur passionis « eius, mortis, resurrectionis, reditus in caelos, « et futuri eius secundi adventus, in quo veniet « iudicaturus vivos et mortuos, reddi̇turusque « cuique secundum opera sua, offerimus tibi « Regi ac Deo, secundum eius institutionem, « panem hunc et hunc calicem, gratias tibi per « eum agentes, quod nos dignatus fueris « adstare coram te, et tibi sacrificare. Et te « rogamus, ut propitio serenoque vultu respi« cias supra haec proposita bona coram te, tu « qui nullius indiges, Deus : et tibi complaci« tum sit in eis ad honorem Christi tui, et « mittere digneris sanctum tuum Spiritum « super hoc sacrificium, testem passionum « Domini Iesu, ut efficiat panem hunc corpus « Christi tui, et calicem hunc sanguinem « Christi tui ».

3. Haec quidem divi apostoli per beati Clementis scriptionem Ecclesiae tradiderunt. Divus

1. ἔδωκεν ἡμῖν τοῖς μ. M. — 2. ἐξ οἴνου A. — 3. καὶ καταπέμψοις — σῶμα τοῦ χριστοῦ σου om. A. — 4. τῷ παθήματι M. — 5. μὲν om. A.

a) Apud Brightman, *Eastern Liturgies*, Oxonii, 1896, p. 20-21.

vero Iacobus Hierosolymorum primus episcopus ac primi magnique pontificis frater simul et successor, ipse quoque mysticam exponens liturgiam in eadem parte, post recitationem Dominicorum verborum, haec scribit[a] : « Memores igitur et nos peccatores passionum « eius vivificarum, crucis salutaris ac mortis, « sepulcri ac resurrectionis a mortuis tertio « die, ascensionis in caelos, et assessionis eius
* f. 122. « ad dexteram tuam Dei et Patris, et secundi « gloriosi et tremendi eius adventus, cum « veniet cum gloria ad iudicandum vivos et « mortuos, cum reddet unicuique secundum « opera eius, offerimus tibi, Domine, hoc « sacrificium verendum et incruentum ». Et post pauca : « Miserere nostri, Deus, secundum « magnam misericordiam tuam, et demitte « super nos et super haec sancta dona proposita Spiritum tuum sanctissimum Dominum « vivificum, una tecum Deo Patre et unigenito « Filio tuo assidentem, simul regnantem, consubstantialem et coaeternum, qui locutus est « in lege et prophetis et in novo tuo Testamento, qui descendit in specie columbae « super Dominum nostrum Iesum Christum in « Iordane fluvio, et mansit super eum; qui « descendit super sanctos apostolos tuos in « specie ignearum linguarum, in caenaculo « sanctae et gloriosae Sion, in die sanctae « Pentecostes : ipsum Spiritum tuum sanctissimum demitte nunc quoque, Domine, in « nos, et in haec dona sancta proposita, ut « superveniens, sancta et bona et gloriosa tua « praesentia sanctificet et efficiat hunc panem « corpus sanctum Christi tui, et calicem hunc « pretiosum sanguinem Christi tui ».

4. His consequuntur et qui postea liturgiam ipsam concisiorem ediderunt, tum magnus ille Basilius, tum post eum Ioannes Chrysostomus. Ille quidem ad hanc partem cum accessit, ipse quoque recitans primam illam consecrationem a Domino traditam, « Dimisit, inquit[b], « commemorationes salubris suae passionis

δώκασιν. Ὁ δέ γε θεῖος Ἰάκωβος ὁ τῶν[1] Ἱεροσολύμων πρῶτος ἐπίσκοπος καὶ τοῦ πρώτου καὶ μεγάλου ἀρχιερέως ἀδελφὸς ὁμοῦ καὶ διάδοχος, καὶ αὐτὸς τὴν μυστικὴν ἐκτιθέμενος λειτουργίαν, ἐν τῷ αὐτῷ μέρει μετὰ τὸ διηγήσασθαι τὰ Δεσποτικὰ ῥήματα τοιάδε γράφει· « Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ « τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου « σταυροῦ καὶ τοῦ θανάτου καὶ τῆς ταφῆς καὶ τῆς « τριημέρου ἐκ νεκρῶν ἀναστάσεως καὶ τῆς εἰς « οὐρανοὺς ἀνόδου καὶ τῆς ἐκ * δεξιῶν σου τοῦ Θεοῦ « καὶ Πατρὸς καθέδρας καὶ τῆς δευτέρας ἐνδόξου « καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ « δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ[2] « ἀποδιδόναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέ« ρομέν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ « ἀναίμακτον[3] θυσίαν ». Καὶ μετ' ὀλίγα· « Ἐλέησον « ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου καὶ « ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια « δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον, τὸ « κύριον καὶ ζωοποιόν, τὸ[4] σύνθρονόν σοι τῷ Θεῷ « καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβα« σιλεῦον, τὸ ὁμοούσιόν τε καὶ συναΐδιον, τὸ λαλῆσαν « ἐν νόμῳ καὶ προφήταις καὶ τῇ καινῇ σου διαθήκῃ, « τὸ καταβὰν ἐν εἴδει περιστερᾶς ἐπὶ τὸν Κύριον « ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ « καὶ μεῖναν ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ τοὺς ἁγίους « σου ἀποστόλους ἐν εἴδει πυρίνων γλωσσῶν ἐν τῷ « ὑπερῴῳ[5] τῆς ἁγίας καὶ ἐνδόξου Σιὼν ἐν τῇ ἡμέρᾳ « τῆς ἁγίας Πεντηκοστῆς, αὐτὸ τὸ Πνεῦμά σου τὸ « πανάγιον κατάπεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ « ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα, ἵνα ἐπιφοι« τῆσαν τῇ ἁγίᾳ καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρου« σίᾳ, ἁγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον « σῶμα ἅγιον τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον « τοῦτο αἷμα τίμιον τοῦ Χριστοῦ σου ».

4. Τούτοις ἀκολουθοῦντες καὶ οἱ μετὰ ταῦτα τὴν αὐτὴν λειτουργίαν ἐπιτεμόντες, ὅ τε[6] μέγας Βασίλειος καὶ μετ' αὐτὸν ὁ Χρυσόστομος Ἰωάννης, ὁ μὲν περὶ τοῦτο τὸ μέρος γενόμενος καὶ αὐτὸς διηγούμενος τὴν πρώτην ἐκείνην ἱερουργίαν ὑπὸ τοῦ Δεσπότου παραδεδομένην, « Κατέλιπε, φησίν, ἡμῖν « ὑπομνήματα τοῦ σωτηρίου αὐτοῦ πάθους ταῦτα,

1. τῶν : τῆς M. — 2. μέλλει A. — 3. ἀνέμακτον A. — 4. τὸ : τῷ A. — 5. ὑπερόῳ A. — 6. ὅ τε : ὅτι A.

a) Brightman, *op. cit.*, p. 52-54. — b) *Ibid.*, p. 404-406.

« ἃ προτεθήκαμεν[1] κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων γὰρ ἐξιέναι ἐπὶ τὸν[2] ἑκούσιον καὶ ἀοίδιμον καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκτὶ ᾗ παρεδίδου * ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν καὶ ἀναδείξας σοι τῷ Θεῷ καὶ Πατρί, εὐχαριστήσας, εὐλογήσας, ἁγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών· *Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν.* Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβών, κεράσας, εὐχαριστήσας, εὐλογήσας, ἁγιάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών· *Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν* ». Καὶ μετ' ὀλίγα· « Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν (οὐ γὰρ ἐποιήσαμέν τι ἀγαθὸν ἐπὶ τῆς γῆς), ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρροῦντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προθέντες[3] τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, Ἅγιε ἁγίων, εὐδοκίᾳ τῆς σῆς ἀγαθότητος ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτὰ καὶ ἁγιάσαι καὶ ἀναδεῖξαι τὸν μὲν ἄρτον τοῦτον αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου καὶ Θεοῦ[4] καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς ». Ὁ δέ γε θεῖος Χρυσόστομος τὰ αὐτὰ πάλιν ἐπιτομώτερον[5] ἀπαγγέλλων, « Ἐλθὼν ὁ Κύριος, φησί, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ᾗ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου * ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχα-

« ista, quae proposuimus secundum sua mandata. Debens enim exire in voluntariam et beatissimam et vivificam suam mortem, in nocte qua tradebat seipsum pro mundi vita, * f. 122 v. accipiens panem in sanctis suis et immaculatis manibus, et ostendens tibi Deo et Patri, gratias agens, benedicens, sanctificans, frangens, dedit sanctis suis discipulis et apostolis dicens : *Accipite et manducate : hoc est corpus meum, quod pro vobis frangitur in remissionem peccatorum.* Similiter et calicem de genimine vitis accipiens, miscens, gratias agens, benedicens, sanctificans, dedit sanctis suis discipulis et apostolis, dicens : *Bibite ex hoc omnes : hic est sanguis meus novi Testamenti, qui pro vobis et pro multis effunditur in remissionem peccatorum. Hoc facite in meam commemorationem* ». Et post pauca : « Ideo, Domine sanctissime, et nos peccatores et indigni servi tui, qui constituti sumus ministrare sancto altari tuo, non propter iustitias nostras (non enim facimus quid boni in terra), sed propter misericordias et miserationes tuas quas effudisti abundanter super nos, confidentes appropinquamus sancto altari tuo, et proponentes antitypa, id est configuralia sancti corporis et sanguinis Christi tui, te obsecramus et te postulamus, Sancte sanctorum, beneplacita tua benignitate, venire Spiritum sanctum tuum super nos et super proposita munera ista, et benedicere ea et sanctificare, et ostendere panem quidem istum ipsum honorificum corpus Domini, Dei et Salvatoris nostri Iesu Christi; calicem autem istum, ipsum pretiosum sanguinem Domini Dei et Salvatoris nostri Iesu Christi, qui effusus est pro mundi vita ». Divus quoque Chrysostomus eadem iterum concisius exponens[a] : « Veniens Dominus, completo omni * f. 123. pro nobis mysterio, nocte qua tradebatur, seu potius tradebat seipsum pro mundi

1. προτεθείκαμεν M, quae forma est linguae communis, non atticae. — 2. ἐπὶ τὴν A. — 3. προσθέντες AM. — 4. καὶ Θεοῦ om. PM. — 5. ἐπιτομότερον P.

a) *Ibid.*, p. 382-387.

« vita, panem accipiens sanctis suis, immaculatis et impollutis manibus, cum gratias egisset, benedixit, sanctificans et frangens, sanctis suis discipulis et apostolis tribuit dicens : *Accipite et comedite : hoc est corpus meum, quod pro vobis frangitur in remissionem peccatorum.* Similiter autem et calicem postquam caenavit dicens : *Bibite ex hoc omnes : hic est sanguis meus novi Testamenti, qui pro vobis et pluribus effunditur in remissionem peccatorum* ». Et paulo post ita subiungit : « Offerimus tibi rationabile ac incruentum hoc sacrificium, et te precamur, et supplicamus, et deposcimus, ut mittas Spiritum sanctum tuum super nos et super haec apposita munera : et fac panem istum quidem pretiosum corpus Christi tui : et quod est in calice isto, pretiosum sanguinem Christi tui, permutans sancto Spiritu tuo ».

5. Ita quidem omnes hi concorditer prius quidem recitant Dominica verba, et per ea nos ad recordationem rei tum peractae adducunt, et sanctificatricem vim ac potentiam immittunt in ea quae consecrantur; postea vero orationem adhibent, et sancti Spiritus gratiam invocant, ut ipsa accedens, ea quae tum dicta sunt, rebus praesentibus accommodet, et proposita dona perficiat, inque Dominicum corpus et sanguinem convertat. Ipsa enim et in utero Virginis deiferam illam procreavit carnem, iuxta illud, quod ei ab angelo dictum est [a] : *Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi.* Idcirco et magnus Basilius, post recitata Domini verba, ut a se dicta super sancto corpore et sanguine, *antitypa* vocat proposita dona, nimirum quasi nondum
* f. 123r. perfecta per ea verba, verum adhuc typum quemdam et imaginem ferentia. Itaque deinceps statim Spiritus sanctus adveniat precatur, faciatque panem quidem ipsum pretiosum corpus, calicem autem ipsum pretiosum sanguinem. Idque certe iure optimo. Nam quemadmodum in illa prima mundi fabricatione,

« ριστήσας, εὐλογήσας[1], ἁγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών· *Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν.* Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· *Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς Διαθήκης τὸ ὑπὲρ ὑμῶν*[2] *ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν* ». Καὶ μετὰ μικρὸν οὕτως ἐπισυνάπτει· « Προσφέρομέν σοι τὴν λογικὴν ταύτην[3] καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν, κατάπεμψον τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου, τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου, μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ ».

5. Οὕτω μὲν ἅπαντες οὗτοι συμφώνως προλέγουσι μὲν τὰ Δεσποτικὰ ῥήματα καὶ δι' αὐτῶν εἰς ἀνάμνησιν ἡμᾶς ἄγουσι τοῦ τότε πραχθέντος καὶ τὴν ἁγιαστικὴν δύναμιν ἐνιᾶσι τοῖς[4] τελουμένοις· ἐπεύχονται δὲ ὕστερον καὶ τὴν τοῦ ἁγίου Πνεύματος ἐπικαλοῦνται χάριν, ὥστε αὐτὴν ἐλθοῦσαν τὰ εἰρημένα τότε τοῖς νῦν ἐφαρμόσαι καὶ τὰ προκείμενα τελειῶσαι καὶ πρὸς τὸ δεσποτικὸν σῶμα καὶ αἷμα μεταποιῆσαι· αὕτη γὰρ καὶ ἐν τῇ μήτρᾳ τῆς Παρθένου τὴν θεοφόρον ἐκείνην συνεστήσατο σάρκα κατὰ τὸ εἰρημένον πρὸς αὐτὴν ὑπὸ[5] τοῦ ἀγγέλου· *Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι.* Διὰ τοῦτο καὶ ὁ μέγας Βασίλειος, μετὰ τὸ εἰπεῖν τὰ Δεσποτικὰ ῥήματα διηγηματικῶς ὡς παρ' αὐτοῦ εἰρημένα, ἔτι[6] τοῦ ἁγίου σώματος καὶ αἵματος *ἀντίτυπα* καλεῖ τὰ προκείμενα, δῆλον ὡς μήπω τετελεσμένα διὰ τῶν ῥημάτων ἐκείνων, * ἀλλ' ἔτι τύπον τινὰ καὶ εἰκόνα φέροντα· καὶ οὕτω εὐθὺς ἐφεξῆς τὸ Πνεῦμα τὸ ἅγιον ἐλθεῖν ἐπεύχεται καὶ ἀναδεῖξαι τὸν μὲν ἄρτον αὐτὸ τὸ τίμιον σῶμα, τὸ δὲ ποτήριον αὐτὸ τὸ τίμιον αἷμα. Καὶ τοῦτό γε[7] λίαν εἰκότως. Καθάπερ γὰρ ἐπὶ τῆς πρώτης ἐκείνης δημιουργίας ἔλαβε μὲν ἡ γῆ τὴν τοῦ βλαστάνειν τὰ ἐξ αὐτῆς[8] δύναμιν διὰ τοῦ θείου

1. καὶ εὐλογήσας AP. — 2. ὑπὲρ ὑμῶν καὶ πολλῶν A. — 3. τοιαύτην M. — 4. τοῖς om. O. — 5. ὑπὸ om. A. — 6. ἔτι : ἐπὶ OM. — 7. γε sup. lin. P. — 8. τὰ ἑαυτῆς A.

a) Luc. I, 35.

προστάγματος, καὶ τὸ πρόσταγμα ἐκεῖνο, καθά φησιν ὁ αὐτὸς διδάσκαλος, ἐναπομεῖναν τῇ γῇ, τὴν τοῦ βλαστάνειν αὐτῇ διηνεκῶς παρέχεται δύναμιν, χρεία δὲ ὅμως καὶ ἡμετέρας ἐπιμελείας καὶ γεωργικῶν χειρῶν εἰς τὸ τελεσιουργεῖν τὰ φυόμενα· τὸν αὐτὸν τρόπον[1] καὶ ὁ λόγος οὗτος, ἅπαξ ῥηθεὶς ὑπὸ τοῦ Σωτῆρος, ὡς καὶ[2] ὁ θεῖός φησι Χρυσόστομος, διὰ παντὸς ἐνεργεῖ· συνεργεῖ δὲ ὅμως καὶ ἡ τῆς θείας ἱερωσύνης δύναμις διὰ τῆς εὐχῆς καὶ τῆς εὐλογίας εἰς τὴν τῶν προκειμένων τελείωσιν· αὕτη γὰρ καὶ τὸ[3] τοῦ βαπτίσματος ὕδωρ, ὕδωρ[4] ὂν ἁπλῶς ἐκ τοῦ φαινομένου, πάσης ἁμαρτίας καθαρτικὸν ἀπεργάζεται[5], τοῦ θείου Πνεύματος ἀθεωρήτως συντρέχοντος· αὕτη καὶ τὸ χρίσμα τοῦ μύρου καὶ τοὺς ἱερεῖς αὐτοὺς καὶ τἄλλα πάντα τῆς Ἐκκλησίας μυστήρια τελεσιουργεῖ διὰ τῆς τοῦ παναγίου Πνεύματος χάριτος. Οὐ τοίνυν τῇ ἡμετέρᾳ εὐχῇ θαρροῦντες[6] οὐδὲ τῶν ῥημάτων ἐκείνων ἀδυναμίαν καταγινώσκοντες ἐπευχόμεθα τοῖς προκειμένοις, καὶ οὕτως αὐτὰ τελειοῦσθαι πιστεύομεν, ἀλλὰ καὶ τὰ ῥήματα τὴν οἰκείαν[7] σῴζειν ὁμολογοῦμεν ἰσχύν, καὶ τὴν τῆς θείας ἱερωσύνης ἐπιδείκνυμεν δύναμιν, τελειωτικὴν οὖσαν παντὸς μυστηρίου τῇ ἐπικλήσει τοῦ δι' αὐτῆς ἐνεργοῦντος ἁγίου Πνεύματος· οὕτω γὰρ καὶ ὁ θεῖος Χρυσόστομος αὖθις ἐν τῷ *Περὶ ἱερωσύνης* τρίτῳ περὶ αὐτοῦ τούτου τοιάδε φησίν· « Ἕστηκεν ὁ ἱερεύς, οὐ * πῦρ καταφέρων, ἀλλὰ τὸ « Πνεῦμα τὸ ἅγιον, καὶ τὴν ἱκετηρίαν ἐπὶ πολὺ[8] « ποιεῖται, οὐχ ἵνα τις λαμπὰς ἄνωθεν ἀφεθεῖσα[9] « καταναλώσῃ[10] τὰ προκείμενα, ἀλλ' ἵνα ἡ[11] χάρις « ἐπιπεσοῦσα τῇ θυσίᾳ δι' ἐκείνης τὰς ἁπάντων « ἀνάψῃ ψυχὰς καὶ ἀργυρίου λαμπροτέρας ἀποδείξῃ « πεπυρωμένου[12] ». Ἀλλ' οὐδ' ἀμφιβολίαν τινὰ καὶ ἀδηλίαν εὐχομένους ἡμᾶς ὑποπτεύειν χρεών, αὐτοῦ τοῦ θυομένου[13] καὶ μεταλαμβανομένου Δεσπότου κελεύσαντος τοῦτο ποιεῖν ἡμᾶς· *Τοῦτο γάρ*, φησί, *ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*, καὶ ἐπαγγειλαμένου[14] δώσειν Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτὸν[15]

terra germinandi, quae ab ea nascuntur, vim et potentiam per divinum mandatum accepit, idque mandatum, quemadmodum ait idem doctor[a], in ipsa terra permanens insitum, ei vim germinandi perpetuo praebet; opus est tamen et nostra cura, agricolarum manibus ad ea perficienda quae producit : eodem modo et sermo iste semel editus a Servatore, ut ait divus Chrysostomus[b], semper operatur : adiuvat tamen et divini sacerdotii facultas, intercedente oratione ac benedictione ad propositorum perfectionem. Ipsa enim et baptismatis aquam, quae aqua simpliciter erat, pro eo quod apparebat, omnium expiatricem peccatorum facit, divino Spiritu invisibiliter concurrente. Haec et chrisma quo ungimur, et sacerdotes ipsos, et alia omnia Ecclesiae mysteria peragit per sacrosancti Spiritus gratiam. Atqui non orationi quam fundimus confidentes, neque verbis illis ut impotentibus detrahentes, propositis donis adprecamur, itaque ipsa confici credimus, sed et verba ipsa proprium retinere robur credimus, et divini sacerdotii facultatem insuper demonstramus, quae conficiendi totius mysterii per invocationem Spiritus sancti per eam operantis vim habet. Sic enim et divus Chrysostomus pariter, in libro *de Sacerdotio*, hac ipsa * f. 124.
de re talia inquit[c] : « Adstat sacerdos, non « ignem demittens, sed Spiritum sanctum : ac « supplex diu precatur, non ut aliqua fax « demissa caelitus consumat proposita dona, « sed ut gratia in hostiam delapsa, per illam « omnium animos inflammet, et argento igne « purgato splendidiores exhibeat ». Sed neque haesitatio ulla ac incertitudo nobis precantibus suspicanda est, cum is qui immolatur et participatur Dominus hoc nos facere iusserit (*Hoc enim*, inquit[d], *facite in meam commemorationem*),

1. τρόπον : λόγον A. — 2. καὶ om. AP. — 3. τὸ om. A. — 4. Alterum ὕδωρ om. M. — 5. καθαρτ. ἀπεργ. π. ἁμαρτίας AP. — 6. θαρροῦντες O. — 7. οἰκίαν A. — 8. ἐπιπολὺ M. — 9. ἀφθεῖσα M, quae viri alicuius docti emendatio est contra codicum fidem. — 10. καταναλώσει A. — 11. ἵν' ἡ M. — 12. λαμπρ. πεπυρ. ποιήσῃ A; item ποιήσῃ P, qui tamen ad marg. corr. in ἀποδείξῃ. — 13. θειομένου M. — 14. ἀπαγγειλαμένου A. — 15. αὐτὸ M.

a) Cf. Basil. *Homil. V in Hexaem.*, n. 10 = *P. G.*, t. 29, c. 116 C. — b) Cf. Chrysost. *Homil. I de proditione Iudae* = *P. G.*, t. 49, c. 380 C. — c) *P. G.*, t. 48, c. 642. — d) Luc. XXII, 19.

et promiserit se daturum Spiritum sanctum omnibus qui petierint eum, nedum sacerdotibus : velitque hoc singulis diebus confici a nobis, ut deinceps per omnia monstratur. Tunc etiam fortassis ex hoc baptisma quoque suspectum habeas, quod precibus pariter atque invocationibus conficitur, et peccatorum remissionem, an vere acceperis, dubitationem aliquam habeas, quae tibi sacerdotali gratia conceditur? itemque alia omnia ecclesiastica praescribas mysteria? Non ita est profecto, non ita est; fidelis enim qui promisit[a] se nobiscum omnibus diebus futurum usque ad consummationem saeculi.

6. Atque nos quidem haec a sanctis apostolis et eorum successoribus accepimus, et ita retinemus, ut a sententia hac dimoveri nequeamus, et rationem eorum reddimus. Quod autem Domini de mysteriis sermo per modum recitationis prolatus ad donorum sanctificationem sufficiat, nemo apostolorum, nemo doctorum dixisse cernitur. Verum quod ille quidem semel ab illo prolatus, hoc ipso quod ab illo pronuntiatus est, perinde atque in rerum fabricatione habitus sermo semper operetur, hoc ait aureae ille linguae Ioannes[b]. Quod vero
f. 124v. nunc a sacerdote prolatus, hoc ipso quod ab eo dicatur, hoc possit, a nullo licet ediscere : quandoquidem nec ipse opificis operatur sermo, quia in singulis, quae fiunt ab aliquo homine refertur, sed quia semel est a Deo enuntiatus. Quin etiam nec ipsi quidem dicent operari Dominicum verbum, a quovis simpliciter prolatum, neque absque altari. Si igitur sacerdote est opus et altari, et aliis quae ad id pertinent, quidni et precibus, benedictione, et per eam adventu sancti Spiritus, qui omnia perficit et consummat mysteria? Ad haec sacer ille Dionysius testimonio suo nostros ritus confirmaturus accedat. In theoria enim mysterii synaxeos, « Ubi sacra, inquit[c], Dei opera

ἅπασι, μήτι γε[1] ἱερεῦσι, καὶ σφόδρα γε βουλομένου τοῦτο καθ' ἑκάστην[2] ἐπιτελεῖσθαι παρ' ἡμῶν, ὡς διὰ πάντων ἑξῆς ἀναφαίνεται. Ἢ σύ γε τυχὸν ἐκ τούτου καὶ τὸ βάπτισμα ὑποπτεύσειας δι' εὐχῶν ὁμοίως καὶ ἐπικλήσεων τελειούμενον[3] καὶ τὴν τῶν ἁμαρτιῶν ἄφεσιν, εἰ ἀληθῶς ἐδέξω, δισταγμόν τινα σχοίης διὰ τῆς ἱερατικῆς χάριτος ἐπιδιδομένην[4], καὶ τἄλλα πάνθ' ὁμοίως ἐκκλησιαστικὰ μυστήρια διαγράψειας. Ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστι· πιστὸς γὰρ ὁ ἐπαγγειλάμενος μεθ' ἡμῶν ἔσεσθαι τὰς ἡμέρας ἁπάσας ἕως[5] τῆς συντελείας τοῦ αἰῶνος.

6. Ἡμεῖς μὲν οὖν ταῦτα παρὰ τῶν ἁγίων[6] ἀποστόλων καὶ τῶν ἐκείνους ἐκδεξαμένων παραλαβόντες καὶ κατέχομεν ἀμεταποιήτως καὶ τὸν γιγνόμενον ἐπ' αὐτοῖς ἀποδίδομεν λόγον. Ὅτι δὲ ὁ τοῦ Κυρίου περὶ τῶν μυστηρίων λόγος ἐν εἴδει διηγήσεως λεγόμενος πρὸς ἁγιασμὸν τῶν[7] δώρων ἀρκεῖ, οὐδεὶς οὔτε τῶν ἀποστόλων οὔτε τῶν διδασκάλων εἰπὼν φαίνεται· ἀλλ' ὅτι μὲν ἅπαξ ὑπ' ἐκείνου ῥηθείς, αὐτῷ τῷ ὑπ' ἐκείνου ῥηθῆναι, καθάπερ ὁ δημιουργικὸς λόγος, ἀεὶ ἐνεργεῖ, τοῦτό φησιν ὁ τὴν γλῶτταν χρυσοῦς Ἰωάννης. Ὅτι δὲ νῦν ὑπὸ τοῦ ἱερέως λεγόμενος διὰ τὸ ὑπ' αὐτοῦ λέγεσθαι τοῦτο δύναται, οὐδαμόθεν * ἔστι μαθεῖν, ἐπεὶ οὐδ' αὐτὸς ὁ δημιουργικὸς λόγος ἐνεργεῖ, ὅτι ἐφ' ἑκάστῳ[8] τῶν γινομένων ὑπό τινος ἀνθρώπου λέγεται, ἀλλ' ὅτι ἐστὶν ἅπαξ ὑπὸ τοῦ Θεοῦ εἰρημένος· καὶ μὴν οὐδ' αὐτοὶ φήσουσιν ἐνεργεῖν τὸν δεσποτικὸν λόγον ὑπὸ τοῦ τυχόντος ἁπλῶς λεγόμενον[9] οὐδ' ἄνευ θυσιαστηρίου. Εἰ τοίνυν ἱερέως δεῖ καὶ θυσιαστηρίου καὶ τῶν ἄλλων, ὅσα πρὸς τοῦτο συντείνει[10], διατί μὴ καὶ εὐχῶν δεήσει καὶ[11] εὐλογίας καὶ τῆς δι' αὐτῶν[12] ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος, ἥτις πάντα τελειοῖ τὰ μυστήρια; Πρὸς τούτοις ὁ ἱερὸς Διονύσιος ἐπιμαρτυρήσων παρίτω τοῖς παρ' ἡμῶν τελουμένοις· ἐν γὰρ τῇ θεωρίᾳ τοῦ τῆς συνάξεως μυστηρίου « Τὰς ἱερὰς » φησὶ « θεουργίας ὁ ἱεράρχης ὑμνήσας, « ἐπὶ τὴν ἱερουργίαν ἔρχεται, καὶ πρότερον μὲν ὑπὲρ

1. μήτοι γε AP. — 2. καθεκάστην AP. — 3. τελούμενον P, at corr. in τελειούμενον ad marg. — 4. ἐπιδεδομένην A. — 5. ἕως : ἄχρι M. — 6. ἁγίων sup. lin. P. — 7. τῶν om. M. — 8. ἐφ' ἑκάστου A. — 9. λεγόμενον OM. — 10. συντίνει A. — 11. καὶ om. OM. — 12. δι' αὐτῆς M.

a) Cf. Mat. XXVIII, 20. — b) *P. G.*, t. 49, c. 380. — c) *P. G.*, t. 3, c. 441 D.

« ταύτης ἀπολογεῖται καὶ ἀναβοᾷ· Σὺ εἶπας· *Τοῦτο* « *ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*· εἶτα τῆς « θεομιμήτου ταύτης ἱερουργίας ἄξιος αἰτεῖ γενέσθαι « καὶ τῇ πρὸς Χριστὸν ἀφομοιώσει τὰ θεῖα πανάγνως « τελέσαι καὶ διαδοῦναι καὶ τοὺς μεθέξοντας ἱεροπρε- « πῶς μετασχεῖν. Εἶθ' οὕτως ἱερουργεῖ τὰ θειότατα « καὶ ὑπ' ὄψιν ἄγει τὰ ὑμνημένα διὰ τῶν ἱερῶς « προκειμένων· τὸν γὰρ ἐγκεκαλυμμένον[1] καὶ « ἀδιαίρετον ἄρτον ἀνακαλύψας καὶ[2] εἰς πολλὰ « διελών, καὶ τὸ ἑνιαῖον τοῦ ποτηρίου πᾶσι καταμε- « ρίσας, συμβολικῶς τὴν ἑνότητα πληθύνει καὶ « διανέμει[3] ». Καὶ μετ' ὀλίγα· « Μετασχὼν δὲ καὶ « μεταδοὺς ὁ ἱεράρχης, εἰς εὐχαριστίαν ἱερὰν « καταλήγει ».

7. Ταῦτα συνορᾷν[4] ἔξεστι τῷ βουλομένῳ παντὶ τίσιν ἐστὶ σύμφωνα, τοῖς παρ' ἡμῶν τελουμένοις ἢ τοῖς παρὰ Λατίνων. Ἡμεῖς μὲν γὰρ[5] ἀκολουθοῦντες τοῖς ἱεροῖς ἀποστόλοις καὶ διδασκάλοις κατὰ τὰς[6] ὑπ' αὐτῶν παραδεδομένας ἐκθέσεις καὶ τούτῳ δὴ[7] τῷ ἱεροφάντορι, τὰς ἱερὰς θεουργίας ὑμνοῦμεν, τουτέστιν, ὡς * ὁ αὐτός φησι[8], τήνδι' ἡμᾶς ἐνανθρώπησιν τοῦ Θεοῦ, τὸν ὑπὲρ ἡμῶν αὐτοῦ θάνατον, τὴν θεογενεσίαν τῶν βαπτιζομένων, τὴν θείαν υἱοθεσίαν, τὴν διὰ τῆς φυλακῆς τῶν ἐντολῶν[9] θέωσιν· εἶθ' οὕτως ἐπὶ τὴν ἱερουργίαν ἐρχόμενοι, πρότερον μὲν ὑπὲρ ταύτης ἀπολογούμεθα καὶ ἀναβοῶμεν αὐτὰ τὰ δεσποτικὰ ῥήματα, ἃ τότε εἶπε, καὶ ἐπιλέγομεν ὅτι αὐτὸς προσέταξε· *Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*· εἶτα τῆς θεομιμήτου ταύτης ἱερουργίας ἄξιοι αἰτήσαντες γενέσθαι, καθὰ περιέχουσιν αἱ ἐκθέσεις, ἱερουργοῦμεν τὰ θειότατα διὰ τῆς εὐχῆς καὶ τῆς[10] εὐλογίας καὶ τῆς τοῦ θείου Πνεύματος ἐπιφοιτήσεως· καὶ τὸν ἐγκεκαλυμμένον[11] τέως[12] καὶ ἀδιαίρετον ἄρτον ἀνακαλύψαντες, εἰς πολλὰ διαιροῦμεν, καὶ τὸ ἑνιαῖον τοῦ ποτηρίου πᾶσι καταμερίζομεν. Ὁ δὲ παρὰ Λατίνοις ἱερεὺς μέμνηται μὲν καὶ αὐτὸς διηγηματικῶς τῶν δεσποτικῶν ῥημάτων, ὅτι αὐτὸς προσέταξε· *Λάβετε, φάγετε*, καὶ *πίετε πάντες*, καί· *Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνά-*

« hierarcha celebravit, ad consecrationem « accedit; et prius quidem pro ea excusa- « tionem affert exclamans : « Tu dixisti : *Hoc* « *facite in meam commemorationem;* dein ad « imitationem Dei compositae huius consecra- « tionis dignus fieri precatur et ad similitu- « dinem ipsius Christi divina peragere, et « impertiri sanctissime, ac sacra percepturos « sacrosancte percipere. Deinde sic divinissima « peragit sacra, atque oculis obiicit, quae « celebravit per sacra proposita. Nam pane « qui opertus erat et indivisus, patefacto et in « multas partes distributo, unitateque calicis « omnibus dispertita, symbolice unitatem mul- « tiplicat et distribuit ». Et post pauca : « Per- « cepta ac data communione hierarcha in « sacram gratiarum actionem desinit ».

7. Haec cuivis volenti contueri licet, cum quibusnam consentiant, iisne quae a nobis peraguntur, aut iis quae a Latinis. Nos enim sequentes sacros apostolos et doctores iuxta traditas ab iis expositiones et hunc item sacrorum interpretem, sacra Dei opera celebramus, id est, ut idem ait, Dei pro nobis incarnationem, * f. 125.
eius pro nobis mortem, divinam baptizatorum generationem, divinam adoptionem, servandis mandatis deificationem : ita deinde ad consecrationem venientes, prius quidem pro hac excusationem afferimus, et exclamamus ipsa Dominica verba, quae tum enuntiavit : et subdimus, quod ipse iusserit, *Hoc facite*, inquiens, *in meam commemorationem;* tum ut ad imitationem Dei compositae huius consecrationis digni efficiamur precati, quemadmodum continent expositiones, divinissima sacra conficimus, intercedente oratione atque benedictione, necnon divini Spiritus accessione. Interimque opertum panem et indivisum patefactum in multas partes secamus, et unitatem calicis omnibus distribuimus. Latinorum vero sacerdos recitat et ipse Dominica verba, quod ipse praeceperit, *Accipite, comedite*, et *Bibite omnes;*

1. In ἐγκεκαλυμμένον alterum μ sup. lin. O. — 2. καὶ om. OM. — 3. Syllaba νε in διανέμει sup. lin. P. — 4. συνορῶν A. — 5. γὰρ sup. lin. P. — 6. τὰς sup. lin. P. — 7. δὴ : δεῖ A. — 8. ὁ om. M : φησι corr. ex. φησιν A. — 9. ἐντολῶν : ἱερῶν AP, at in P corr. in ἐντολῶν ad marg. — 10. τῆς om. OM. — 11. ἐγκεκαλιμμένον A : alterum μ sup. lin. O. — 12. τέος A.

et, *Hoc facite in meam commemorationem;* verum nihilo magis consecrat, sed arbitratur recitationem hanc verborum ad sanctificationem et consecrationem sufficere. Deinde infermentatum panem illum, non opertum interim, sed undecunque contigerit ita nactus, ubi sublevavit, partem quidem frangit, et in calicem iniicit : quod reliquum est in os demittit, et toto calice pariter epoto, ut se salutent adhortatur qui cum eo ministrant diaconi, nemini quidquam impartitus, qui hoc gloriatur Domini verbo, *Accipite, comedite omnes*, et *Bibite ex eo omnes*. Haec manifestamne proferunt contrarietatem iis quae nobis traditae sunt liturgiarum expositionibus, et verbis Dominicis, et ipsis vocibus * f. 125v. quibus utuntur? Scilicet ita sentientes nobis vitio vertere audebunt, et nostros ritus curiosius investigare atque interpretari, quae sanctis patribus tam sunt consentanea? At Chrysostomus ait[a], « Dominicum verbum semel dictum sacrificium consummatum efficere ». *Semel dictum,* inquit, non quod nunc a sacerdote dicitur, sed quod semel a Servatore dictum est, perfectricem immittere propositis donis vim atque potentiam, non item et actu ea perficere; hoc enim sancti Spiritus adventus per sacerdotis orationem efficit, idque perspicuum est ex iis quae Chrysostomus, ut prius exposuimus, postquam Dominica verba recitata sunt : « Mittas, inquit, Spiritum tuum sanctum, « et fac panem istum quidem pretiosum corpus « Christi tui, et quod est in calice isto pretio- « sum sanguinem Christi tui, permutans sancto « Spiritu tuo. » Haec nisi persuadeant eos qui contentiosi sunt, ii miserandi merito censendi sunt, quod ignorantia duplici teneantur, et excaecatione profunda.

μνησιν· ἱερουργεῖ δὲ οὐδὲν μᾶλλον, ἀλλ' οἴεται τὴν διήγησιν αὐτὴν τῶν ῥημάτων πρὸς τὸν ἁγιασμὸν καὶ τὴν ἱερουργίαν ἀρκεῖν· εἶτα τὸν ἄζυμον ἄρτον ἐκεῖνον, οὐκ ἐγκεκαλυμμένον[1] τέως, ἀλλ' ὅθεν ἔτυχεν οὕτω λαβὼν καὶ ὑψώσας, μέρος μὲν ἀπορρήγνυσι καὶ τῷ ποτηρίῳ ἐμβάλλει, τὸ δὲ λοιπὸν καθίησιν εἰς τὸ στόμα, καὶ τὸ ποτήριον ἐκπιὼν ὅλον ὁμοίως, ἀσπάζεσθαι αὐτὸν προτρέπεται τοὺς συλλειτουργοῦντας αὐτῷ διακόνους, μηδενὶ μηδὲν μεταδούς, ὁ τὸ *Λάβετε φάγετε πάντες* καὶ *Πίετε ἐξ αὐτοῦ πάντες* μεγαλαυχῶν. Ταῦτα οὐ πρόδηλον φέρει τὴν ἐναντίωσιν καὶ πρὸς τὰς παραδεδομένας ἐκθέσεις καὶ ἐξηγήσεις καὶ[2] πρὸς τὰ δεσποτικὰ ῥήματα καὶ πρὸς αὐτὰς τὰς ἐκείνων φωνάς; Εἶτα τολμήσουσιν * οὕτως ἔχοντες ἐγκαλεῖν ἡμῖν καὶ περιεργάζεσθαι τὰ ἡμέτερα καὶ ἐφερμηνεύειν, οὕτως ἀκόλουθα τοῖς ἁγίοις ὄντα; Ἀλλ'[3] ὁ Χρυσόστομός φησι « τὸν « δεσποτικὸν λόγον ἅπαξ ῥηθέντα τὴν θυσίαν « ἀπηρτισμένην ἐργάζεσθαι »· *ἅπαξ ῥηθέντα* φησὶν οὐ νῦν ὑπὸ τοῦ ἱερέως λεγόμενον, ἀλλ' ἅπαξ ὑπὸ τοῦ Σωτῆρος ῥηθέντα, τὴν τελειωτικὴν ἀεὶ δύναμιν ἐνιέναι τοῖς προκειμένοις, οὐχ ἤδη καὶ ἐνεργείᾳ τελειοῦν αὐτά· τοῦτο γὰρ ἡ τοῦ ἁγίου Πνεύματος ἐπιφοίτησις ἐργάζεται διὰ τῆς τοῦ ἱερέως εὐχῆς[4], καὶ δῆλον ἐξ ὧν αὐτὸς ὁ χρυσοῦς τὴν γλῶτταν[5], ὡς πρότερον ἐξεθέμεθα, μετὰ τὸ εἰπεῖν τὰ δεσποτικὰ ῥήματα, « Κατάπεμψον, φησί, τὸ Πνεῦμά σου τὸ « ἅγιον, καὶ ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον « σῶμα τοῦ Χριστοῦ σου, τὸ δὲ[6] ἐν τῷ[7] ποτηρίῳ « τούτῳ τίμιον αἷμα τοῦ Χριστοῦ σου, μεταβαλὼν[8] « τῷ Πνεύματί σου τῷ ἁγίῳ ». Ταῦτα εἰ μὴ πείθουσι τοὺς φιλονείκως ἔχοντας, ἐλεεῖσθαι ἂν εἶεν δίκαιοι τῆς διπλῆς ἀγνοίας[9] καὶ τῆς εἰς βάθος πωρώσεως.

1. In ἐγκεκαλυμμένον alterum μ sup. lin. O. — 2. καὶ om. OM, sed in O add. ad marg. — 3. ἀλλ' sup. lin. P. — 4. εὐχῆς om. M. — 5. ὁ τὴν γλ. χρυσοῦς A. — 6. τῷ δὲ A. — 7. τῷ sup. lin. A. — 8. μεταβαλὼν — τῷ ἁγίῳ om. A : ad marg. add. P. — 9. ἁγνείας A.

a) *P. G.*, t. 49, c. 380 C.

XIII[a]

MARCI EPHESII CONFESSIO FIDEI FLORENTIAE SCRIPTA, SED POST ABSOLUTAM SYNODUM IN LUCEM EDITA.

* † ΤΟΥ ἉΓΙΩΤΑΤΟΥ ΜΗΤΡΟΠΟΛΙΤΟΥ ἘΦΕΣΟΥ, ΚΥΡ ΜΑΡΚΟΥ ΤΟΥ ΕΥΓΕΝΙΚΟΥ, ὉΜΟΛΟΓΙΑ ΤΗΣ ὈΡΘΗΣ ΠΙΣΤΕΩΣ ἘΚΤΕΘΕΙΣΑ * ἘΝ ΦΛΩΡΕΝΤΙΑ ΚΑΤΑ ΤΗΝ ΠΡΟΣ ΛΑΤΙΝΟΥΣ ΓΕΝΟΜΕΝΗΝ ΣΥΝΟΔΟΝ.

1. Ἐγὼ τῇ τοῦ Θεοῦ χάριτι δόγμασιν ἐντραφεὶς εὐσεβέσι καὶ τῇ ἁγίᾳ καὶ [1] καθολικῇ Ἐκκλησίᾳ διὰ πάντων ἑπόμενος, πιστεύω καὶ ὁμολογῶ τὸν Θεὸν καὶ [2] Πατέρα μόνον ἄναρχον καὶ ἀναίτιον, πηγὴν δὲ [3] καὶ αἰτίαν τοῦ Υἱοῦ καὶ τοῦ [4] Πνεύματος· ὅ τε [5] γὰρ Υἱὸς [6] ἐξ αὐτοῦ γεγέννηται [7] καὶ τὸ Πνεῦμα ἐξ αὐτοῦ ἐκπορεύεται, μηδὲν τοῦ Υἱοῦ συμβαλλομένου πρὸς τὴν ἐκπόρευσιν, ὥσπερ οὐδὲ [8] τοῦ Πνεύματος πρὸς τὴν γέννησιν, ἢ [9] κατὰ τὸ

SANCTISSIMI ARCHIEPISCOPI EPHESII DOMNI MARCI EUGENICI CONFESSIO RECTAE FIDEI EDITA FLORENTIAE IN SYNODO CUM LATINIS HABITA. Paris. 1218 * f. 502r.

1. Ego, favente Deo, sanis doctrinis imbutus ac sanctae catholicaeque Ecclesiae per omnia obsecundans, credo et confiteor Deum et Patrem solum esse ingenitum principiique expertem, fontem vero et causam Filii et Spiritus sancti; quippe Filius ex illo genitus est, et Spiritus ex illo procedit, quin Filius quidquam conferat ad processionem, Spiritusve ad generationem; aliis verbis progressiones

Titulus in A et Q ordine inverso se habet, in A : Ὁμολογία — γενομένην σύνοδον παρὰ τοῦ ἁγιωτάτου — Εὐγενικοῦ; in Q : Ὁμολογία — Φλωρεντία παρὰ τοῦ μακαρίου πατρὸς Ἐφέσου. — Φλορεντίᾳ P. — 1. καὶ post ἁγία om. E. — 2. καὶ post θεὸν om. QE. — 3. δὲ om. Q. — 4. τοῦ ἁγίου πν. Q. — 5. τε om. E. — 6. ὁ iterum habet ante υἱὸς P. — 7. γεγένηται MN. — 8. οὐδὲ : μηδὲ QN. — 9. ἢ om. E.

a) Atheniensis 652, f. 11-13° (= A). — Mediolanensis Ambrosianus 653, f. 15vo-20 (= M). — Mediolanensis Ambrosianus 899, f. 115-118 (= N). — Parisinus 1218, f. 502ro-504vo (= P). — Parisinus 1286, f. 181-184vo (= Q). — Vaticanus-Ottobonianus 418, f. 419ro-420, vix memorandus, ut qui exordium tantum exhibeat (= O). — Habetur quoque in aliis codicibus bene multis quos inter memorandi occurrunt : Parisinus 1259, f. 6-7; Parisinus 1327, f. 248; Parisinus 2075, f. 333-334vo, manu Ioanis Eugenici, Marci fratris, exaratus; Parisinus 3104, qui apographum est Emerici Bigot e codice Ambrosiano descriptum, ac propterea nullius, ad rem quod spectat, pretii; Monacensis 145, f. 191; Monacensis 256, f. 123; Palatinus 403, f. 99-104; Scorialensis Ω. III, 2, f. 152vo; Selden 42, f. 151. Bibliothecarum Orientis codices, qui vix adiri possunt, consulto omisi.

His adnumerandi sunt libri illi manuscripti, qui eiusdem epistolae confutationem a Gregorio protosyncello, moxque patriarcha Constantinopolitano editam, exhibent : in his enim Marci textus per partes dissectus repraesentatur. Sunt autem isti : Monacensis 27, f. 114vo-144; Marcianus 589 (sign. LXXXIII, 3), f. 205; Laurentianus 14, plut. X, n. 12; Vaticanus 1428, f. 210ro-241vo.

Saepius etiam, saltem apud Graecos, typis mandata est, videlicet a Dositheo patriarcha Hierosolymitano in *Tomo Amoris* qui dicitur (Iasii in Moldavia, 1698), p. 586-598; quam editionem, licet mendis refertam, caecis oculis repetierunt Athanasius Parius in Marci Eugenici vita seu potius encomio, cui titulus *Antipapas* (Vindobonae, 1785), p. 169-174, et Callistus monachus Sanctae Annae in eiusdem Marci *Biographia* (Athenis, 1887), p. 63-67, iterumque in *Historia schismatis* (Athenis, 1896), p. 155-160. Quas editiones, cum unam eandemque textus recensionem exhibeant, una littera *E* signabimus. Postremo, non infimo certe loco, citanda venit editio confutationis Gregorianae apud Migne, *P. G.*, t. 160, p. 16-105, Iosephi Hergenroether curis (*H*). Latinam tamen translationem a viro illo docto elaboratam, cum paulo asperior videretur, passim retractavi.

simul fiunt ex se invicem ortae, ut Patres theologi docent. Quare Spiritus Sanctus *per Filium* procedere dicitur, hoc est *cum Filio* et perinde ac Filius, etsi non, ut ille, generationis modo; Filius vero non dicitur per Spiritum generari, propterea quod relativum est Filii nomen, ne filius Spiritus esse videatur : quo fit ut Spiritus quidem Filii dicatur, quia ei secundum naturam proprius est et per ipsum apparet et datur hominibus; Filius autem Spiritus neque est neque dicitur teste Gregorio Nysseno. Quod si verba *procedere per Filium* causam denotarent, quemadmodum novi isti dicunt theologi, non autem quod per eum effulgeat et appareat, omnino simul cum illo prodiens eumque concomitans, ut ait divinus Damascenus, nequaquam theologi omnes ad unum
* f. 503. disertis verbis causae rationem a Filio excluderent, alio dicente[a] : « Unus fons (id est una « causa) superessentialis deitatis, Pater, et « hoc a Filio et a Spiritu distinguitur »; alio vero[b] : « Solus innascibilis et solus fons dei- « tatis Pater », id est solus causa, sicut et solus causae expers; alio autem[c] : « Quidquid « habet Pater, id Filio competit, excepta « causa »; alio vero[d] : « Romani ipsi Filium « non putant causam esse Spiritus sancti »; alio demum[e] : « Solus causa Pater »; et alibi[f] : « Quaecumque conveniunt fonti, cau- « sae, genitori, ea soli Patri aptanda sunt »; — nequaquam idem Damascenus, in theologia acutissimus, praepositionem *per* adhiberet, dum de Filio loquitur, praepositionem vero *ex* reiiceret. Octavo enim operis theologici

ἅμα τὰς προόδους εἶναι καὶ σὺν ἀλλήλαις[1], ὡς οἱ Θεολόγοι Πατέρες διδάσκουσι· διὰ τοῦτο γὰρ καὶ τὸ Πνεῦμα τὸ[2] ἅγιον ἐκπορεύεσθαι *δι' Υἱοῦ* λέγεται[3], τουτέστι *μετὰ τοῦ Υἱοῦ*, καὶ ὡς ὁ Υἱός, εἰ καὶ μὴ γεννητῶς ὡς ἐκεῖνος· ὁ δὲ Υἱὸς οὐ λέγεται γεννᾶσθαι διὰ τοῦ Πνεύματος διὰ τὸ σχετικὸν εἶναι τὸ τοῦ Υἱοῦ ὄνομα, ἵνα μὴ δόξῃ υἱὸς εἶναι τοῦ Πνεύματος. Ἐντεῦθεν[4] καὶ Πνεῦμα μὲν Υἱοῦ λέγεται διὰ τὸ κατὰ φύσιν οἰκεῖον καὶ τὸ[5] δι' αὐτοῦ πεφηνέναι καὶ δίδοσθαι τοῖς ἀνθρώποις· ὁ δὲ Υἱὸς τοῦ Πνεύματος οὔτε ἔστιν οὔτε[6] λέγεται κατὰ τὸν[7] Νύσσης Γρηγόριον. Εἰ δὲ τὸ *δι' Υἱοῦ ἐκπορεύεσθαι* τὴν αἰτίαν ἐδήλου, καθάπερ οἱ νέοι θεολόγοι φασίν, ἀλλ' οὐ τὸ[8] δι' αὐτοῦ ἐκλάμπειν καὶ πεφηνέναι καὶ ὅλως τὸ συμπροϊέναι καὶ συμπαρομαρτεῖν[9] κατὰ τὸν θεηγόρον Δαμασκηνόν, οὐκ ἂν οἱ θεολόγοι πάντες ἑξῆς ῥητῶς ἀφῄρουν τοῦ Υἱοῦ τὴν αἰτίαν, * ὁ μὲν[10] λέγων· « Μόνη πηγή, « τουτέστιν αἰτία, τῆς ὑπερουσίου θεότητος ὁ « Πατήρ, καὶ τούτῳ[11] τοῦ Υἱοῦ καὶ τοῦ Πνεύματος « διακρίνεται »· ὁ δὲ « Μόνος ἀγέννητος καὶ μόνος πηγὴ θεότητος ὁ Πατήρ », τουτέστι μόνος αἰτία καθάπερ καὶ μόνος ἀναίτιος·[12] ὁ δὲ « Πάντα ὅσα[13] « ὁ Πατήρ, τοῦ Υἱοῦ, πλὴν τῆς αἰτίας »· ὁ δὲ ὅτι « καὶ οἱ Ῥωμαῖοι τὸν Υἱὸν[14] οὐ ποιοῦσιν αἰτίαν « τοῦ Πνεύματος »· ὁ δὲ ὅτι[15] « μόνος αἴτιος[16] « ὁ Πατήρ », καὶ ἐν ἄλλοις· « Τὸν Υἱὸν οὐ λέγομεν « αἴτιον οὐδὲ πατέρα », καὶ ἐν ἄλλοις· « Ὅσα « ἁρμόζει πηγῇ, αἰτίᾳ, γεννήτορι, τῷ Πατρὶ μόνῳ[17] « προσαρμοστέα », — οὐκ ἂν ὁ θεολογικώτατος οὗτος Δαμασκηνὸς τὴν *διά* τιθεὶς ἐπὶ τοῦ Υἱοῦ, τὴν *ἐκ* ἀπηγόρευσεν[18], ἐν μὲν τῷ ὀγδόῳ τῶν Θεολογικῶν λέγων· « Ἐκ τοῦ Υἱοῦ τὸ Πνεῦμα οὐ « λέγομεν, Πνεῦμα δὲ[19] Υἱοῦ ὀνομάζομεν καὶ δι'

1. συναλλήλοις E. — 2. τὸ ante ἅγιον om. H. — 3. λέγουσι N, qui tamen ad marg. in λέγεται corr. — 4. ἐντεῦθε M : μὲν post ἐντεῦθεν add. QN, sed om. post Πνεῦμα. — 5. Ad marg. P alia manus vult καὶ διὰ τὸ legi. — 6. ὁ δὲ υἱὸς τοῦ πατρὸς λέγεται, τοῦ δὲ πνεύματος ὁ υἱὸς οὐ λέγεται κατὰ κτλ. E. — 7. τὸν τῆς Νύσσης A, qui add. ad marg. Νύσσης. — 8. τὸ om. A. — 9. συμπαρομαρτοῦν H. — 10. ὁ μὲν Διονύσιος λέγων E, recepto scilicet in textum auctoris nomine, quod in codicibus ad marg. habebatur; itemque infra : ὁ δὲ Ἀθανάσιος κτλ., quod semel monuisse satis erit. — 11. καὶ τοῦτο AQN. — 12. ἀναίτιος : αἴτιος A. — 13. ὅσα ἔχει QH. — 14. οὐ τὸν υἱὸν ποιοῦσιν H. — 15. ὅτι μόνος αἴτιος — οὐδὲ πατέρα om. E. 16. Ante μόνος scripserat αἰτι A, quod dein delevit. — 17. μόνο Q. — 18. ἀπηγόρευσεν PAH : ἀπηγόρευσε QN. — 19. πνεῦμα δὲ om. E, addito tamen post δι' υἱοῦ.

Dionys. *De div. nominibus*, c. II = *P. G.*, t. 3, c. 641 D. — b) Athanas. *Contra Sabellianos*, n. 2 = *P. G.*, t. 28, c. 97 C. — c) Gregor. Nazianz. *Orat. de adventu Aegypt.* = *P. G.*, t. 36, c 252 A. — d) Maxim. *Epist. ad Marinum* = *P. G.*, t. 91, c. 136 A. — e) Ioan. Damasc. *De fide orthod.*, lib. I, c. 12 = *P. G.*, t. 94 c. 849 B. — f) *Ibid.*, c. 849 A.

« Υἱοῦ φανεροῦσθαι καὶ μεταδίδοσθαι[1] ἡμῖν ὁμο« λογοῦμεν »· ἐν δὲ τῷ τρισκαιδεκάτῳ πάλιν ὁ αὐτός· « Πνεῦμα Υἱοῦ, οὐχ ὡς ἐξ αὐτοῦ, ἀλλ' ὡς « δι' αὐτοῦ ἐκ τοῦ Πατρὸς ἐκπορευόμενον· μόνος « γὰρ αἴτιος ὁ Πατήρ »· ἐν δὲ τῇ πρὸς Ἰορδάνην ἐπιστολῇ πρὸς τῷ τέλει[2]· « Πνεῦμα ἐνυπόστατον, « ἐκπόρευμα καὶ πρόβλημα[3], δι' Υἱοῦ δέ, καὶ « οὐκ ἐξ Υἱοῦ, ὡς Πνεῦμα στόματος Θεοῦ, λόγου « ἐξαγγελτικόν »· ἐν δὲ τῷ εἰς τὴν θεόσωμον[4] ταφὴν τοῦ Κυρίου λόγῳ[5]· « Πνεῦμα ἅγιον τοῦ « Θεοῦ καὶ Πατρός, ὡς ἐξ αὐτοῦ ἐκπορευόμενον, « ὅπερ καὶ τοῦ Υἱοῦ εἶναι[6] λέγεται, ὡς δι' αὐτοῦ « φανερούμενον[7] καὶ τῇ κτίσει μεταδιδόμενον, « ἀλλ' οὐκ ἐξ αὐτοῦ[8] ἔχον[9] τὴν ὕπαρξιν ». Δῆλον γὰρ ὡς ἔνθα μεσιτείαν αἰτιώδη δηλοῖ ἡ *διά* καὶ τὸ προσεχὲς αἴτιον, ὡς οἱ Λατῖνοι βούλονται, πάντως ἰσοδυναμεῖ τότε τῇ *ἐκ*, καὶ ἡ ἑτέρα τῆς ἑτέρας τὴν χρῆσιν ἀντιλαμβάνει, ὡς τὸ *Ἐκτησάμην*[10] *ἄνθρωπον διὰ τοῦ Θεοῦ*, ταὐτὸν τῷ[11] *ἐκ τοῦ Θεοῦ*· καὶ *ὁ ἀνὴρ διὰ γυναικός*, τουτέστιν *ἐκ γυναικός*. Ἔνθα τοίνυν[12] ἡ *ἐκ* ἀπηγόρευται, δῆλον[13] ὅτι καὶ ἡ αἰτία ταύτῃ συναπηγόρευται. Λείπεται ἄρα τὸ ἐκ Πατρὸς[14] δι' Υἱοῦ ἐκπορεύεσθαι τὸ Πνεῦμα τὸ ἅγιον οὕτω λέγεσθαι[15] κατὰ τὸν τῆς συνεπτυγμένης θεολογίας τρόπον, ὡς ἐκ Πατρὸς ἐκπορευόμενον δι' Υἱοῦ φανεροῦσθαι ἢ γνωρίζεσθαι ἢ ἐκλάμπειν ἢ πεφηνέναι νοεῖσθαι. « Τοῦτο γάρ, φησὶν « ὁ μέγας Βασίλειος, γνωριστικὸν τῆς κατὰ τὴν « ὑπόστασιν ἰδιότητος σημεῖον ἔχει, τὸ μετὰ τοῦ « Υἱοῦ καὶ σὺν αὐτῷ γνωρίζεσθαι, * καὶ ἐκ τοῦ « Πατρὸς[16] ὑφεστάναι ». Τοῦτ' ἄρα[17] καὶ τὸ *διὰ τοῦ Υἱοῦ* βούλεται, τὸ *μετ' αὐτοῦ* γνωρίζεσθαι· καὶ γὰρ οὐκ ἄλλη[18] τις ἰδιότης ἀποδέδοται τοῦ Πνεύματος ἐνταῦθα πρὸς τὸν Υἱόν, ἢ τὸ μετ' αὐτοῦ

capite ait[a] : « Ex Filio Spiritum non dicimus, « Spiritum vero Filii nominamus, et per Filium « manifestari nobisque suppeditari confite« mur ». Et rursus idem auctor, capite decimo tertio[b] : « Spiritus Filii, non ut ex ipso, sed ut « per ipsum ex Patre procedens; solus enim « causa Pater ». Et in epistola ad Iordanem prope finem[c] : « Spiritus personaliter subsi« stens, spiraculum et productum, per Filium « vero, non autem ex Filio, ut Spiritus oris « Dei Verbi enuntians ». Demum in oratione de Dominici corporis sepultura ait[d] : « Spiri« tus sanctus Dei et Patris, ut ex eo proce« dens; qui et Filii esse dicitur utpote per « illum suppeditatus creaturisque communi« catus, non autem quod ex ipso existentiam « habeat ». Manifestum enim est, praepositionem *per*, ubi mediationem causalem denotat causamque proximam, quemadmodum Latini volunt, prorsus idem valere ac praepositio *ex*, alteramque pro altera usurpari; sicut illud[e] : *Possedi hominem per Deum*, idem est atque *ex Deo*, et *vir per mulierem*[f], hoc est *ex muliere*. Cum igitur praepositio *ex* excluditur, tum liquet ipsam causam cum ea excludi. Relinquitur ergo, ut eatenus ex Patre per Filium procedere Spiritus sanctus dicatur secundum accuratioris theologiae rationem, quatenus Spiritus ex Patre procedens per Filium manifestari vel cognosci vel effulgere * f. 503v.
vel apparere intelligitur. « Hoc enim signo, « inquit magnus Basilius[g], declaratur illius « secundum hypostasin proprietas, quod post « Filium et cum Filio cognoscitur, et quod ex

1. καὶ μεταδίδοσθαι om. E. — 2. πρὸς τὸ N. — 3. πρόβλημα πατρός QN. — 4. θεόσομον absque ταφὴν M. — 5. λόγῳ : λέγων Q. — 6. εἶναι om. E. — 7. φανερούμενον : χορηγούμενον H. — 8. Ad verba ἀλλ' οὐκ ἐξ αὐτοῦ hoc scholion ad marg. habetur in M : ἐκ διαμέτρου ἀντιφατικῶς ἀντικείμενον τῷ λατινικῷ δόγματι καὶ τῷ νῦν συντεθέντι ψευδεῖ καὶ ματαίῳ ὅρῳ. — 9. ἔχον ex ἔχων corr. P. — 10. ἐκτισάμην A. — 11. τὸ Q. — 12. τοίνυν : νῦν Q. — 13. δῆλον ὅτι — συναπηγόρευται ad marg. eadem manu P. — 14. ἐκ τοῦ πατρὸς E. — 15. οὕτω λέγεσθαι om. M, in quo ad marg. hoc additum est scholion : ἐπιστομηθέντες ἐγκαλυφάσθωσαν λοιπὸν ἐπὶ τούτοις λατῖνοι καὶ οἱ νῦν ἀκολουθήσαντες αὐτοῖς προδόται. — 16. Omisso ἐκ τοῦ πατρὸς habetur in E : καὶ οὐκ ἄλλη τις πρὸς τὸν πατέρα ἢ τὸ ἐξ αὐτοῦ ὑφεστάναι, quae verba ex infra dicendis assumpta hoc loco nihil plane significant. — 17. ἆρα A. — 18. καὶ γὰρ οὐκ ἄλλη — ἢ τὸ μετ' αὐτοῦ γνωρίζεσθαι om. QE.

a) *Ibid.*, c. 832 B-833 A. — b) *Ibid.*, c. 849 B. — c) *P. G.*, t. 95, c. 60 D. — d) *P. G.*, t. 96, c. 605 B. — e) Gen. IV, 1. — f) Gal. IV, 4. — g) *P. G.*, t. 32, c. 329 C. Cf. Allatius, *Vindiciae synodi Ephesinae*, Romae, 1661, p. 507.

« Patre subsistit ». Illud igitur sibi vult vocabulum *per Filium*, scilicet cum Filio cognosci. Neque enim alia quaedam proprietas Spiritus sancti ad Filium hoc loco assignatur, nisi quod cum eo cognoscitur, neve alia ad Patrem, nisi quod ex eo subsistit. Itaque, si proprium cum eo, cuius est proprium, aptissime convertatur necesse est, non aliam profecto habitudinem ad Filium habet Spiritus sanctus, nisi quod cum eo cognoscitur; non aliam ad Patrem, nisi quod ex eo subsistit. Neque igitur ex Filio subsistit vel esse habet Spiritus sanctus : quid enim prohibuit, quominus per Filium procedere diceretur Spiritus sanctus, quemadmodum per Filium omnia dicuntur esse facta? Sed illud quidem dicitur, praepositione *per* pro *ex* usurpata; hoc vero nullo modo, nec quisquam invenire uspiam poterit Spiritum *per Filium* dici, nulla Patris facta mentione, sed *ex* Patre *per* Filium dicitur : quod causam quidem haud necessario tribuit Filio. Idcirco verbum illud *ex Filio* omnino non occurrit ac perspicue proscribitur.

2. Dicta vero Occidentalium Patrum atque doctorum, quae causam Spiritus sancti Filio tribuunt, nec cognosco (neque enim translata unquam sunt in nostram linguam, neque ab oecumenicis synodis probata fuerunt), nec recipio, hac nixus coniectura, ea corrupta esse atque supposita, tum multis aliis de causis, tum ob prolatum heri et nudius tertius ab illis volumen septimae oecumenicae synodi, definitionem continens cum additamento in symbolo; quod cum recitaretur, quanta eos verecundia suffuderit, norunt qui tum praesentes fuerunt. Verum neque contraria oecumenicis synodis et communibus earumdem decretis, immo nihil omnino quod non consentiat orientalibus doctoribus scripserunt Patres illi, nihil quod non plane iisdem cohaereat, prout ex multis aliis illorum dictis demonstratur. Quocirca periculosas eiusmodi

γνωρίζεσθαι, καὶ οὐκ ἄλλη τις πρὸς τὸν Πατέρα [1], ἢ τὸ ἐξ αὐτοῦ ὑφεστάναι. Εἰ τοίνυν [2] τὸ ἴδιον ἀκριβῶς [3] ἀντιστρέφειν ἀνάγκη πρὸς τὸ οὗ ἐστιν ἴδιον, οὐκ ἄρα σχέσιν ἑτέραν πρὸς τὸν Υἱὸν ἔχει τὸ Πνεῦμα τὸ ἅγιον ἢ τὸ μετ' αὐτοῦ γνωρίζεσθαι, καθάπερ πρὸς τὸν Πατέρα, τὸ ἐξ αὐτοῦ ὑφεστάναι. Οὐκ ἄρα ἐκ τοῦ Υἱοῦ ὑφέστηκεν οὐδὲ τὸ εἶναι ἔχει τὸ Πνεῦμα τὸ ἅγιον, ἐπεὶ [4] τί ἐκώλυε δι' Υἱοῦ ἐκπορεύεσθαι λέγειν τὸ Πνεῦμα τὸ ἅγιον, ὥσπερ δι' Υἱοῦ τὰ πάντα γεγενῆσθαι [5] λέγεται; Ἀλλ' ἐκεῖνο μὲν λέγεται, τῆς *διά* κειμένης ἀντὶ τῆς *ἐκ*· τοῦτο δὲ οὐδαμῶς, οὐδ' ἂν εὕροι τις οὐδαμοῦ [6] κείμενον οὕτω [7] χωρὶς τοῦ Πατρός, ἀλλ' *ἐκ Πατρὸς δι' Υἱοῦ* λέγεται. Τοῦτο δὲ τὴν αἰτίαν οὐκ ἐξ ἀνάγκης τῷ Υἱῷ δίδωσι· διὰ τοῦτο [8] καὶ τὸ *ἐξ Υἱοῦ* καὶ [9] παντελῶς οὐχ εὕρηται καὶ καθαρῶς ἀπηγόρευται.

2. Τὰς δὲ τῶν δυτικῶν πατέρων καὶ διδασκάλων [10] φωνάς, αἳ [11] τὴν αἰτίαν τοῦ Πνεύματος [12] τῷ Υἱῷ διδόασιν, οὔτε γνωρίζω (καὶ γὰρ [13] οὐδὲ [14] μετεβλήθησάν ποτε πρὸς τὴν ἡμετέραν γλῶτταν, οὐδ' ὑπὸ τῶν οἰκουμενικῶν συνόδων ἐδοκιμάσθησαν), οὔτε παραδέχομαι, τεκμαιρόμενος ὅτι διεφθαρμέναι εἰσὶ καὶ παρέγγραπτοι διά τε πολλῶν ἄλλων καὶ διὰ τοῦ χθὲς καὶ πρώην προενεχθέντος [15] παρ' αὐτῶν βιβλίου τῆς οἰκουμενικῆς ἑβδόμης [16] συνόδου τὸν ὅρον ἔχοντος μετὰ τῆς [17] ἐν τῷ [18] συμβόλῳ [19] προσθήκης· ὅπερ ἀναγνωσθέν, ὁπόσην αὐτῶν [20] αἰσχύνην κατέχεεν, ἴσασιν [21] οἱ τότε παρόντες. Ἀλλ' οὐδ' ἂν [22] ἐναντία ταῖς οἰκουμενικαῖς συνόδοις καὶ τοῖς κοινοῖς αὐτῶν δόγμασιν, οὐδ' ἂν [23] ὅλως ἀσύμφωνα τοῖς ἀνατολικοῖς διδασκάλοις ἔγραψαν οἱ Πατέρες ἐκεῖνοι, οὐδὲ αὐτοῖς [24] ἀνακόλουθα, καθάπερ δι' ἄλλων πολλῶν ἐκείνων ῥητῶν [25] ἀποδείκνυται. Διὰ τοῦτο τὰς τοιαύτας ἐπικινδύνους φωνὰς περὶ τῆς τοῦ ἁγίου Πνεύματος ἐκπορεύσεως ἀθετῶ [26], καὶ

1. πατέρα : πνεῦμα Q. — 2. εἰ τοίνυν — τὸ ἐξ αὐτοῦ ὑφεστάναι om. E. — 3. ἀκριβῶς — ἐστιν ἴδιον om. Q. 4. ἐπεὶ τί — τὸ πνεῦμα τὸ ἅγιον om. QE. — 5. γενέσθαι A. Hoc loco marg. adscriptum in M : καλλίστως ἄνθρωπε τοῦ θεοῦ, φιλαληθέστατα. — 6. κείμενον οὐδαμοῦ Q. — 7. αὕτω P. — 8. διὰ τοῦτο — τοῦ πνεύματος τῷ υἱῷ om. A : καὶ ante διὰ τοῦτο add. N. — 9. καὶ ante παντελῶς om. QH. — 10. πατέρων καὶ om. QMNPE. — 11. ἃς M. — 12. τοῦ πνεύματος om. E. — 13. καὶ γὰρ — ἐδοκιμάσθησαν om. E. Scholion in Q : τίνος γὰρ ἕνεκεν συνηθροίζοντο σύνοδοι, εἰ ἐδέησεν ἑκάστῳ γράφειν ὡς ἐβούλετο. — 14. οὐδὲ MH : οὐ ceteri. — 15. προσενεχθέντος PE. — 16. ἑβδόμης om. PQ. — 17. καὶ τῆς H. — 18. τῷ om. QN. — 19. συμβόλου Q. — 20. αὐτῶν : αὐτοῖς QH. Scholion ad marg. in M : ὁμολογουμένως τότε καὶ ὑφ' ἑαυτῶν ὑπὸ τῶν ἀψύχων αὐτῶν σχεδὸν ἐπὶ τούτῳ κατεπτύσθησαν καὶ ἠλέγχθησαν οἱ παράνομοι. — 21. ἴασι Q. — 22. ἂν om. H. — 23. ἀλλ' οὐδ' ἂν H. — 24. οὐδ' ἑαυτοῖς P. — 25. ῥησῶν P, addito dein τ supra. — 26. Ad verbum ἀθετῶ scholion in M : κἀγὼ καὶ πᾶς ὀρθόδοξος.

συμφωνῶν[1] τῷ ἁγίῳ Δαμασκηνῷ, ἐκ τοῦ Υἱοῦ[2] τὸ Πνεῦμα οὐ λέγω, κἂν ὁστισοῦν ἕτερος τοῦτο λέγειν δοκῇ[3], οὔτε λέγω[4] τὸν Υἱὸν τοῦ Πνεύματος[5] αἴτιον οὐδὲ προβολέα[6], ἵνα μὴ δεύτερος αἴτιος ἐν τῇ Τριάδι κἀντεῦθεν * δύο αἴτιοι[7] καὶ δύο ἀρχαὶ γνωρισθῶσιν· οὐδὲ γὰρ οὐσιῶδες ἐνταῦθα τὸ αἴτιον, ἵνα[8] κοινὸν καὶ ἐν[9] τοῖς τρισὶ προσώποις ὑπάρχῃ[10], καὶ διὰ τοῦτο[11] τὰς δύο ἀρχὰς οὐδαμῇ[12] οὐδαμῶς οἱ Λατῖνοι φεύξονται, μέχρις ἂν τὸν Υἱὸν λέγωσιν ἀρχὴν τοῦ Πνεύματος· ἡ δὲ ἀρχὴ προσωπικὸν ὑπάρχει[13] καὶ διακρῖνον[14] τὰ πρόσωπα.

3. Κατὰ πάντα τοίνυν ἑπόμενος ταῖς ἁγίαις καὶ οἰκουμενικαῖς ἑπτὰ συνόδοις καὶ τοῖς[15] ἐν αὐταῖς διαλάμψασι θεοσόφοις πατράσι, « Πιστεύω[16] εἰς « ἕνα Θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρα- « νοῦ καὶ γῆς, ὁρατῶν[17] τε πάντων καὶ ἀοράτων· « καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν[18], τὸν Υἱὸν « τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεν- « νηθέντα πρὸ πάντων τῶν αἰώνων[19]· φῶς ἐκ « φωτός· Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννη- « θέντα, οὐ ποιηθέντα· ὁμοούσιον τῷ Πατρί· δι' οὗ « τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους « καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ « τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος « ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπή- « σαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου « Πιλάτου καὶ παθόντα καὶ ταφέντα· καὶ ἀνα- « στάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς· καὶ « ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐκ « δεξιῶν τοῦ Πατρός, καὶ πάλιν ἐρχόμενον μετὰ « δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασι- « λείας οὐκ ἔσται τέλος. Καὶ εἰς τὸ Πνεῦμα τὸ « ἅγιον, τὸ κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς[20] « ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσ- « κυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ « τῶν προφητῶν. Εἰς μίαν ἁγίαν καθολικὴν καὶ « ἀποστολικὴν Ἐκκλησίαν. Ὁμολογῶ ἓν βάπτισμα

voces de sancti Spiritus processione reiicio, atque una cum sancto Damasceno Spiritum ex Filio nequaquam dico, licet alius qualiscunque tandem id dicere videatur; neque dico Filium Spiritus sancti causam prolatoremve esse, ne * f. 504. alterum in Trinitate principium, ac proinde duae causae duoque principia intelligantur. Neque enim quiddam essentiale hoc loco causa significat, quod utpote commune tribus aeque personis competat. Ac propterea dualitatem principii nullo unquam pacto Latini effugient, donec Filium dixerint sancti Spiritus principium : principium siquidem dos est personalis, qua personae distinguuntur.

3. Itaque in omnibus obtemperans sanctis et oecumenicis septem synodis Patribusque a Deo illustratis, qui in iisdem claruerunt, « Credo in unum Deum, Patrem omnipoten- « tem, factorem caeli et terrae, visibilium « omnium et invisibilium; et in unum Domi- « num Iesum Christum, Filium Dei unigeni- « tum, et ex Patre natum ante omnia saecula : « lumen de lumine, Deum verum de Deo « vero; genitum, non factum, consubstantia- « lem Patri : per quem omnia facta sunt. Qui « propter nos homines et propter nostram « salutem descendit de caelis; et incarnatus « est de Spiritu sancto ex Maria Virgine : et « homo factus est. Crucifixus etiam pro nobis, « sub Pontio Pilato passus, et sepultus est. Et « resurrexit tertia die secundum Scripturas. « Et ascendit in caelum : sedet ad dexteram « Patris. Et iterum venturus est cum gloria « iudicare vivos et mortuos : cuius regni non « erit finis. Et in Spiritum Sanctum, Dominum, « et vivificantem, qui ex Patre procedit. Qui « cum Patre et Filio simul adoratur et con- « glorificatur; qui locutus est per Prophetas. « Et unam, sanctam, catholicam et apostolicam « Ecclesiam. Confiteor unum baptisma in « remissionem peccatorum. Et exspecto resur-

1. συμφωνῶ Q. — 2. δὲ post υἱοῦ add. Q. — 3. δοκεῖ AQ, sed in A η add. supp. lin. : δοκῇ ex δοκεῖ corr. M. — 4. λέγω : λέγει N. — 5. τοῦ πνεύματος om. E. — 6. αἴτιον οὐδὲ om. NPQ : προβολαία A. — 7. δύο αἴτια Q. — 8. ἵνα om. E. — 9. καὶ ἐν QHE. — 10. ὑπάρχει Q. — 11. καὶ διὰ τοῦτο — προσωπικὸν ὑπάρχει om. M. — 12. οὐδαμῇ om. A. — 13. ὑπάρχῃ N. — 14. διακρίνων QE. — 15. καὶ ταῖς A, pauloque post θεοφόροις, corr. tamen ad marg. in θεοσόφοις. — 16. ιστεύω M, omisso π a rubricatore. — 17. ὁράτων P. — 18. Post Ἰησοῦν Χριστόν habetur in E : καὶ λέγεται ὅλον, quin textus ipse symboli afferatur. — 19. Post αἰώνων habetur in N : θεὸν ἐκ θεοῦ. — 20. Post τοῦ πατρὸς legitur in N : καὶ ἐκ τοῦ υἱοῦ !

« rectionem mortuorum. Et vitam venturi « saeculi. Amen ».

4. Hoc sacrum fidei institutum ac symbolum, quod a prima et secunda oecumenicarum synodorum conditum, a reliquis deinceps confirmatum corroboratumque est, dum toto animo recipio et custodio, suscipio atque amplector una cum praedictis septem synodis illam etiam, quae post eas congregata, regnantibus Basilio pio Romanorum imperatore et sanctissimo patriarcha Photio, octava oecumenica dicta est. Haec praesentibus Ioannis beatissimi papae veteris Romae legatis, videlicet Paulo et Eugenio episcopis, et Petro presbytero et cardinali, confirmavit et promulgavit septimam oecumenicam synodum, eamque ceteris antea habitis adiungendam esse decrevit, restituto propriae sedi sanctissimo Photio, iisque condemnatis et anathemati subiectis perinde ac in anterioribus synodis oecumenicis, qui auderent additionem quamdam moliri vel detractionem aut quamlibet in praedicto symbolo mutationem. Nam « si quis, inquit[a], « praeter sacrum hoc symbolum aliud con-
* f. 504 v. « scribere ausus fuerit, aliquidve addere vel « detrahere, usurpato definitionis nomine, is « damnatus esto, et a quavis christianorum « societate seiunctus ». Eadem omnino Ioannes papa in sua ad sanctissimum Photium epistola uberius et clarius pronuntiat de istiusmodi ad symbolum additamento. Canones etiam ab illa synodo editi sunt, qui in libris omnibus canonicis reperiuntur.

5. Quare secundum sanctiones cum istius, tum aliarum synodorum, quae ante eandem habitae sunt, cum sacrum fidei symbolum intactum, prout editum fuit, custodiendum

« εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶ ἀνάστασιν « νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος, ἀμήν ».

4. Τοῦτο τὸ ἱερὸν τῆς πίστεως μάθημά τε καὶ σύμβολον, τὸ παρὰ μὲν τῆς πρώτης [1] καὶ δευτέρας τῶν συνόδων ἐκτεθέν, παρὰ δὲ τῶν λοιπῶν κυρωθὲν [2] καὶ βεβαιωθέν, ὅλῃ ψυχῇ δεχόμενος καὶ φυλάττων [3], ἀποδέχομαι καὶ ἀσπάζομαι πρὸς ταῖς εἰρημέναις ἑπτὰ συνόδοις καὶ τὴν μετ' αὐτὰς ἀθροισθεῖσαν ἐπὶ τοῦ εὐσεβοῦς Βασιλείου [4] βασιλέως Ῥωμαίων καὶ τοῦ ἁγιωτάτου πατριάρχου Φωτίου, τὴν καὶ [5] οἰκουμενικὴν ὀγδόην ὀνομασθεῖσαν, ᾗ [6] καὶ [7] τῶν τοποτηρητῶν [8] παρόντων Ἰωάννου τοῦ μακαρίου πάπα [9] τῆς πρεσβυτέρας Ῥώμης Παύλου καὶ Εὐγενίου τῶν ἐπισκόπων καὶ Πέτρου πρεσβυτέρου [10] καὶ καρδιναλίου [11], ἐκύρωσε μὲν καὶ ἀνεκήρυξε τὴν ἑβδόμην οἰκουμενικὴν σύνοδον καὶ ταῖς πρὸ [12] αὐτῆς συντάττεσθαι διωρίσατο [13], ἀποκατέστησε δὲ [14] τῷ οἰκείῳ θρόνῳ τὸν ἁγιώτατον [15] Φώτιον, κατέκρινε δὲ καὶ ἀνεθεμάτισε [16], καθάπερ καὶ αἱ πρὸ αὐτῆς οἰκουμενικαὶ σύνοδοι, τοὺς τολμῶντας προσθήκην τινὰ καινοτομεῖν [17] ἢ ὑφαίρεσιν [18] ἢ ὅλως [19] ἐναλλαγὴν ἐπὶ τῷ προρρηθέντι συμβόλῳ. « Εἴ τις γάρ » [20], φησί, « παρὰ τοῦτο [21] τὸ ἱερὸν « σύμβολον τολμήσει ἕτερον ἀναγράφεσθαι [22] * ἢ « προσθεῖναι [23] ἢ ὑφελεῖν, καὶ ὅρον ὀνομάσαι ἀποθρασυνθείη, κατάκριτος καὶ πάσης χριστιανικῆς « πολιτείας ἀπόβλητος ». Τὰ δ' αὐτὰ καὶ ὁ πάπας Ἰωάννης πρὸς τὸν ἁγιώτατον [24] Φώτιον ἐπιστέλλων φησὶ πλατύτερόν τε καὶ καθαρώτερον περὶ τῆς ἐν τῷ συμβόλῳ ταύτης προσθήκης. Αὕτη ἡ σύνοδος καὶ [25] κανόνας ἐξέθετο τοὺς ἐν πᾶσι τοῖς [26] κανονικοῖς βιβλίοις εὑρισκομένους.

5. Κατὰ τοὺς ὅρους τοίνυν αὐτῆς καὶ τῶν [27] πρὸ αὐτῆς συνόδων τὸ ἱερὸν τῆς πίστεως σύμβολον ἀκίνητον δεῖν φυλάττεσθαι κρίνων [28], ὡς ἐξεδόθη, καὶ οὓς [29] ἀποδέχονται συναποδεχόμενος [30], καὶ οὓς

1. τῆς πρώτης συνόδου καὶ τῆς δευτέρας ἐκτ. E. — 2. κυροθὲν P. — 3. φιλάτων N. — 4. Βασιλείου om. A : βασιλέως Βασιλείου Q. — 5. καὶ post τὴν om. ANPQ. — 6. ᾗ : ἣ M : ἥ Q. — 7. καὶ sup. lin. P. — 8. τοποτηριτῶν QA. — 9. πάππα AMH, itemque infra. — 10. πρεσβυτέρου : ἐπισκόπου Q. — 11. καρδηναλίου NE. — 12. πρὸ : πρὸς P. — 13. διορύσατο Q. — 14. δὲ om. H. — 15. Ante Φώτιον add. πατριάρχην Q. — 16. ἀναθεμάτισε P. — 17. καινοτομὴν N : om. H. — 18. ὑφέρεσιν A. — 19. ἢ ὅλως — συμβόλῳ om. E, excepto Pario. — 20. γάρ om. Q. — 21. τοῦτο ex τοῦτον corr. P. — 22. ἀναγράψαι Q — 23. ἢ προσθῆναι A. [illegible] E. — 25. καὶ sup. lin. P. — 26. τοῖς om. A. — 27. τῶν om. Q : τὸν M. — 28. δεῖ φυλ. [illegible] καὶ οὓς — συναποδεχόμενος om. E. — 30. ἀποδεχόμενος A.

a. Mansi, *Concil.*, t. XVII, p. 520 E.

ἀποβάλλονται συναποβαλλόμενος[1], οὐδέποτε εἰς κοινωνίαν προσδέξομαι[2] τοὺς τολμήσαντας ἐν τῷ[3] συμβόλῳ τὴν καινοτομίαν προσθεῖναι περὶ τῆς τοῦ ἁγίου Πνεύματος ἐκπορεύσεως, ἕως ἂν ἐμμένωσι τῇ τοιαύτῃ καινοτομίᾳ· « ὁ γὰρ κοινωνῶν » φησί « τῷ ἀκοινωνήτῳ, καὶ αὐτὸς[4] ἀκοινώνητος ἔστω ». Καὶ ὁ θεῖος Χρυσόστομος ἐξηγούμενος τὸ *Εἴ τις εὐαγγελίζεται ὑμῖν παρ' ὃ παρελάβετε, ἀνάθεμα*, « Οὐκ εἶπε », φησίν, « ἐὰν ἐναντία καταγ-« γέλλωσιν ἢ τὸ πᾶν ἀνατρέπωσιν, ἀλλὰ κἂν « μικρόν τι εὐαγγελίζωνται[5] παρ' ὃ παρελάβετε, « κἂν τὸ τυχὸν παρακινήσωσιν, ἀνάθεμα ἔστωσαν ». Καὶ ὁ αὐτὸς αὖθις· « Οἰκονομητέον, ἔνθα μὴ παρα-« νομητέον[6] ». Καὶ ὁ μέγας Βασίλειος ἐν τοῖς Ἀσκητικοῖς· « Φανερὰ ἔκπτωσις πίστεως καὶ « ὑπερηφανίας κατηγορία, ἢ ἀθετεῖν τι τῶν γεγραμ-« μένων, ἢ ἐπεισάγειν[7] τῶν μὴ γεγραμμένων, « τοῦ Κυρίου ἡμῶν Ἰησοῦ[8] Χριστοῦ[9] εἰπόντος· « *Τὰ ἐμὰ πρόβατα τῆς φωνῆς μου ἀκούει*, « καὶ πρὸ τούτου[10] εἰρηκότος· *Ἀλλοτρίῳ δὲ* « *οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ'* « *αὐτοῦ, ὅτι οὐκ οἴδασι τὴν φωνὴν τῶν* « *ἀλλοτρίων* »· καὶ ἐν τῇ πρὸς μονάζοντας[11] ἐπιστολῇ· « Εἴ τινες[12] τὴν ὑγιῆ πίστιν[13] προσ-« ποιοῦνται ὁμολογεῖν, κοινωνοῦσι δὲ τοῖς ἑτερό-« φροσι, τοὺς τοιούτους, εἰ μετὰ παραγγελίαν μὴ « ἀποστῶσι[14], μὴ μόνον ἀκοινωνήτους ἔχειν, ἀλλὰ « μηδὲ ἀδελφοὺς ὀνομάζειν ». Καὶ πρὸ τούτων[15] ὁ θεοφόρος Ἰγνάτιος ἐν τῇ πρὸς τὸν[16] θεῖον Πολύκαρπον τὸν Σμύρνης ἐπιστολῇ· « Πᾶς ὁ λέγων » φησί « παρὰ τὰ διατεταγμένα, κἂν ἀξιόπιστος ᾖ, « κἂν[17] νηστεύῃ, κἂν παρθενεύῃ[18], κἂν σημεῖα « ποιῇ[19], κἂν προφητεύῃ, λύκος σοι φαινέσθω ἐν[20]

esse existimem, eos aeque recipiens, quos recipiunt, quosque abiiciunt, item abiiciens, nunquam in communionem eos admittam, qui praesumpserunt rem novam in sacro symbolo addere circa Spiritus sancti processionem, donec in eiusmodi novitate perstiterint. Nam « qui communicat, inquit[a], cum excommuni-« cato, ipse quoque extra communionem « esto ». Et divus Chrysostomus ea explanans Pauli verba[b] : *Si quis evangelizaverit vobis praeter id quod accepistis, anathema sit*, « Non « dixit, inquit[c], si contraria annuntiaverint, « aut totum evangelium subverterint; verum, « si vel paulum evangelizaverint praeter id « quod accepistis, si quidvis labefactarint, « sint anathema ». Et rursus idem : « Mode-« ratione utendum, modo ne praevaricetur ». Et magnus Basilius in Asceticis[d] : « Manifesta « fidei desertio est ac superbiae argumentum, « aut quidquam respuere eorum, quae scripta « sunt, aut inducere quidquam, quod scriptum « non sit, dicente Domino nostro Iesu « Christo[e] : *Oves meae vocem meam audiunt,* « cum iam antea dixisset[f] : *Alienum autem non* « *sequentur, sed fugient ab eo, quia non nove-* « *runt vocem alienorum* ». Et in epistola ad monachos : « Si qui sanam fidem se profiteri « simulent, communicent autem cum alterius « opinionis hominibus, ii, nisi admoniti desi-« stant, non solum communionis expertes ha-« beantur, verum ne fratres quidem nominen-« tur ». Et ante istos deifer ille Ignatius in litteris ad divum Polycarpum Smyrnensem :
« Quicumque, ait, praeter constituta loquitur, * f. 18.
« licet fide dignus sit, licet ieiunet, licet vir-

1. συναποβαλόμενος Q. — 2. προδέξομαι E : προς om. Q. — 3. ἐν τὸ M : ἐν τῷ ἱερῷ συμβ. H. — 4. καὶ αὐτὸς om. Q. — 5. εὐαγγελίζονται M, itemque παρελάβεται. — 6. ἔνθα μὴ παρανομητέον om. A, loco tamen vacuo relicto. — 7. ἢ ἐπεισάγειν τῶν μὴ γεγρ. om. A : τι post ἐπεισάγειν iterum add. Q. — 8. ἡμῶν Ἰησοῦ om. Q. — 9. χριστοῦ om. QE. — 10. τούτου : τοῦ Q. — 11. μονάζοντα Q. — 12. οἵτινες QHE. — 13. πίστην A. — 14. ἀπιστῶσι Q. — 15. πρὸ τούτου E : Ἰγν. ὁ θεοφόρος A. — 16. τὸ θεῖον P. — 17. κἂν νηστεύῃ Q. — 18. παρθενεύει Q. — 19. ποιῇ ad marg. add. eadem manu P. — 20. καὶ add. ante ἐν Q.

a) Canon laudatus videtur esse secundus synodi Antiochenae, apud Pitra, *Juris ecclesiast. Graecorum*, t. I, p. 457. Item reperire est inter scholia ad canones apostolicos, *ibid.*, p. 421. — b) Gal. I, 9. — c) *P. G.*, t. 61, c. 624. — d) *P. G.*, t. 31, c. 680 A, in libello scilicet *De fide*, qui Photio teste olim ad *Ascetica* pertinuit. — e) Ioan. x, 27. — f) *Ibid.*, 5.

« ginitatem servet, licet portenta faciat, licet « prophetizet, eum pro lupo habeto, in ovilla « pelle ovium perniciem patrante ». Ac quid opus est plura dicere? Omnes Ecclesiae doctores, cunctae synodi, universae divinae scripturae nos ad alterius sectae homines vitandos fugiendamque eorum communionem cohortantur. Quidni ego, hisce omnibus spretis, eos sequar, qui fictae pacis specie ineundam unionem contendunt, qui sacrosanctum Symbolum adulterant, Filiumque alteram sancti Spiritus causam autumant? Nam ceteras absurditates in praesentia praetermitto, quarum vel una satis fuerit causae, quare ab eis discedamus. Id ne accidat unquam, o bone Paraclite, neve adeo ipse a me et a sana sententia unquam aberrem, verum continuo et acriter tuam doctrinam beatosque viros a te inspiratos persecutus, tandem patribus meis apponar, hoc, si nihil aliud, abhinc reportans, rectam fidem.

« προβάτου δορᾷ προβάτων φθορὰν κατεργαζόμενος ». Καὶ τί δεῖ πολλὰ [1] λέγειν; Ἅπαντες οἱ τῆς Ἐκκλησίας διδάσκαλοι, πᾶσαι αἱ σύνοδοι καὶ πᾶσαι αἱ θεῖαι γραφαὶ φεύγειν τοὺς ἑτερόφρονας παραινοῦσι καὶ τῆς αὐτῶν κοινωνίας διΐστασθαι. Τούτων οὖν ἐγὼ πάντων καταφρονήσας, ἀκολουθήσω τοῖς ἐν προσχήματι πεπλασμένης εἰρήνης ἑνωθῆναι κελεύουσι; τοῖς τὸ ἱερὸν καὶ [2] θεῖον σύμβολον κιβδηλεύσασι καὶ τὸν Υἱὸν ἐπεισάγουσι [3] δεύτερον αἴτιον τοῦ ἁγίου Πνεύματος; Τὰ γὰρ λοιπὰ τῶν ἀτοπημάτων ἐῶ τό γε νῦν ἔχον [4], ὧν καὶ ἓν μόνον ἱκανὸν ἦν ἡμᾶς ἐξ αὐτῶν διαστῆσαι. Μὴ πάθοιμι τοῦτό ποτε [5], Παράκλητε ἀγαθέ, μηδ' οὕτως ἐμαυτοῦ καὶ τῶν καθηκόντων λογισμῶν ἀποπέσοιμι· τῆς δὲ σῆς [6] διδασκαλίας καὶ τῶν ὑπὸ σοῦ ἐμπνευσθέντων [7] μακαρίων ἀνδρῶν ἐχόμενος, προστεθείην [8] πρὸς τοὺς ἐμοὺς [9] πατέρας, τοῦτο [10], εἰ μή τι ἄλλο [11], ἐντεῦθεν ἀποφερόμενος, τὴν εὐσέβειαν.

1. τὰ πολλὰ M, in quo ad marg. add. : αἰσχυνθείτωσαν οἱ καινοτόμοι καὶ οἱ τῇ τῶν νῦν προσεμπλακέντες ἀγχόνῃ, καὶ τὴν ἀληθῆ μετάνοιαν ἐπιδειξάτωσαν. — 2. ἱερὸν καὶ om. QMNPE. — 3. ἐπισάγουσι PQ. — 4. ἔχων Q; ad marg. habetur in M : τὴν ἄζυμον δηλαδὴ καὶ νεκρὰν θυσίαν καὶ τὴν περὶ τὸ βάπτισμα καινοτομίαν, καὶ τὴν τοῦ περγατορίου φλυαρίαν, καὶ τἄλλα; in Q : αἰνίττεται πορνείας καὶ ἀρρενομανίας καὶ τἄλλα, ea ipsa scilicet vitia quibus Graeci turpiter laborant. — 5. ποτε om. A. — 6. δὲ τῆς Q, moxque καὶ om. — 7. ἐμπνευστέντων Q. — 8. προτεθείην Q. — 9. ἐμοὺς · ἐμαυτοῦ A. — 10. τοῦτο om. H. — 11. μή τι καὶ ἄλλο E : ἄλλος Q.

XIV[a]

MARCI EPHESII RELATIO DE REBUS A SE IN SYNODO FLORENTINA GESTIS.

*ΕΚΘΕΣΙΣ[1] ΤΟΥ ̔ΑΓΙΩΤΑΤΟΥ ΜΗΤΡΟΠΟΛΙΤΟΥ ̓ΕΦΕΣΟΥ, ΤΙΝΙ ΤΡΟΠΩ ̓ΕΔΕΞΑΤΟ ΤΟ ΤΗΣ ̓ΑΡΧΙΕΡΩΣΥΝΗΣ ̓ΑΞΙΩΜΑ, ΚΑΙ ΔΗΛΩΣΙΣ ΤΗΣ ΣΥΝΟΔΟΥ ΤΗΣ ̓ΕΝ ΦΛΩΡΕΝΤΙΑ[2] ΓΕΝΟΜΕΝΗΣ.

SANCTISSIMI METROPOLITAE EPHESII RELATIO, QUONAM PACTO SUSCEPERIT EPISCOPATUS DIGNITATEM, ATQUE SENTENTIA DE SYNODO FLORENTIAE CELEBRATA. Paris. 1218 * f. 451.

1. Ἐγὼ διὰ τὴν ἐπιταγὴν καὶ τὴν χρείαν τῆς τοῦ Χριστοῦ ἐκκλησίας ἀναδεξάμενος τὸ τῆς ἀρχιερωσύνης λειτούργημα, τοσοῦτον τὴν ἐμὴν ἀξίαν ἅμα καὶ τὴν δύναμιν ὑπερβαῖνον, ἐπηκολούθησα τῷ οἰκουμενικῷ πατριάρχῃ καὶ τῷ ἐκ Θεοῦ βασιλεῖ τε[3] καὶ αὐτοκράτορι πρὸς τὴν ἐν[4] Ἰταλίᾳ σύνοδον, μήτε τὴν ἐμαυτοῦ ἀσθένειαν ὑπολογισάμενος[5], μήτε τὸ τοῦ προκειμένου πράγματος ἐργῶδές τε καὶ ὑπέρογκον[6], ἀλλ' ἐλπίσας ἐπὶ Θεῷ καὶ τοῖς κοινοῖς τούτοις προστάταις πιστεύσας, ὡς ἅπαντα ἡμῖν ἕξει καλῶς καί τι κατορθώσομεν μέγα καὶ τῶν ἡμετέρων πόνων καὶ τῶν ἐλπίδων ἄξιον. Ἐπεὶ[7] δ' ἐνταῦθα γενόμενοι, τῶν Λατίνων εὐθὺς ἐπειράθημεν ἄλλως ἡμῖν προσενεχθέντων ἢ ὡς ἠλπίζομεν[8], εὐθὺς μὲν ἡμῖν ἀπογνῶναι τοῦ τέλους συνέπεσε[9], καί τις ἡμῶν εἴπεσκεν[10] ἰδὼν ἐς[11] πλησίον ἄλλον· « Σχολῇ γ' ἂν οἱ ἄνδρες οὗτοι τῶν οἰκείων ἐθῶν

1. Ego propter mandatum et necessitatem Ecclesiae Christi suscepto pontificali munere, quod meritum et vires meas tantopere superat, secutus sum oecumenicum patriarcham et divinitus datum regem atque imperatorem ad synodum in Italia celebratam, nulla morbi, quo laborabam, ratione habita, nec etiam rei de qua agebatur, cum sit momenti longe maximi, difficultatibus deterritus; sed sperans Deo favente et confidens opera communium horum patronorum fore, ut omnia nobis ex sententia succederent, et magnum aliquod opus perficiemus et laboribus nostris et spe non indignum. Ut vero illuc profecti statim experti sumus Latinos aliter nobiscum agere quam sperabamus, confestim quidem nobis desperatio finis obvenit, et prope quis stantem sic est affarier

1. Titulus ex A repraesentatur; longe alius est in P, scilicet : + τοῦ ἁγιωτάτου καὶ μακαριωτάτου μητροπολίτου Ἐφέσου, κῦρ Μάρκου τοῦ Εὐγενικοῦ, ἀπολογία περὶ τῆς ἔξω τῶν ὀρθῶν δογμάτων τῶν θείων καὶ οἰκουμενικῶν συνόδων, καὶ γνώμης αὐτῶν, ἐν Φλορεντίᾳ γενομένης ἑνώσεως παραιτική (*lege* παραιτητική). Nullus est in M, praeter unum nomen Ἐφέσου. — 2. φλορεντία AP. — 3. τε om. P : βασιλεῖ τε καὶ om. CM. — 4. ἐν supra lin P. — 5. Ad marg. : ὑπολογισάμενος· στοχασάμενος P alia manu. — 6. Item ad marg. ὑπέρογκον· ὑπέρμετρον P. — 7. ἐπεὶ δὲ C. — 8. ἐλπίζομεν APM. — 9. συνέπεσεν P. — 10. ἔπεσκεν A. — 11. ἐς : εἰς C.

a) Atheniensis 652, f. 4-7 (= A). — Parisinus 1218, f. 451-454 (= P). — Mediolanensis Ambrosianus 899, f. 118-120, qui codex nullius fere est pretii, cum textus descriptus esse videatur ex monumentis conciliorum, ut ex ipsa textus dispositione colligere est (= M). — Prodiit iam pridem haec relatio una cum Iosephi Methonensis confutatione post acta concilii Florentini, latine reddita a Matthaeo Caryophyllo, in editione romana anni 1612, t. 4, p. 667-692, unde eandem repetierunt Binius, t. 8 (Parisiis, 1636), p. 943-978; Labbe, t. 13, p. 677; Harduinus, t. 9, p. 549; Migne, *P. G.*, t. 159, p. 1025-1093 (= C). — Scorsim habetur in multis aliis codicibus, nimirum : Matritensi 77, f. 309; Monacensi 145, f. 188-191; altero Monacensi 256, f. 118-123; Barocciano 114, f. 149vo; Laud. 73, f. 74; Palatino 403, f. 96-99. Caryophylli translationem viris doctis acceptissimam servandam censui.

orsus : « Haud sane homines isti mores suos « et dogmata ulla ex parte patientur immutari, « qui tantum nobis supercilium ostenderunt. » Interea exspectare iussi sumus, et longas toleravimus praefiniti temporis moras, ut plena synodus congregaretur. Advenit constitutum tempus; multi etiam lapsi sunt dies, et vix unum in locum convenimus Graeci atque Latini, de additamento, quod factum est in Symbolo, primum disputaturi.

2. Itaque demandato mihi munere inchoandi * f. 151. tractationem, primo quidem exordiens conatus sum dissensionis causam ipsis adscribere, et culpare ut parum iustos amicitiae cultores fastuque plenos; illis sese defendentibus, et culpam in nos coniicientibus, et se nullo esse in crimine ostendentibus, ut moris est ipsis. Deinde per sequentes sessiones, prolatis sacrorum conciliorum actis, recitavi definitiones ipsorum, in quibus sancti illi Patres interdicunt Symboli mutationem usque ad dictionem et syllabam, et horrendas exsecrationes sanciunt in eos, qui ausi unquam fuerint quicquam immutare, ita ut episcopi quidem et clerici sacerdotio in posterum careant, sintque a gratia sibi data alieni; laici vero subiecti sint anathemati, quod est separatio a Deo. Ad haec syllogismis indissolubilibus ostendi, vim rationum mearum necessario inferre, quod demonstrabam, nec fieri posse, ut definitiones accipi aliter queant, ac ego illas exponebam et intelligebam. Ut comperimus autem Latinos, persona in disputationibus deposita, veritatis studio non agere, neque uti ipsa appareret eniti, sed ut viderentur habere quid dicerent, et suorum aures praeoccuparent, illud etiam obnixe curare, ut omnino ipsi sessionum finem facerent, atque ut posteriore loco dicentes viderentur omnia diluere, quae a nobis obiiciebantur; tum vero omissa disputatione, ad preces conversi sumus, quid non dicentes, quod vel lapideos animos posset allicere, ut rediretur ad praeclaram illam concordiam, qua olim tum ipsi congruebamus inter nos,

« τι καὶ δογμάτων παρακινήσαιεν, οἱ τοσαύτην « ὑπεροχὴν ἡμῖν ἐνδεικνύμενοι[1] ». Τέως δ' οὖν ἀνεμείναμεν κελευσθέντες καὶ προθεσμίας μακρὰς ἠνεσχόμεθα πρὸς τὸ συνελθεῖν τε καὶ καταστῆναι τὴν σύνοδον. Ἔλαβε τέλος ἡ προθεσμία[2], καὶ μετὰ τοῦτο παρῆλθον ἡμέραι συχναί, καὶ μόλις συνήλθομεν ἐν ταὐτῷ Γραικοὶ καὶ Λατῖνοι, περὶ τῆς ἐν τῷ συμβόλῳ προσθήκης πρῶτον διαλεξόμενοι.

2. Καὶ δὴ προτραπεὶς ἐγὼ τῆς ὑποθέσεως ἄρξασθαι, πρῶτα μὲν ἐν τοῖς προοιμίοις ἐσπούδασα * τὴν αἰτίαν αὐτοῖς ἀνάψαι τῆς διαιρέσεως καὶ τὸ ἄφιλον ἐγκαλέσαι καὶ ὑπεροπτικόν, ἐκείνων ἀπολογουμένων τε[3] καὶ ἀντεγκαλούντων[4] ἡμῖν καὶ ἑαυτοὺς[5] δικαιούντων, ὅπερ εἰώθασιν. Ἔπειτα κατὰ τὰς ἐφεξῆς συνελεύσεις προχειρισάμενος τὰς πράξεις τῶν οἰκουμενικῶν[6] συνόδων, ἀνέγνων ἐξ αὐτῶν τοὺς ὅρους, ἐν οἷς ἀπαγορεύουσιν οἱ θεῖοι πατέρες ἐκεῖνοι τὴν ἐναλλαγὴν τοῦ συμβόλου μέχρι λέξεώς τε καὶ συλλαβῆς καὶ φρικώδεις ἀρὰς ἐκφωνοῦσι κατὰ τῶν ταύτην ποτὲ τολμησόντων[7], ὥστε τοὺς ἐπισκόπους μὲν[8] καὶ τοὺς κληρικοὺς ἀνιέρους εἶναι τὸ ἀπὸ τοῦδε[9] καὶ τῆς δεδομένης[10] αὐτοῖς χάριτος ἀλλοτρίους, τοὺς δὲ λαϊκοὺς ὑποκεῖσθαι τῷ ἀναθέματι, τοῦτο δέ ἐστιν ὁ ἀπὸ τοῦ Θεοῦ χωρισμός[11]. Ἐπὶ τούτοις καὶ διὰ συλλογισμῶν ἀναντιρρήτων παρέστησα τὴν τῶν ἐμῶν λόγων ἀνάγκην καὶ ὡς ἀδύνατον ἄλλως ἐκληφθῆναι τοὺς ὅρους, ἢ ὡς ἐγὼ τούτους ἐξηγούμην τε καὶ ἐλάμβανον. Ὡς δ' ἑωρῶμεν τοὺς Λατίνους σαφῶς ἤδη παραγυμνώσαντας ἐν ταῖς πρὸς ἡμᾶς διαλέξεσιν, ὡς οὐ πρὸς ἀλήθειαν αὐτοῖς ὁ σκοπὸς οὐδὲ τὸ ταύτην εὑρεθῆναι διὰ σπουδῆς τίθενται, μόνον δέ γε τὸ δόξαι τι λέγειν καὶ τὰς ἀκοὰς τῶν οἰκείων προκατασχεῖν (ἔργον[12] γὰρ[13] ἀπαραίτητον εἶχον αὐτοὶ λύειν τὰς συνελεύσεις, ἵνα λέγοντες ὕστεροι, δοκῶσιν ἅπαντα λύειν τὰ παρ' ἡμῶν λεγόμενα), τοὐντεῦθεν[14] ἤδη τοῦ λέγειν παυσάμενοι, παρεκαλοῦμεν αὐτοὺς (τί μὴ λέγοντες ἱκανὸν ἐπισπάσασθαι καὶ λιθίνας ψυχάς;) ἐπανελθεῖν πρὸς τὴν καλὴν συμφωνίαν ἐκείνην, ἣν εἴχομεν πρότερον καὶ πρὸς ἡμᾶς αὐτοὺς καὶ πρὸς[15] τοὺς πατέρας ἡμῶν, ἡνίκα[16] τὸ αὐτὸ πάντες ἐλέγομεν, καὶ οὐκ ἦν ἐν ἡμῖν σχίσμα.

1. ἐνδεικνύμοι P. — 2. προσθεσμία P. — 3. τε sup. lin. P. — 4. ἀντεκαλούντων P : ἐγκαλούντων C. — 5. ἑαυτοῖς M. — 6. οἰκουμενικῶν : ἱερῶν C. — 7. τολμησάντων A. — 8. μὲν om. A. — 9. τοἀποτοῦδε P : τοαποτοῦδε M. — 10. δεδωμένης αὐτῶν P. — 11. χορισμός P. — 12. ἔργων P. — 13. γὰρ : τε C : voculam om. M. — 14. τὸ ἐντεῦθεν P : ἐντεῦθεν C. — 15. καὶ τοὺς absque πρὸς P. — 16. ἡνίκα : ὅτε CM.

Ταῦτα λέγοντες, κενὴν ἐῴκειμεν ψάλλειν, ἢ λίθον ἕψειν, ἢ κατὰ πετρῶν σπείρειν, ἢ καθ' ὑγρῶν γράφειν, ἢ ὅσα ἄλλα ἐπὶ τοῖς ἀδυνάτοις αἱ παροιμίαι φασίν[1]· ἐκεῖνοι γὰρ τοῖς μὲν ἐλέγχοις στενοχωρούμενοι, διόρθωσιν δὲ οὐδαμῶς οὐδεμίαν παραδεχόμενοι * διὰ τὸ ἀνιάτως ἔχειν ὡς ἔοικε, παρεκάλουν ἡμᾶς ἐπὶ τὴν ἐξέτασιν μεταβῆναι τοῦ δόγματος, ὡς ἱκανῶν ἤδη ῥηθέντων τῶν ἐπὶ τῇ προσθήκῃ λόγων, οἰόμενοι δι' ἐκείνων[2] τῶν λόγων ἐπισκιάσειν τὸ τοῦ συμβόλου τόλμημα, τῆς δόξης ὑγιοῦς δεικνυμένης. Ἀλλ' οἱ ἡμέτεροι οὐκ ἠνείχοντο καὶ ἀμεταθέτως εἶχον πρὸς τὴν τῆς δόξης ἐξέτασιν, εἰ μὴ διορθωθείη πρότερον ἡ προσθήκη· κἂν[3] ἐνέμειναν διὰ τέλους τῇ ἐνστάσει ταύτῃ, κἂν διελύθησαν ἐκεῖθεν καλῶς ποιοῦντες, εἰ μὴ παραπεισθέντες ὑπό τινων αὖθις, ὡς ἀπρεπές ἐστι μηδὲν εἰπόντας περὶ τοῦ δόγματος ἀπελθεῖν, ἐδέξαντο τὴν μετάβασιν, τοῦτο μὲν τὴν ἀπὸ τῆς προσθήκης ἐπὶ τὴν δόξαν, τοῦτο δὲ τὴν ἀπὸ Φεραρίας[4] εἰς Φλωρεντίαν[5].

3. Ἔνθα γενόμενοι, τῶν περὶ τῆς δόξης διαλέξεων ἀπηρξάμεθα, τῶν Λατίνων προενεγκόντων ῥητά, τὰ μὲν ἐξ ἀποκρύφων τινῶν καὶ ἀγνώστων βιβλίων, τὰ δὲ ἐκ νενοθευμένων τε καὶ διεφθαρμένων, ἐν οἷς ἰσχυρίζοντο τὴν ἑαυτῶν δόξαν συνίστασθαι. Πάλιν οὖν αὐτοῖς ἐγὼ συμπλεκόμενος καὶ τὸ τῆς δόξης ἄτοπον διελέγχων καὶ νενοθευμένας εἶναι τὰς βίβλους προφανῶς παριστῶν, οὐδὲν ἤνυον ἐς[6] πειθώ, πλὴν ὅσον τὸν καιρὸν ἀναλίσκειν εἰκῇ καὶ μάτην· ἄλλων γὰρ ἄλλα ῥητῶν ῥητὰ διαδεχομένων καὶ λόγου λόγον γεννῶντος[7], ὡς ἐν τοιούτοις εἰκός, οὐδέν τι μᾶλλον ἡ ἀλήθεια τὴν ἑαυτῆς ἰσχὺν ἐπεδείκνυτο, πολὺ τὸ μέλαν ἐμούντων ἐκείνων πρὸ ἑαυτῶν καὶ ταῖς μακρολογίαις αὐτὴν ἐπισκιαζόντων, ἄχρις οὗ καὶ[8] πάλιν ἀπαγορεύσας, ὑπό τε τῆς συνήθους ἐνοχλούμενος ἀσθενείας καὶ τὸ τῶν λόγων ἄκαρπον καθορῶν, ἀπέτεινα[9] λόγον διὰ μακροῦ[10] πρὸς αὐτοὺς[11] ὅσον ἴσχυον, ἐν ᾧ μαρτυρίαις πλείσταις[12] ἀναντιρρήτοις παρέστησα τὴν ἀλήθειαν

tum idem quod Patres sentiebamus, cum omnes idem dicebamus, et non erat schisma in nobis[a]. Haec dicentes videbamur surdis auribus canere, aut lapidem coquere, aut semina saxis mandare, aut in aqua scribere, aut quicquid aliud adagiis significamus ad * I. 452. exprimenda impossibilia. Illi enim argumentis convicti et in angustias redacti, nullam vero prorsus emendationem admittentes, quod, ut apparet, morbo laborent insanabili, hortabantur nos, ut ad inquisitionem dogmatis transiremus, quod esset de additamento satis iam dictum : his verbis existimantes obtegi quod in Symbolo sunt ausi, si opinio sana esse probaretur. Verum nostri id non ferebant, et nullo modo patiebantur de dogmate quaestionem haberi, ni prius corrigeretur additamentum; atque perstitissent etiam in hac voluntate usque ad finem, et illinc recessissent bono sane consilio, ni dissuasum esset eis a quibusdam asserentibus, indecorum esse abscedere nulla habita de dogmate quaestione. Ita suum praebuere assensum tum ut a disputatione de additamento transiretur ad quaestionem dogmatis, tum ut ab urbe Ferraria Florentiam iretur.

3. Quo ubi pervenimus, disputationem de dogmate sumus aggressi, Latinis dicta proferentibus ex libris partim apocryphis et ignotis, partim depravatis et corruptis, quibus sententiam suam inniti asseverabant. Itaque rursum ego cum illis congressus, et sententiam absurdam esse aperte demonstravi, et libros depravatos perspicue probavi : nihil tamen profeci, nec persuadere quicquam potui, tantum mihi frustra tempus conterebatur. Aliis enim alia dictis dicta excipientibus, et sermone sermonem pariente, ut in hisce assolet, non sinebatur veritas suas vires ostendere, multum illis atramentum prae se offundentibus, et prolixis sermonibus eam offuscantibus; donec iterum spe et viribus destitutus, tum quia consueto affligebar morbo, tum quia inania fundi verba videbam, sermonem ad eos habui quam potui longissimum, quo plurimis irrefragabilibus

1. φασίν — στενοχωρούμενοι ad marg. add. alia manu P; in ipso textu legebatur tantum χωμενοι cum syllaba ρου supra versum. — 2. δι' ἐκείνων corr. ex δ' ἐκείνων tum in textu tum ad marg. P. — 3. κἂν : καὶ C : κἂν ἐνέμειναν — ταύτῃ ad marg. alia manu P. — 4. ἀποφεραρίας P : φερραρίας CM. — 5. φλορεντίαν P. — 6. ἐς : εἰς PCM. — 7. γενῶντος P. — 8. καὶ om. C. — 9. ἐπείτεινα C. — 10. διαμακροῦ P. — 11. αὐτοὺς corr. ex. ἑαυτοὺς A. — 12. πλείστοις M.

a) Cf. I Cor. I, 10.

testimoniis aperui nostri dogmatis veritatem; quod scilicet ex solo Patre, non etiam ex Filio procedat Spiritus sanctus, ab evangelicis
* f. 152. quidem dictis exorsus, per apostolos vero et successores eorum progressus usque ad tertiam synodum oecumenicam : dicta singula diligenter expendens et syllogismos ad unumquodque adhibens atque id quod mihi propositum erat concludens, novum scilicet Latinorum dogma esse ubique damnatum.

4. Cum ita perorassem, eorum congressibus vale dixi, statutum habens aut devitandum esse consessum eorum, aut certe mihi tacendum. Verum illi nostros volentes nolentes advocabant, eo quod respondere vellent ad ea quae dicta erant. Quod cum fecissent, me non praesente causa morbi, duas insumpsere deinceps sessiones ipsi soli dicentes, nemine defensionem suscipiente, in priore quidem proferentes dicta suorum doctorum, quibus ostendebant, Spiritum sanctum a Filio procedere quemadmodum et ex Patre; in altera vero, quae a me dicta fuerant, pervertentes potius quam evertentes et doctorum nostrorum oppositas, ut illis quidem videbatur, sententias exponentes. Quoniam vero, ubi tacuissem ego, ex nostris nemo ausus est amplius sese illis opponere, tum quia omnes certamen detractabant, timentes ne se litibus ac turbis implicarent; illi taciturnitatem nostram veluti lucrum inopinato sibi oblatum rati, nos veluti in fugam versos provocabant ad pugnam; nobis autem renuentibus, applaudebant sibi quasi victores et veritatem a se stantem habentes. Quod ipsi sane nunquam non erant facturi, cum eo sint prorsus ingenio, ut parati sint contra omne quod asseritur, dicere, et victoriae famam sibi tribuere.

5. Hinc primum coeptae sunt audiri voces
* f. 153. illae oeconomiae et condescensionis; et quidam ex nostris aggressus est dicere : Bonum est pacem amplecti, sanctosque inter se con-

τοῦ ἡμετέρου δόγματος, ὅτιπερ[1] ἐκ μόνου τοῦ Πατρός, οὐχὶ δὲ καὶ[2] ἐκ τοῦ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεται, παρὰ μὲν τῶν εὐαγγελικῶν ἀρξάμενος λόγων, * διὰ δὲ τῶν ἀποστόλων καὶ τῶν διαδεξαμένων αὐτοὺς κατελθὼν ἄχρι καὶ τῆς οἰκουμενικῆς τρίτης συνόδου, κατὰ μέρος[3] τε ἐξεργαζόμενος ἕκαστον τῶν ῥητῶν καὶ συλλογιζόμενος ἐφ' ἑκάστῳ καὶ συμπεραίνων, ὅπερ ἀποδεικνύναι προκείμενον εἶχον, ὡς πανταχοῦ τοῦ καινοῦ τῶν Λατίνων δόγματος ἀπηγορευμένου[4].

4. Ἐπὶ τούτοις κατέλυσα τὰς πρὸς αὐτοὺς ὁμιλίας, ἢ μηκέτι συνελεύσεσθαι μετ' αὐτῶν, ἢ γοῦν αὐτὸς σιωπήσειν βεβαιωσάμενος. Ἀλλ' ἐκεῖνοι προσεκαλοῦντο τοὺς ἡμετέρους ἑκόντας ἄκοντας εἰς τὴν τῶν εἰρημένων ἀντίρρησιν, καὶ τοῦτο διαπραξάμενοι, μὴ παρόντος ἐμοῦ διὰ τὴν ἀσθένειαν, δὶς[5] ἐφεξῆς συνελεύσεις ἀνάλωσαν αὐτοὶ μόνοι λέγοντες, μηδενὸς ἀπολογουμένου, κατὰ μὲν τὴν πρώτην τὰ ῥητὰ τῶν οἰκείων διδασκάλων προενεγκόντες, ἐν οἷς ἐδείκνυσαν τὸ Πνεῦμα τὸ ἅγιον ἐκπορευόμενον ἐκ τοῦ Υἱοῦ καθάπερ[6] ἐκ τοῦ Πατρός, ἐν δὲ τῇ δευτέρᾳ τὰ παρ' ἐμοῦ εἰρημένα διαστρέψαντες μᾶλλον ἢ ἀνατρέψαντες καὶ χρήσεις ἐναντίας, ὡς ἐκείνοις ἐδόκει, τῶν παρ' ἡμῖν διδασκάλων ἐκτεθεικότες. Ἐπεὶ δ' ἐμοῦ[7] σεσιωπηκότος, οὐδεὶς ἔτι τῶν ἡμετέρων πρὸς αὐτοὺς ἐθάρρησεν ἀντιτάξασθαι, τοῦτο μὲν τῶν ἀρχόντων οὕτω δέον εἶναι κρινόντων, τοῦτο δὲ καὶ ὀκνοῦντες ἅπαντες τὸν ἀγῶνα καὶ μὴ εἰς ἔριδας καὶ[8] ταραχὰς ἐκπέσωσι[9] δεδιότες, ἐκεῖνοι τὴν ἡμετέραν[10] σιωπὴν ὡς ἕρμαιον λογισάμενοι, καθάπερ τινὰς φυγάδας προεκαλοῦντο[11] πρὸς μάχην, καὶ μηδαμῶς ὑπακουόντων ἡμῶν, ἐπεκρότουν[12] ὡς νικηταὶ καὶ τὴν ἀλήθειαν μεθ' ἑαυτῶν ἔχοντες. Τοῦτο δὲ[13] καὶ ἀεὶ ποιεῖν ἔμελλον, οὕτω καθάπαξ παρεσκευασμένοι[14] πρὸς πᾶν τὸ λεγόμενον ἀντιλέγειν καὶ ἑαυτοῖς[15] τὴν νίκην ἐπιφημίζειν.

5. Ἐντεῦθεν ἀρχὴν λαμβάνει τὰ τῆς οἰκονομίας καὶ συγκαταβάσεως ῥήματα, * καί τις τῶν ἡμετέρων ἐπεχείρησε[16] λέγειν, ὡς καλόν ἐστι τὴν εἰρήνην ἀσπάσασθαι καὶ τοὺς ἁγίους συμφώνους ἀποδεῖξαι

1. ὅτι παρ' A. — 2. καὶ ante ἐκ om. P. — 3. καταμέρος P. — 4. ἀπηρορευμένου P. — 5. δὶς : δύο C. 6. καθὰ καὶ CM. — 7. δέ μου C. — 8. ἔρριδας καταρχὰς P, corr. ad. marg. alia manu : καὶ ταραχάς. 9. ἐμπέσωσι CM. — 10. τὴν ἡμέραν P, corr. ad marg. alia manu : τὴν ἡμετέραν. — 11. Post προεκαλοῦντο add. τοὺς ἡμετέρους CM. — 12. ἐπερώτουν ὡς A. — 13. δὲ om. M. — 14. παρασκευασμένοι AP. — 15. Ante ἑαυτοῖς scripserat μεθ', quod dein delevit P. — 16. ἐπεχείρησεν A.

πρὸς ἑαυτούς, ἵνα μὴ δοκῶσιν οἱ δυτικοὶ τοῖς ἀνατολικοῖς ἀντιφθέγγεσθαι· ἤδη δέ τις καὶ περὶ τῆς *διά* φιλοσοφεῖν ἤρξατο[1] παρὰ τοῖς ἡμετέροις διδασκάλοις εὑρισκομένης[2], ὡς ταὐτὸν[3] τῇ *ἐκ* δυναμένης καὶ τὴν αἰτίαν τοῦ Πνεύματος τῷ Υἱῷ διδούσης. Οὕτω κατὰ μικρὸν ὁ λατινισμὸς ἐξερράγη, καὶ περὶ τοῦ τρόπου λοιπὸν τῆς[4] ἑνώσεως ἤρξαντο πραγματεύεσθαι καί τινα ῥητὰ περιεργάζεσθαι, δι' ὧν ἑνωθήσονται, μέσην ἐπέχοντα χώραν καὶ δυνάμενα κατ' ἀμφοτέρας τὰς δόξας λαμβάνεσθαι καθάπερ τις κόθορνος· τοῦτο γὰρ αὐτοῖς πρὸς τὴν ἐπίνοιαν ἔδοξε σφόδρα συμβάλλεσθαι[5], τῶν τε ἡμετέρων δι' αὐτῶν ῥᾷον προσαγομένων καὶ τῶν ἐναντίων ἐλπιζομένων ἀνεξετάστως αὐτὰ παραδέξασθαι. Καὶ δή τι συνθέντες γραμμάτιον τοιαῦτά τινα περιέχον, τὴν ἐκείνων δὲ δόξαν ὅμως καθαρῶς ἐκτιθέμενον, ἐξαπέστειλαν αὐτοῖς ὡς διὰ τούτου τὴν ἕνωσιν ποιησόμενοι· τοῖς δὲ οὐκ ἀνεκτὸν ἐδόκει τὸ γραμμάτιον δέξασθαι χωρὶς ἐξετάσεως, ἀλλ' ἢ πρὸς ἀπολογίαν αὐτοὺς προὐκαλοῦντο[6] καὶ λύσεις[7] τῶν ἀμφισβητουμένων φωνῶν ἐν τῷ γράμματι, ἢ τὸ οἰκεῖον δέξασθαι παρηγγύων, ὅπερ αὐτοὶ φθάσαντες ἐξαπέστειλαν· ἦν δ'[8] ἐκεῖνο συμφώνησις παντελὴς περὶ τὸ δόγμα Λατίνων τε καὶ Γραικῶν καὶ ὁμολογία τοῦ καὶ ἐκ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι.

6. Τρίβεται πολὺς ἐπὶ τούτοις χρόνος, καὶ οἱ ἡμέτεροι τὴν ἀναβολὴν ἐδυσχέραινον καὶ τὴν πενίαν ὠδύροντο καὶ πρὸς τὸν λιμὸν[9] ἠγανάκτουν· καὶ γὰρ δὴ καὶ τοῦτ' αὐτοῖς ἐπενοήθη, μηδενὶ μηδὲν διδόναι τῶν συγκειμένων[10] ἀναλωμάτων, ἵν'[11] ἀναγκασθέντες ἐκ τούτου, κατὰ μικρὸν αὐτοῖς ὑποκύψωσι[12]. Τί δεῖ πολλὰ λέγειν *; Οὐκ ἐπαύσαντο πάντα λίθον κινοῦντες οἱ τῆς ἑαυτῶν σωτηρίας καὶ εὐσεβείας προδόται, μέχρι διεπράξαντο συναγαγόντες τὴν σύνοδον ἐκρῆξαι τὸν λατινισμὸν εἰς τὸ φανερόν, βασιλέως τε καὶ πατριάρχου προκαθημένων καὶ τοῦ δεσπότου τούτοις συνεδριάζοντος· τὰ γὰρ δοκοῦντα συνηγορεῖν τοῖς Λατίνοις ῥητὰ προαγαγόντες εἰς μέσον ἔκ τε τῶν διδασκάλων αὐτῶν ἐκείνων καὶ τοῦ μεγάλου Κυρίλλου, πρότερον ἐμοὶ διαμαχεσάμενοι καὶ κατὰ ταὐτὸν[13] ἐκ δια-

sentientes demonstrare, ne videantur Occidentales contraria loqui Orientalibus. Tum vero etiam de praepositione *per* coepit quidam philosophari, quod apud nostros doctores reperiatur idem valere quod *ex* praepositio, et causam Spiritus Filio tribuat. Ita paulatim latinismus erupit, coeperuntque deinceps de modo conciliandae pacis agere, et dicta quaedam, per quae pax fieret, curiose perquirere, ancipitem habentia sensum et quae possent in utramque trahi sententiam instar cothurni. Id enim consilio suo multum conducere visum est, quod ita et nostri per ea facilius pertraherentur, et speraretur fore, ut eadem ab adversariis nullo adhibito examine admitterentur. Itaque libellum conscribunt dicta huiusmodi continentem, illorum tamen sententiam plane exponentem, et mittunt ad illos quasi per illum coniungendi. Verum illi nullo modo volebant libellum admittere, ni prius examinaretur, sed eos vel ut se defenderent, provocabant, et solverent quae dubia erant in libello, vel suum, quem ipsi iam miserant, ab iis suscipi iubebant. Erat porro in illo perfecta Latinorum atque Graecorum de dogmate consensio et confessio, quod etiam ex Filio procedat Spiritus sanctus.

6. Multum post haec conteritur tempus, nostrique dilationem aegre ferebant, et inopiam deplorabant, deque fame conquerebantur : nam hoc etiam illis excogitatum est, nulli quidquam sumptuum condictorum suppeditare, ut propterea coacti paulatim illis succumberent. Quid plura? Non destiterunt salutis et * religionis suae proditores omnem movere lapidem, donec synodo congregata effecerunt, ut latinismus palam erumperet, praesidentibus imperatore et patriarcha, et despota illis assidente. Cum enim protulissent in medium dicta, quae Latinis favere videntur, tum ex illorum doctoribus, tum de magno Cyrillo; pugna mecum prius conserta, eodemque tempore subinde insultationibus mihi per

* f. 153v.

1. ἦξατο P. — 2. εὑρισκόμενος P. 3. ὡς αὐτὸν M. — 4. τὴν ἑνώσεως A. — 5. συμβάλεσθαι A. — 6. προσκαλοῦντο AP — 7. λύσις P. — 8. ἦν δὲ C. — 9. λιμὸν corr. ex λοιμὸν P, moxque ἠγανάκτου. — 10. συγγειμένων P. — 11. ἵνα PCM. — 12. ὑποκύψωσιν C. — 13. κατ' αὐτὸν AP.

sophismata procaciter factis, ita synodum interrogabant, quidnam sentirent de dictis illis, et si Filium Spiritus causam faterentur. Illi vero de dictis nihil se dubitare responderunt, quin germana doctorum sint, cum de hoc fidem iis faceret epistola sancti Maximi; causam vero Spiritus Filio tribuere, maior certe pars nullo modo volebant, quod ita statueret et ipse sapiens Maximus. Verum qui ad impietatem audaces erant, quique illos a principio secuti sunt, amplius pollicitationibus et muneribus pellecti, nuda fronte Filium Spiritus causam pronuntiarunt, quod ne in ipsis quidem Latinorum dictis ita disertis verbis reperitur expressum. Quorum sententiam ipse quoque patriarcha secutus est, quod esset iam pridem et ipse miser corruptus, simul vero discessionem inde sitiret, quamvis eum ad mortem debitum fatale compelleret. Ego vero cum scriptam haberem sententiam, fideique pariter meae confessionem (namque ita prius constitutum erat, ut suam unusquisque sententiam scriptam traderet), ut vidi illos magna iam propensione animi ferri ad conciliandam pacem, et eos qui mecum antea stabant, modo cum illis corruisse, nullam vero
* f. 154 prorsus fieri scriptorum mentionem; meam et ipse scripturam tenui, ne si illos irritassem, certum in periculum me committerem. Ceterum verbis libere exposui quid sentirem : dicta videlicet Occidentalium et Orientalium Patrum cohaerere aliter non posse, quam iuxta expositionem epistolae venerabilis Maximi, nimirum dicendo Filium non esse causam Spiritus; adnotans praeterea illud de additamento, quod propter allatas causas nec rite factum, nec iusta sit ratione appositum. Post haec illi res suas egerunt, atque ad conscribendam definitionem et reliqua ad unitatem spectantia se contulerunt. Ego vero ex eo tempore segregatus ab illis et mihi ipsi vacans, ut sanctis meis Patribus ac doctoribus perpetuo adhaeream, per hanc meam scripturam

ὀργῆς ἀλλήλων ἐπιπηδήσαντες ἰταμῶς τοῖς σοφίσμασιν, οὕτως ἠρώτων τὴν σύνοδον, ἥντινα γνώμην ἔχουσι περὶ τῶν ῥητῶν ἐκείνων, καὶ εἰ τὸν Υἱὸν αἴτιον ποιοῦσι τοῦ ἁγίου[1] Πνεύματος. Οἱ δὲ[2] περὶ μὲν τῶν ῥητῶν οὐκ ἀμφιβάλλειν ἔφασαν, εἰ γνήσια τῶν διδασκάλων εἰσί, παρὰ τῆς ἐπιστολῆς τοῦ θείου Μαξίμου τοῦτο πιστούμενοι· τὴν αἰτίαν μέντοι τοῦ[3] Πνεύματος τῷ Υἱῷ διδόναι παντελῶς ἀπηγόρευσαν οἵ γε[4] πλείονες· οὕτω γὰρ καὶ τὸν σοφὸν διορίζεσθαι Μάξιμον. Ἀλλ' οἱ τολμηροὶ τὴν δυσσέβειαν καὶ ὅσοι τούτοις παρὰ τὴν ἀρχὴν ἠκολούθησαν, ἐπαγγελίαις λαμπραῖς ὑπαχθέντες καὶ δόμασι[5], γυμνῇ τῇ κεφαλῇ τὸν Υἱὸν ἀπεφήναντο τοῦ Πνεύματος αἴτιον, ὃ μηδ' ἐν τοῖς τῶν Λατίνων ῥητοῖς εὕρηταί που φανερῶς[6] κείμενον. Τούτοις δὲ καὶ ὁ πατριάρχης ἐπεψηφίσατο, προδιεφθαρμένος ἤδη καὶ αὐτὸς ὁ τάλας καὶ ἅμα διψῶν τὴν ἐκεῖθεν ἀπαλλαγήν, εἰ καὶ τὸ χρεὼν αὐτὸν συνήλαυνε πρὸς τὸν θάνατον. Ἐγὼ δὲ τὴν ἐμαυτοῦ γνώμην ἅμα καὶ ὁμολογίαν τῆς πίστεως συγγεγραμμένην ἔχων (οὕτω γάρ που διείρητο[7] πρότερον ἐγγράφως ἐπιδοῦναι τὴν ἑαυτοῦ γνώμην ἕκαστον), ὡς εἶδον αὐτοὺς ἐκθύμως ἤδη πρὸς τὴν ἕνωσιν ὡρμημένους, καὶ τοὺς ἐμοὶ συνεστῶτας πρότερον ἄρτι συμπεπτωκότας ἐκείνοις, ἐγγράφων δὲ οὐδὲ μεμνημένους, ἐπέσχον καὶ αὐτὸς τὴν γραφήν, ἵνα μὴ πρὸς ὀργὴν αὐτοὺς ἐρεθίσας, εἰς προὖπτον * ἤδη τὸν κίνδυνον ἐμαυτὸν ἐμβάλω[8]· διὰ στόματος μέντοι τὴν ἐμαυτοῦ γνώμην ἐδήλωσα παρρησίᾳ, μὴ ἂν ἄλλως δύνασθαι τὰ ῥητὰ τῶν δυτικῶν καὶ ἀνατολικῶν συμφωνῆσαι πατέρων, εἰ μὴ κατὰ τὴν ἐξήγησιν τῆς ἐπιστολῆς τοῦ σεπτοῦ Μαξίμου τὸν Υἱὸν μὴ φαίημεν αἴτιον εἶναι τοῦ ἁγίου[9] Πνεύματος, προσεπισημηνάμενος ἅμα καὶ περὶ τῆς προσθήκης, ὡς οὐδὲ ταύτην συγχωρῶ τοῖς Λατίνοις, ἅτε μὴ καλῶς μηδ' εὐλόγως κατὰ τοὺς εἰρημένους λόγους γεγενημένην. Ἐντεῦθεν οἱ μὲν τὰ ἑαυτῶν ἔπραξαν καὶ πρὸς τὴν συνθήκην τοῦ ὅρου καὶ τὰ λοιπὰ τῆς ἑνώσεως ἔβλεψαν· ἐγὼ δὲ χωρισθεὶς αὐτῶν ἔκτοτε καὶ ἐμαυτῷ[10] σχολάσας, ἵνα τοῖς ἁγίοις μου πατράσι καὶ διδασκάλοις διατελῶ συνημμένος, πᾶσι καταφανῆ ποιῶ τὴν ἐμαυτοῦ γνώμην διὰ τῆσδε

1. ἁγίου om. CM. — 2. οἱ δὲ om. C. — 3. τοῦ bis scriptum in A, in fine scilicet lineae, et in principio alterius. — 4. γε om. A. — 5. δόμασι : δόγμασι A, addita tamen η supra α. — 6. φανερῶς : ῥητῶς A. — 7. διείρη atque alio versu τὸ πρότερον A. — 8. ἐμβάλλω M. — 9. ἁγίου om. CM. — 10. ἐμ' αὐτῷ A.

μου τῆς γραφῆς, ὡς ἂν ἐξῇ δοκιμάζειν τῷ βουλομένῳ, πότερον ὑγιέσι[1] δόγμασι χαίρων, ἢ διεστραμμένοις τισὶ τὴν γεγενημένην ἕνωσιν οὐ παρεδεξάμην.

omnibus notam facio sententiam meam, ut liceat volenti cuilibet expendere, num recta defendens an perversa dogmata, factam unionem amplexus non fuerim.

XV[a]

MARCI EPHESII EPISTOLA ENCYCLICA CONTRA GRAECO-LATINOS AC DECRETUM SYNODI FLORENTINAE.

Paris 1218.

* † ΤΟΙΣ ἉΠΑΝΤΑΧΟΥ ΤΗΣ ΓΗΣ ΚΑΙ ΤΩΝ ΝΗΣΩΝ ΕΥΡΙΣΚΟΜΕΝΟΙΣ[2] ̓ΟΡΘΟΔΟΞΟΙΣ[3] ΧΡΙΣΤΙΑΝΟΙΣ[4] ΜΑΡΚΟΣ ̓ΕΠΙΣΚΟΠΟΣ ΤΗΣ ̓ΕΦΕΣΙΩΝ ΜΗΤΡΟΠΟΛΕΩΣ ̓ΕΝ ΚΥΡΙΩ ΧΑΙΡΕΙΝ.

OMNIBUS UBIQUE TERRARUM DEGENTIBUS ET INSULAS HABITANTIBUS CHRISTIANIS ORTHODOXIS, MARCUS EPHESIORUM METROPOLITA SALUTEM IN DOMINO. * f. 498.

1. Οἱ τὴν κακὴν ἡμᾶς αἰχμαλωσίαν αἰχμαλωτεύσαντες καὶ πρὸς τὴν Βαβυλῶνα τῶν λατινικῶν ἐθῶν καὶ δογμάτων θελήσαντες κατασῦραι[5], τοῦτο μὲν[6] οὐκ ἠδυνήθησαν ἀγαγεῖν εἰς πέρας, αὐτόθεν[7] τε ἀπεμφαῖνον ὁρῶντες καὶ ἄλλως ἀδύνατον, ἐν μέσῳ δέ που τῆς ὁδοῦ καταμείναντες αὐτοί[8] τε καὶ ὅσοι τούτοις ἐπηκολούθησαν[9], οὔτ' ἐκεῖνο[10] λοιπὸν

1. Qui dira nos captivitate captivarunt, atque in Latinorum rituum dogmatumque Babylonem abstrahere voluerunt, id quidem perducere ad exitum nequaquam potuerunt, natura absonum esse perspicientes, et praeterea impossibile, sed in media quadam itineris parte subsistentes tum ipsi, tum sectatores eorum, neque iam

1. ὑγιαίσι P. — 2. εὑρισκομένοις om. PQ. — 3. ὀρθοδόξοις om. C : χριστ. ὀρθ. Q. — 5. κατασεῖραι A. 6. μεν οὖν A, sed subscriptis punctis οὖν deleri vult. — 7. αὐτόθι N. — 8. αὐτός A. — 9. ἐπικολούθησαν A. — 10. οὔτε ἐκεῖνο D.

a) Parisinus 1218, f. 498-502vo (= P). — Parisinus 1286, f. 184vo-190vo (= Q). — Ambrosianus 899, f. 143vo-148 (= A). — Editio quae habetur in actis conciliorum, ubi exstat epistola illa cum responsione Gregorii Protosyncelli, latine reddita a Caryophyllo, quam repetiit Migne, *P. G.*, t. 160, p. 112-204 (= C). — Editio adornata a Dositheo patriarcha in volumine admodum raro, cui titulus Τόμος Ἀγάπης (Iassii, 1698), p. 581-586. Non integram, sed mancam denuo repetiit idem Dositheus in maximae molis volumine inscripto : Τόμος χαρᾶς (Remnici, 1705), p. 631 (= D). — Editio graeco-russica Abrahami Norov in parvi pretii libro rossice scripto : *Marci Ephesii et Gregorii Scholarii anecdota* (Parisiis, 1859), p. 22-42 (= N). Nonnulla in hanc editionem satis erudite notavit Sophocles ab Œconomis in libello graece scripto cui titulus : *Vita Gregorii metropolitae Irenopoleos* (Athenis, 1860), p. 63-67. — Nihil dicendum occurrit de nuperrima editione quam Callistus monachus Sanctae Annae in monte Atho inseruit in *Biographia Marci Ephesii* (Athenis, 1887), p. 112-119. Nam Dositheum exscripsit bonus ille monachus, sed plagulas typographicas ita misere miscuit, ut nec pes nec caput appareat in fetu ad evertendos Latinos haud sine labore edito.

Idem monumentum adservatur in multis aliis codicibus, quos adire haud licuit, nimirum : Monacensi 145, f. 195; Monacensi 256, f. 281-287; Parisino 1191, f. 29vo; Parisino 1295, f. 156-159vo; Parisino 1327, f. 241vo; Parisino Suppl. gr. 619, f. 95. Caryophylli translationem, si pauca excipias, intactam reliqui.

sunt amplius quod erant, neque illud evasere, ad quod tendebant; nam relicta quidem est ab iis Hierosolyma, quae vere est *pacis visio*[a], et Sion mons, hoc est firma et inconcussa fides; verum fieri et dici unquam Babylonii nec volunt, nec possunt; hanc sane ob causam vocandi merito Graeco-Latini, usitato autem nomine vulgo appellati Latinizantes. Isti ergo homines, iuxta fabulosos hippocentauros semiferi, cum Latinis quidem fatentur Spiritum sanctum ex Filio procedere et habere Filium subsistentiae suae causam (haec enim sunt definitionis ipsorum verba); nobiscum autem dicunt illum ex Patre procedere. Et cum illis quidem licite ac rationabiliter fuisse appositum Symbolo additamentum aiunt; nobiscum vero illud exprimere neutiquam volunt; quanquam quod licite ac rationabiliter factum est, quis recuset exprimere? Et cum illis quidem azymum Christi corpus esse dicunt, nobiscum vero illud ad communionem sumere non ausint. An non satis haec sunt ad declarandum animum eorum, quod non indagandae veritatis studio, quam in manibus habentes prodidere, in unum cum Latinis convenere locum, sed voluntate expiscandi aurum, et fictam, non veram unionem conciliandi?

2. Sed quemadmodum cum illis coniuncti * f. 498v. fuerint, considerandum; nam omne quod cum alio coniungitur, per aliquod certe medium unitur. Quod igitur ad sententiam de Spiritu sancto attinet, visi sunt illis coniungi, sancientes illum a Filio etiam suam subsistentiam habere; et caetera omnia differunt, nec est inter eos quidquam unum, aut medium, aut commune; sed duo diversa Symbola nunc quoque recitantur, sicut et antea; duo quoque sunt differentia sacrificiorum genera, alterum quod pane

μεμενήκασιν[1], οὔτε[2] τοῦτο γεγόνασιν· Ἱεροσόλυμα μὲν ἀπολιπόντες, τὴν ὡς[3] ἀληθῶς *ὅρασιν τῆς εἰρήνης*, καὶ τὸ Σιὼν ὄρος, τὴν βεβαίαν πίστιν καὶ ἄσειστον, Βαβυλώνιοι[4] δὲ γενέσθαι τε[5] καὶ κληθῆναι[6] μήτε βουλόμενοι μήτε δυνάμενοι, καὶ διὰ τοῦτ' ἂν[7] δικαίως κληθέντες ***Γραικολατῖνοι***, καλούμενοι δ'[8] οὖν[9] ὑπὸ τῶν πολλῶν Λατινόφρονες. Οὗτοι τοίνυν οἱ μιξόθηρες[10] ἄνθρωποι κατὰ τοὺς ἐν μύθοις ἱπποκενταύρους[11] μετὰ τῶν Λατίνων μὲν ὁμολογοῦσι τὸ ἐκ τοῦ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι καὶ τὸν Υἱὸν αἴτιον ἔχειν τῆς ἑαυτοῦ ὑπάρξεως (οὕτω γὰρ καὶ ὁ αὐτῶν[12] ὅρος[13] διαλαμβάνει), μεθ' ἡμῶν δὲ τὸ ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι λέγουσι[14]· καὶ μετ' ἐκείνων μὲν θεμιτῶς καὶ εὐλόγως τὴν προσθήκην ἐν τῷ συμβόλῳ γεγονέναι[15] φασί, μεθ' ἡμῶν δὲ λέγειν ταύτην οὐ καταδέχονται (καίτοι γε τὸ θεμιτῶς καὶ εὐλόγως γενόμενον τίς ἂν παραιτήσαιτο[16] λέγειν;)· καὶ μετ' ἐκείνων μὲν τὸ ἄζυμον σῶμα τοῦ Χριστοῦ λέγουσι, μεθ' ἡμῶν δὲ αὐτοῦ μεταλαμβάνειν οὐκ ἂν τολμήσαιεν[17]. Ἆρ'[18] οὐχ[19] ἱκανὰ ταῦτα[20] τὴν γνώμην αὐτῶν διαδεῖξαι, καὶ ὅτι οὐκ ἀληθείας ἔρευναν ποιούμενοι τοῖς Λατίνοις συνῆλθον, ἣν[21] ἐν χερσὶν ἔχοντες προδεδώκασιν, ἀλλὰ χρυσοχοῆσαι βουλόμενοι καὶ πεπλασμένην, οὐκ ἀληθῆ, συστήσασθαι ἕνωσιν;

2. Τίνα δὲ καὶ[22] τρόπον αὐτοῖς ἡνώθησαν, ἐπισκεπτέον· πᾶν γὰρ τὸ[23] ἑτέρῳ ἑνούμενον * δι' ἑνός τινος μέσου πάντως ἑνοῦται. Τῇ μὲν οὖν δόξῃ τῇ[24] περὶ τοῦ ἁγίου Πνεύματος[25] ἔδοξαν ἑνωθῆναι, σὺν αὐτοῖς ἀποφηνάμενοι καὶ ἐκ τοῦ Υἱοῦ τοῦτο[26] ἔχειν τὴν ὕπαρξιν· τὰ δ'[27] ἄλλα πάντα διάφορα, καὶ οὐδὲν ἐν[28] αὐτοῖς ἓν οὐδὲ μέσον οὐδὲ κοινόν, ἀλλὰ δύο μὲν σύμβολα καὶ παρηλλαγμένα[29] λέγεται πάλιν, ὥσπερ καὶ πρότερον· διτταὶ δὲ καὶ διάφοροι λειτουργίαι τελοῦνται, ἡ μὲν δι' ἐνζύμου θυσίας, ἡ δὲ δι' ἀζύμου· διττὰ δὲ βαπτίσματα, τὸ μὲν διὰ

1. οὔτ' ἐκεῖνο λ. μεμενήκασιν om. A. — 2. οὔτε : οἵ τε A : οὐδὲ D. — 3. ὡς sup. lin. P. — 4. καὶ Βαβ. δὲ CD. — 5. τε : ποτε CD. — 6. κληθῆναι A. — 7. τοῦτο ἂν D. — 8. δ' om. N. — 9. οὖν om. PN. — 10. μιξόθηρες bis in Q, in textu nimirum et ad marg. — 11. ὑπποκενταύρους P. — 12. ὁ αὐτὸς καὶ ἑαυτῶν Q. — 13. ὅρος ex ὅρρος corr. P. — 14. λέγουσιν C. — 15. γενέσθαι Q. — 16. παρῃτήσατο D. — 17. τολμήσειεν D. — 18. ἄρ' P. — 19. οὐχὶ D. — 20. ταύτην A. — 21. καὶ ἣν D. — 22. καὶ sup. lin. P. — 23. τὸ : τῷ QD. — 24. τῇ : τῆς PQ. — 25. ἐκπορεύσεως add. PQ. — 26. τοῦτ' ἔχειν N. — 27. τὰ δὲ D. — 28. ἐν om. D. Ad marg. Περὶ συμβόλου Q, moxque Περὶ δύο θυσιῶν κτλ., notato scilicet quovis differentiarum capite. — 29. παρηλαγμένα A.

a) Cf. Is. xxviii, 16; I Petr. ii, 6.

τριττῆς[1] καταδύσεως τελειοῦν[2], τὸ δὲ δι' ἐπιχύσεως ὕδατος ἐκ κορυφῆς[3] ἄνωθεν, καὶ τὸ μὲν τῷ μύρῳ προσχρώμενον, τὸ δ'[4] οὐδ' ὁτιοῦν[5] αὐτοῦ χρείαν ἔχον[6]· διττὰ δὲ τὰ ἔθη πάντα καὶ ἐν[7] πᾶσι παρηλλαγμένα, νηστεῖαί τε καὶ ἐκκλησιαστικαὶ τάξεις καὶ εἴ τι τοιοῦτον. Τίς οὖν ἡ ἕνωσις, ὅταν μὴ φανερὸν καὶ ἐπίδηλον σημεῖον[8] ἔχῃ[9]; Καὶ πῶς ἡνώθησαν οἱ τὰ οἰκεῖα στέργειν βουλόμενοι (τοῦτο γάρ που καὶ συνεφώνησαν) καὶ μὴ τοῖς ἐκ τῶν Πατέρων παραδεδομένοις[10] ἀκολουθοῦντες;

3. Ἀλλὰ[11] τίς ὁ σοφὸς αὐτῶν λόγος; « Οὐδέποτε[12], « φησίν[13], ἡ τῶν Γραικῶν Ἐκκλησία τὸ ἐκ μόνου τοῦ « Πατρὸς ἐκπορεύεσθαι ἔλεγεν, ἀλλ' ἁπλῶς ἐκ τοῦ « Πατρὸς[14] ἐκπορεύεσθαι· τοῦτο[15] δὲ τὸν Υἱὸν οὐκ « ἐκβάλλει[16] τῆς ἐκπορεύσεως· ὥστε[17] κατὰ τοῦτο « καὶ πρότερον ἦμεν καὶ νῦν ἐσμεν ἡνωμένοι ». — Φεῦ τῆς ἀνοίας· φεῦ τῆς τυφλώσεως! Εἰ δὲ ἀεὶ ἡ τῶν Γραικῶν Ἐκκλησία τὸ ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι ἔλεγεν, ἐξ αὐτοῦ τοῦ[18] Χριστοῦ[19] καὶ τῶν ἱερῶν ἀποστόλων καὶ τῶν ἐν ταῖς συνόδοις πατέρων παραλαβοῦσα, τὸ[20] ἐκ τοῦ Υἱοῦ δὲ[21] οὐδέποτε ἔλεγεν (οὐδὲ γὰρ παρέλαβε[22] τοῦτο παρ' οὐδενός), τί γε ἄλλο ἢ[23] τὸ ἐκ μόνου τοῦ Πατρὸς ἐκπορεύεσθαι ἔλεγεν; Εἰ γὰρ οὐκ[24] ἐκ τοῦ Υἱοῦ, δῆλον ὡς ἐκ μόνου τοῦ Πατρός. Ὅρα δὲ καὶ ἐπὶ τῆς γεννήσεως. *Τὸν ἐκ τοῦ Πατρός*, φησί[25], *γεννηθέντα πρὸ πάντων τῶν αἰώνων*. Μή τις ἐνταῦθα τὸ *ἐκ μόνου* προστίθησιν; Ἀλλ' οὐδὲν ἧττον καὶ[26] νοοῦμεν τοῦτο καὶ λέγομεν ἡνίκα δεήσει[27]· παρ' οὐδενὸς γὰρ ἄλλου γεννᾶσθαι τὸν Υἱὸν μεμαθήκαμεν. * Διὰ τοῦτο καὶ ὁ Δαμασκηνὸς Ἰωάννης ἐκ προσώπου τῆς Ἐκκλησίας ἁπάσης[28] καὶ τῶν χριστιανῶν ἁπάντων « Ἐκ τοῦ Υἱοῦ » φησί[29] « τὸ Πνεῦμα οὐ λέγομεν[30] ». Εἰ δὲ καὶ ἐκ τοῦ Υἱοῦ τὸ Πνεῦμα οὐ λέγομεν[31], δῆλον ὡς ἐκ τοῦ Πατρὸς μόνου λέγομεν· διὸ καὶ[32] μικρὸν

fermentato conficitur, alterum quod azymo. Bina quoque baptismata, unum quod trina immersione confertur, alterum quod aquae infusione a summo vertice; et unum quidem, quod chrisma etiam adhibet, alterum vero quod adhibere illud nihil prorsus necesse habet. Instituta quoque ac mores in omnibus diversa omnino sunt, ieiunia, et ritus ecclesiastici, et similia. Quae ergo hic unio, ubi nullum patens ac manifestum apparet signum? et quomodo uniti sunt, qui sua retinere volunt? Hac enim lege suum ad unionem praebuere assensum, quamvis a Patrum traditionibus desciverint.

3. At quam illi praeclaram obtendunt rationem? Nunquam, inquiunt, Graecorum Ecclesia dixit, Spiritum ex sole Patre procedere, sed simpliciter ex Patre procedere; hoc autem Filium non excludit a productione : ita ut hac ratione fuerimus et antea, et nunc quoque simus uniti. — Pro hominum dementiam! pro excaecationem! Si Graecorum Ecclesia ex Patre procedere semper dixit, a Christo ipso et sanctis apostolis patribusque synodorum edocta; ex Filio vero nunquam dixit (hoc enim a nullo traditum accepit); quid aliud, quaeso, asserebat, quam ex solo Patre procedere? Si enim non ex Filio, certum est ex Patre solo. Hoc ipsum generationis exemplo scies. « Ex Patre », inquit, « natum ante omnia saecula ». Numquid addit quispiam, *Ex solo?* Nihilo tamen secius hoc intelligimus, et si quando opus fuerit, exprimimus : nam Filium a nullo generari didicimus.
Quocirca Ioannes Damascenus ex persona * f. 499.
totius Ecclesiae et omnium christianorum : « Ex Filio », inquit[a] « non dicimus Spiritum ». Si ergo etiam ex Filio non dicimus Spiritum, profecto ex Patre solo dicimus. Propterea

1. τρίτης A. — 2. Ante τελειοῦν scripserat τὸ δὲ Q, quod dein delevit. — 3. κοφῆς A. — 4. δ' ex δὲ corr. Q. — 5. οὐδοτιοῦν PN : οὐδ' ὅτι οὖν A. — 6. ἔχοι Q. — 7. ἐν om. C. — 8. σημεῖον : σήμερον N. — 9. ἔχει A. — 10. δεδομένοις N. — 11. Ad marg. ἀντίθεσις APQ, itemque paulo inferius : λύσις P : λύσις τῆς ἀντιθέσεως AQ. — 12. οὐδέπω D. — 13. φασίν N. — 14. ἐκ τοῦ πατρὸς bis scripserat P, alterum delevit. — 15. τοῦτον A. — 16. ἐκβάλει D. — 17. ὥστε καὶ κατὰ D. — 18. τοῦ om. CD. — 19. χριστοῦ : κυρίου Q. — 20. τὸ δὲ C. omissa vocula post υἱοῦ. — 21. δὲ om. CD. — 22. ἐπαρέλαβε Q. — 23. ἢ : εἰ Q, in quo ad marg. ὡραιότατον. — 24. οὐκ om. Q. — 25. φησί om. A. — 26. καὶ om. CD. — 27 δεήσῃ C. — 28. πάσης A. — 29. φησί om. D. — 30. οὐ λέγομεν τὸ πνεῦμα D. — 31. εἰ δὲ καὶ — οὐ λέγομεν om. PD, sed in P add. ad marg. alia manu omisso καὶ. — 32. καὶ om. QN.

a) *P. G.*, t. 94, c. 832 B.

paulo ante dixerat[a] : « Filium non dicimus causam »; et sequenti capite, « Pater, inquit[b], solus est causa ».

4. Quid praeterea? Latinos, inquit, nunquam habuimus ut haereticos, sed tantum schismaticos. — Sumpserunt autem hoc ab iis ipsis Latinis; nam illi nos vocant schismaticos, nihil habentes, cur nos de nostra accusent sententia, sed quoniam a debita illis, ut putant, descivimus obedientia. An vero sit aequum, a nobis etiam idem illis praestari, et accusandi non sint de sententia ipsi sua, considerandum. Causam certe schismatis illi dederunt, additamento palam apposito, quod antea clam mussitabant. Ipsi vero non ab iis priores seiunximus, immo vero illos segregavimus ac praecidimus a communi Ecclesiae corpore. Qua de causa, obsecro? num ut recte sentientes, aut ob additamentum rite appositum? et quis hoc dicat, nisi sit prorsus mente permotus? Ergo ut absurda et impia sentientes, et temerarios additamenti auctores. Ut haereticos igitur sumus aversati : et hanc ob causam sumus ab illis dissociati. Quid enim aliud causae fuerit? Aiunt vero piae leges[c] : « Haereticus est, et legibus quae adversus haereticos « latae sunt, subiicitur, qui vel minimum a recta « fide declinat ». Si igitur Latini a recta fide nihil deflectunt, nequidquam illos plane praecidimus, sed si certe deflectunt, idque circa divinitatem Spiritus, in quem blasphemare periculum est omnium exitiosissimum, haeretici
* f. 400r ergo sunt, atque ut haereticos a fidelium coetu abscidimus. Cur vero eos qui ab illis ad nos transeunt, chrismate inungimus? an non liquet, ut haereticos? Ait enim septimus oecumenicae synodi secundae canon[d] : « Eos qui

ἀνωτέρω « τὸν Υἱὸν » φησίν « οὐ λέγομεν αἴτιον », καὶ ἐν τῷ ἐφεξῆς κεφαλαίῳ· « Μόνος αἴτιος ὁ Πατήρ ».

4. Τί ἔτι[1]; « Οὐδέποτε, φησί[2], τοὺς Λατίνους ὡς « αἱρετικοὺς εἴχομεν[3], ἀλλὰ μόνον σχισματικούς ». — Τοῦτο[4] μὲν οὖν παρ' αὐτῶν ἐκείνων εἰλήφασι[5]· σχισματικοὺς γὰρ ἡμᾶς ἐκεῖνοι καλοῦσιν, οὐδὲν ἡμῖν ἐγκαλεῖν ἔχοντες περὶ τὴν ἡμετέραν δόξαν, ἀλλ' ὅτι τῆς ὑποταγῆς αὐτῶν ἀπεσχίσθημεν, ἣν ὠφείλομεν[6], ὡς ἐκεῖνοι νομίζουσιν. Εἰ δὲ καὶ ἡμᾶς τοῦτο δίκαιον ἐκείνοις ἀντιχαρίζεσθαι καὶ οὐδὲν αὐτοῖς ἐγκαλοῦμεν περὶ τὴν δόξαν, σκεπτέον. Τὴν μὲν οὖν[7] αἰτίαν τοῦ σχίσματος ἐκεῖνοι δεδώκασι[8], τὴν προσθήκην ἐξενεγκόντες ἀναφανδόν, ἣν ὑπ' ὀδόντα πρότερον ἔλεγον· ἡμεῖς δὲ αὐτῶν ἐσχίσθημεν πρότεροι[9], μᾶλλον δὲ ἐσχίσαμεν αὐτοὺς καὶ ἀπεκόψαμεν τοῦ κοινοῦ[10] τῆς[11] Ἐκκλησίας σώματος. Διὰ τί, εἰπέ μοι; Πότερον ὡς ὀρθὴν ἔχοντας[12] δόξαν, ἢ ὀρθῶς τὴν προσθήκην ἐξενεγκόντας; Καὶ τίς ἂν τοῦτο εἴποι, μὴ[13] σφόδρα τὸν ἐγκέφαλον διασεσεισμένος[14]; Ἀλλ' ὡς ἄτοπα καὶ δυσσεβῆ[15] φρονοῦντας καὶ παραλόγως[16] τὴν[17] προσθήκην ποιήσαντας. Οὐκοῦν ὡς αἱρετικοὺς αὐτοὺς ἀπεστράφημεν, καὶ διὰ τοῦτο αὐτῶν ἐχωρίσθημεν. Διὰ τί γὰρ[18] ἄλλο; Φασὶ γὰρ οἱ φιλευσεβεῖς νόμοι· « Αἱρετικός ἐστι καὶ τοῖς κατὰ τῶν αἱρετικῶν « νόμοις ὑπόκειται ὁ καὶ μικρὸν γοῦν τι παρεκκλίνων « τῆς ὀρθῆς πίστεως ». Εἰ μὲν οὖν οὐδέν τι παρεκκλίνουσιν[19] οἱ Λατῖνοι[20] τῆς ὀρθῆς πίστεως, μάτην αὐτοὺς ὡς ἔοικεν[21] ἀπεκόψαμεν· εἰ δὲ παρεκκλίνουσιν ὅλως, καὶ ταῦτα περὶ τὴν θεολογίαν τοῦ ἁγίου[22] Πνεύματος, εἰς ὃ βλασφημῆσαι κινδύνων ὁ[23] χαλεπώτατος, αἱρετικοί εἰσιν ἄρα, καὶ ὡς αἱρετικοὺς αὐτοὺς ἀπεκόψαμεν. * Διὰ τί δὲ καὶ χρίομεν τῷ μύρῳ τοὺς ἐξ αὐτῶν ἡμῖν[24] προσιόντας; Οὐκ εὔδηλον ὡς αἱρετικοὺς ὄντας[25]; Λέγει γὰρ ὁ τῆς δευτέρας οἰκουμενικῆς συνόδου κανὼν ἕβδομος· « Τοὺς προστι« θεμένους[26] τῇ ὀρθοδοξίᾳ καὶ τῇ μερίδι τῶν σῳζο-

1. τί ἔστι Q. Ad marg. : ἀντίθεσις APQ, deinde λύσις (τῆς ἀντιθέσεως Q) APQ. — 2. φησί om. D. — 3. ἔχομεν Q. — 4. τοῦτο : τοὺς D. — 5. εἰλήφασιν A. — 6. ὀφείλομεν CDN. — 7. οὖν om. CD. — 8. δεδώκασιν AD. — 9. πρότερον CDN. — 10. κοινοῦ ad marg. P alia manu. — 11. τῆς om. C. — 12. ἔχοντες D. — 13. εἰ μὴ N. — 14. διασεσσεισμένος A. — 15. δυσεβῆ P, add. ad marg. σσε alia manu. — 16. παραλόγων D. 17. τὴν. om. D. — 18. γὰρ sup. lin. A. — 19. παρεκλίνουσιν D : παρέκκλινον ex corr. Q. — 20. οἱ Λατῖνοι om. QD. — 21. ὡς ἔοικεν αὐτοὺς D. — 22. ἁγίου om. C. — 23. ὁ om. Q. — 24. ἡμῖν om. Q. — 25. οὐκ εὔδηλον—ὄντας om. D. — 26. προτιθεμένους AQ.

a) *Ibid.* — b) *Ibid.*, c. 849 B. — c) *Nomocanonis* tit. XII, c. 2 = Pitra, *Juris ecclesiastici Graecorum*, t. II, Romae, 1868, p. 600. — d) Apud Pitra, *op. cit.*, t. I, p. 511.

« μένων ἀπὸ αἱρετικῶν δεχόμεθα κατὰ τὴν ὑποτε- « ταγμένην ἀκολουθίαν καὶ συνήθειαν[1]· Ἀρειανοὺς « μὲν[2] καὶ Μακεδονιανοὺς καὶ Σαββατιανοὺς καὶ « Ναυατιανοὺς τοὺς λέγοντας ἑαυτοὺς Καθαροὺς « καὶ Ἀριστεροὺς καὶ Τεσσαρεσκαιδεκατίτας[4] « ἤγουν Τετραδίτας καὶ Ἀπολιναριστὰς[5] δεχόμεθα « διδόντας λιβέλλους[6] καὶ ἀναθεματίζοντας πᾶσαν « αἵρεσιν μὴ φρονοῦσαν[7] ὡς φρονεῖ ἡ ἁγία τοῦ « Θεοῦ καθολικὴ[8] καὶ ἀποστολικὴ Ἐκκλησία[9], « σφραγιζομένους[10] ἤτοι χριομένους[11] πρῶτον τῷ « ἁγίῳ μύρῳ τό τε[12] μέτωπον καὶ τοὺς ὀφθαλμοὺς « καὶ τὰς ῥίνας καὶ τὸ στόμα καὶ τὰ ὦτα, καὶ « σφραγίζοντες[13] αὐτοὺς λέγομεν[14]· *Σφραγὶς*[15] « *δωρεᾶς Πνεύματος ἁγίου* ». Ὁρᾷς τίσι συντάττομεν[16] τοὺς ἐκ Λατίνων ἡμῖν προσιόντας; Εἰ οὖν οὗτοι πάντες αἱρετικοί, δῆλον ὅτι[17] κἀκεῖνοι. Τί δὲ καὶ ὁ σοφώτατος πατριάρχης Ἀντιοχείας[18] Θεόδωρος ὁ Βαλσαμὼν ἐν ταῖς πρὸς Μάρκον τὸν ἁγιώτατον πατριάρχην Ἀλεξανδρείας ἀποκρίσεσι περὶ τούτων γράφει[19]; — « Αἰχμάλωτοι Λατῖνοι « καὶ ἕτεροι παρουσιάζοντες[20] εἰς τὰς καθολικὰς « ἐκκλησίας ἡμῶν ζητοῦσι μεταλαμβάνειν[21] τῶν « θείων ἁγιασμάτων. Εἰ οὖν ἐκχωρητέον τοῦτό ἐστι, « ζητοῦμεν μαθεῖν. — *Ὁ μὴ ὢν μετ' ἐμοῦ*[22], *κατ' « ἐμοῦ ἐστι, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, « σκορπίζει*. Ἐπεὶ οὖν πρὸ χρόνων πολλῶν ἀπ- « εσχίσθη τῆς δυτικῆς Ἐκκλησίας, τῆς Ῥώμης « φαμέν, τὸ περιώνυμον ἄθροισμα ἐκ τῆς[23] τῶν « ἑτέρων[24] τεσσάρων ἁγιωτάτων πατριαρχῶν κοι- « νωνίας, ἀποσχοινισθὲν[25] εἰς ἔθη καὶ δόγματα τῆς « καθολικῆς Ἐκκλησίας καὶ τῶν ὀρθοδόξων ἀλλότρια « (διὰ γὰρ[26] τοῦτο οὔτε ἐν ταῖς θείαις[27] ἱεροτελε- « στίαις κοινῆς[28] τῶν * πατριαρχικῶν[29] ὀνομάτων « ἀναφορᾶς[30] ὁ πάπας[31] ἠξίωται), οὐχ[32] ὀφείλει[33] « γένος[34] λατινικὸν ἐκ χειρὸς ἱερατικῆς διὰ τῶν

« ab haereticis accedunt ad rectam fidem, et « partem consequentium salutem, recipimus « ordine et consuetudine quam subiiciemus : « Arianos quidem et Macedonianos, et Sabba- « tianos, et Novatianos qui se Catharos et « Aristeros vocant, et Quartodecimanos, et « Apollinaristas recipimus libellum dantes, et « anathematizantes omnem haeresin, quae non « sentit ut sancta Dei catholica et apostolica « Ecclesia; nec non consignatos sive unctos « primum sacro chrismate in fronte, oculis, « naribus, ore et auribus. Et consignantes eos « dicimus : *Signaculum doni Spiritus sancti* ». Vides, quibus adnumeremus eos qui a Latinis ad nos perfugiunt? Si ergo hi omnes haeretici sunt, illi quoque inter haereticos numerandi. Quid porro de his Theodorus Balsamon, doctissimus patriarcha Antiochenus, respondens ad quaesita Marci sanctissimi patriarchae Alexandrini, scriptum reliquit? — « Captivi[a] Latini et « alii ad nostras catholicas ecclesias accedentes « petunt divinae sanctificationis communionem. « An sit concedendum hoc, scire cupimus. — « *Qui non est mecum, contra me est : et qui non « colligit mecum, dispergit*[b]. Quoniam igitur « ante multos annos Ecclesiae Occidentalis, « Romanae inquam, celebris illa portio divulsa « est a consortio reliquorum sanctissimorum « quatuor patriarcharum, abrepta in mores et « dogmata a catholica Ecclesia et orthodoxis « aliena (nam propterea et in divinis sacrificiis « papa non inseritur communi nominum « patriarchalium commemorationi); idcirco * f. 500. « non debet homo latinus sacerdotali manu per « divina et immaculata mysteria sanctificari, nisi

1. καὶ συνήθειαν om. D. — 2. μὲν : δὲ Q. — 3. Ναβατιανοὺς Q. — 4. τέσσαρες καὶ δεκάτας A : τεσσαρεσκαιδεκατίνας Q. — 5. ἀπολλιναριστὰς CD. — 6. λιβέλους PQ. — 7. φρονῶσαν D. — 8. καὶ καθολικὴ D. — 9. καθολικῇ καὶ ἀπολστολικῇ ἐκκλησίᾳ A. — 10. καὶ σφραγιζομένους C. — 11. χριωμένους D. — 12. τε sup. lin. P. — 13. σφαγίζοντες A. — 14. λέγωμεν D. — 15. καὶ σφραγὶς C. — 16. συντάττωμεν A. — 17. δηλονότι AQ : ὅτι om. CD. — 18. πατριάρχης Ἀντιοχείας om. D. — 19. ἐρώτησις add. PN, itemque inferius initio responsionis : ἀπόκρισις. In C : ἐρώτησις Μάρκου, moxque : Ἀπόκρισις Θεοδώρου. — 20. παρρησιάζοντες Q. — 21. λαμβάνειν Q. — 22. λέγει ὁ κύριος add. Q. — 23. ἥτις ante ἐκ τῆς add. D. — 24. ἑτέρων om. PQN. — 25. ἀποσχισθεῖσα D. — 26. γὰρ om. Q. — 27. θείαις — πατριαρχικῶν om. N. — 28. τῆς κοινῆς D. — 29. πατριαρχῶν PQ. — 30. ἀναφοραῖς N. — 31. πάππας C. — 32. οὐχ : οὔτ' N. — 33. ὠφείλει A. — 34. οὐδὲ γένος D.

a) Theodori Balsamonis *Responsa ad interrogationes Marci*, n. 15 = *P. G.*, t. 138, c. 968 AB. — b) Mat. XII, 30; Luc. XI, 23.

« prius Latinorum dogmata moresque velit « eiurare, et canonice catechismo initietur, et in « numerum orthodoxorum referatur ». Audis? abrepti sunt non modo in mores, sed etiam dogmata quae non agnoscit Ecclesia; quae vero non agnoscunt orthodoxi, haeretica certe sunt. Audis etiam, initiandum esse canonice, atque in numerum orthodoxorum referendum? Quod si initiandus est, chrismate etiam profecto ungendus. Unde ergo nobis repente orthodoxi apparuerunt, qui per tot tempora et per tot Patres et doctores haeretici iudicati sunt? Quis illos tam facile orthodoxos fecit? Aurum, si quod verum est fateri velis, et lucra tua: immo vero aurum non illos fecit orthodoxos, sed te reddens illis assimilem in haereticorum partem detrusit.

5. Sed si medium, inquit, aliquod inter dogmata excogitemus, per illud et cum iis coniungemur, et res nostras optime componemus, cum nihil fateri cogamur praeter ea quae nobis consueta sunt et a Patribus tradita. — Hoc illud est quod ab initio multos decepit, persuasitque sequi homines, qui eos ad praerupta impietatis abduxerunt. Nam esse quid medium inter utramque sententiam rati, ut contingit in quibusdam contrariis, ultro in perniciem incurrerunt. Verum dictio quidem reperiri poterit media inter duas opiniones, aequivoce utramque significans, sed contrariis sententiis interiectam esse mediam sententiam de re eadem, est impossibile; alioquin erit etiam
* f. 500v. quid medium inter verum et falsum, affirmationemque et negationem. Atqui non est; etenim

« θείων καὶ ἀχράντων μυστηρίων ἁγιάζεσθαι, εἰ μὴ « κατάθηται[1] πρότερον ἀποσχέσθαι τῶν λατινικῶν « δογμάτων τε καὶ συνηθειῶν καὶ κατὰ κανόνας « κατηχηθῇ[2] καὶ τοῖς ὀρθοδόξοις ἐξισωθῇ[3] ». Ἀκούεις ὅτι[4] ἀπεσχοινίσθησαν[5] οὐ μόνον εἰς ἔθη, ἀλλὰ καὶ[6] δόγματα τῶν ὀρθοδόξων[7] ἀλλότρια (τὰ δὲ[8] τῶν ὀρθοδόξων ἀλλότρια[9], πάντως[10] αἱρετικά), καὶ ὅτι κατὰ κανόνας κατηχηθῆναι ὀφείλουσι[11] καὶ τοῖς ὀρθοδόξοις ἐξισωθῆναι[12]; Εἰ δὲ κατηχηθῆναι[13], δῆλον ὅτι καὶ τῷ[14] μύρῳ χρισθῆναι[15]. Πόθεν οὖν ἡμῖν ἀνεφάνησαν ἐξαίφνης[16] ὄντες ὀρθόδοξοι οἱ διὰ τοσούτων χρόνων καὶ ὑπὸ τοσούτων[17] πατέρων καὶ διδασκάλων κριθέντες αἱρετικοί; Τίς αὐτοὺς[18] οὕτω[19] ῥαδίως ὀρθοδόξους πεποίηκεν; Ὁ χρυσός[20], εἰ βούλοιο τἀληθῆ λέγειν, καὶ κέρδη τὰ σά· μᾶλλον δ'[21] ἐκείνους μὲν οὐ[22] πεποίηκεν ὀρθοδόξους, σὲ δὲ[23] ποιήσας ἐκείνοις ὅμοιον, εἰς τὴν τῶν αἱρετικῶν[24] ἀπεώσατο μοῖραν.

5. « Ἀλλ' εἰ[25] μεσότητά τινα, φησίν[26], ἐπινοή- « σοιμεν τῶν δογμάτων, ἐκείνοις τε συναφθησόμεθα « δι' αὐτῆς καὶ πρὸς ἡμᾶς αὐτοὺς καλῶς[27] ἕξομεν[28], « οὐδὲν ἀναγκαζόμενοι λέγειν παρὰ τὰ εἰωθότα καὶ « παραδεδομένα ». — Τοῦτ' ἐστὶν[29] ἐκεῖνο τὸ τοὺς πολλοὺς ἐξ ἀρχῆς ἀπατῆσαν καὶ πεῖσαν ἀκολουθεῖν[30] τοῖς εἰς τὸν κρημνὸν τῆς δυσσεβείας ἀπάγουσι[31]· πιστεύσαντες γὰρ εἶναί τι μέσον ἀμφοῖν τῶν δοξῶν, ὅπερ ἐπί τινων ἐναντίων συμβαίνει, πρὸς τὸ δεινὸν ηὐτομόλησαν[32]. Ἀλλὰ λέξιν μὲν ἐνδέχεται μέσην δύο δοξῶν εὑρεθῆναι τὴν ἀμφοτέρας σημαίνουσαν ὁμωνύμως[33], δόξαν δὲ μέσην[34] ἐναντίων δοξῶν[35] περὶ τοῦ αὐτοῦ πράγματος, ἀδύνατον· εἰ δὲ μή, καὶ ἀληθείας καὶ ψεύδους ἔσται τι μέσον καὶ καταφάσεως καὶ ἀποφάσεως. Ἀλλ' οὐκ ἔστιν· ἐπὶ παντὸς γὰρ ἢ[36] ἡ[37] κατάφασις ἢ ἡ ἀπόφασις. * Εἰ μὲν οὖν τὸ λατινικὸν ἀληθὲς δόγμα τὸ καὶ[38] ἐκ τοῦ Υἱοῦ

1. κατάθηται om. AQ. — 2. καταχηθῇ ex κατηχῆσθαι corr. Q. — 3. ἀξιωθῇ Q. — 4. ὅτι om. CD, posito tamen in C interrogandi signo post ἀκούεις. — 5. ἀπεσχίσθησαν C. — 6. εἰς add. Q. — 7. τῶν ὀρθοδόξων QN : τῆς ἐκκλησίας CD. — 8. τῶν ὀρθοδόξων — τὰ δὲ om. AQ. — 9. τὰ δὲ — ἀλλότρια om. D. — 10. καὶ πάντως Q. — 11. ὀφείλει AQCD. — 12. ἀξιωθῆναι QD. — 13. εἰ δὲ κατηχηθῆναι om. QD. — 14. τῷ : τό Q. — 15. χρησθῆναι Q. — 16. ἐξαίφνης ἀνεφάνησαν AQ. — 17. χρόνων καὶ ὑπὸ τοσούτων om. D. — 18. αὐτοῖς D. — 19. οὕτως N. — 20. πεποίηκεν αἱρετικούς Q, in quo habetur hoc scholion ad marg. : σημαίνει ὅτι δωροδοκηθέντες ἐξέβησαν τῆς ἀληθείας ὅ τε Νικαίας καὶ Ῥωσίας καὶ οἱ λοιποὶ ὡς ἐν τοῖς πρακτικοῖς τῆς ὀγδόης ἔστιν ἰδεῖν. — 21. δ' : δὲ QAN : μὲν οὖν CD, omisso μὲν post ἐκείνους. — 22. οὔτε D. — 23. σὺ δὲ A. — 24. εἰς τὴν αἱρετικὴν CD. — 25. Ad marg. ἀντίθεσις, moxque λύσις APQ. — 26. φησί D. — 27. καλῶς om. D. — 28. ἕξομεν ex ἔχομεν corr. Q. — 29. τουτέστιν N. — 30. καὶ πεῖσαν ἀκολουθεῖν om. PQN. — 31. ἀπάγουσιν D. — 32. ηὐτόλμησαν Q. — 33. ὁμονύμως AD. — 34. δόξα δὲ μέση D. — 35. δοξῶν εὑρεθῆναι Q. — 36. ἢ om. C. — 37. ἡ... ἡ om. D. — 38. τὸ ἐκ ACD : τὸ καὶ τὸ ἐκ Q.

ἐκπορεύεσθαι, ψευδὲς[1] τὸ ἡμέτερον τὸ ἐκ τοῦ Πατρὸς μόνου (διὰ τοῦτο γὰρ αὐτῶν[2] ἐχωρίσθημεν)· εἰ δὲ τὸ ἡμέτερον ἀληθές, ψευδὲς ἂν εἴη δήπου τὸ ἐκείνων. Τί οὖν ἂν εἴη τούτων μέσον[3]; Οὐδέν, πλὴν[4] εἰ μὴ λέξις πρὸς ἄμφω τὰς δόξας ὁρῶσα καθάπερ τις κόθορνος[5]. Αὕτη οὖν ἡμᾶς ἑνωθῆναι ποιήσει[6]; Καὶ τί δράσωμεν[7], ὅταν ἀλλήλους ἐξετάζωμεν[8] περὶ τῶν νοημάτων καὶ τῶν δοξῶν; Ἔνι καὶ[9] ἀμφοτέρους ἡμᾶς προσειπεῖν ὀρθοδόξους τοὺς τἀναντία φρονοῦντας; Ἐγὼ μὲν οὐκ οἶμαι· σὺ δ' ἂν εἰδείης ὁ πάντα φύρων[10] καὶ πάντα ῥᾳδίως ἐπονομάζων. Βούλει παρὰ τοῦ Θεολόγου Γρηγορίου[11] μαθεῖν, οἷα περὶ τῆς μεσότητος γράφει; « Ἡ[12] πρὸς « πάντας ὁρῶσα τοὺς[13] παριόντας εἰκών, ὁ τῶν « ἀμφοτέρων ποδῶν[14] κόθορνος, ἡ κατὰ πάντα « ἄνεμον λίκμησις, ἐξουσίαν λαβοῦσα τὴν νεόγραφον[15] « κακουργίαν καὶ τὴν κατὰ τῆς ἀληθείας ἐπίνοιαν· « τὸ γὰρ *ὅμοιον κατὰ τὰς γραφάς* τῆς εὐσεβείας « πρόσχημα ἦν τῷ χαλκῷ[16] τῆς ἀσεβείας[17] περι- « κείμενον[18] ». Ταῦτα μὲν οὖν περὶ τῆς ἐπινοηθείσης τότε μεσότητος. Περὶ δὲ τῆς αὐτὴν ἐξευρούσης συνόδου[19] τοιάδε πάλιν φησίν· « Εἴτε τὸν Χαλάνης « πύργον, ὃς καλῶς τὰς γλώσσας ἐμέρισεν (ὡς « ὤφελον[20] γε καὶ ταύτας· ἐπὶ κακῷ γὰρ ἡ « συμφωνία), εἴτε τὸ[21] Καϊάφα συνέδριον, ᾧ[22] « Χριστὸς κατακρίνεται, εἴτε τι ἄλλο[23] τοιοῦτον[24] « τὴν[25] σύνοδον ἐκείνην ὀνομαστέον, ἣ[26] πάντα « ἀνέτρεψε καὶ συνέχεε[27], τὸ μὲν εὐσεβὲς δόγμα « καὶ παλαιὸν καὶ τῆς Τριάδος ὁμότιμον[28] καταλύ- « σασα τῷ βαλεῖν[29] χάρακα καὶ μηχανήμασι κατα- « σεῖσαι τὸ ὁμοούσιον, τῇ δὲ ἀσεβείᾳ θύραν ἀνοίξασα « διὰ τῆς τῶν γεγραμμένων καὶ λεγομένων[30] μεσό- « τητος· *σοφοὶ γὰρ ἐγένοντο τοῦ*[31] *κακοποιῆσαι,* « *τὸ δὲ καλὸν ποιῆσαι*[32] *οὐκ ἔγνωσαν* ». Τοσαῦτα

de omni re aut affirmatio aut negatio. Si ergo Latinorum dogma verum est, quod ex Filio procedat, nostrum quod ex Patre solo, erit falsum, propter quod et dissidium secutum est. Si contra nostrum verum est, dogma illorum erit falsum. Inter haec igitur quidnam erit medium? Profecto nihil, nisi dictio aliqua ad utramque sententiam accommodata instar cothurni. Haec ergo pacem conciliare poterit? Et quid agemus, quando nostros invicem sensus et opiniones examinabimus? Fierine poterit, ut contraria sentientes utrique orthodoxi vocemur? Ego certe non crediderim; tuum erit hoc scire, qui omnia misces, et rebus omnibus facile nomina adaptas. Visne ex Gregorio Nazianzeno scire quae ipse de mediis scribat? « Imago, inquit[a], quoquoversum in « omnes praetereuntes intuens, communis « utriusque pedis cothurnus, ventilatio ad « omnem ventum, arrepta facultate per scriptam « calliditatem et versutiam adversus veritatem. « Nam *similitudinis nomen iuxta Scripturas* « praetextus pietatis erat, quo hamus impietatis « obtegebatur ». Et haec quidem de medio tunc excogitato. De synodo vero, quae talis medii fuit inventrix, rursus haec ait[b] : « Sive « Chalanae turrim, quae linguas rite divisit « (utinam divisisset et istas, in malo quippe « fuit consensio); sive concilium Caiphae, in « quo Christus condemnatur; sive alio non « absimili nomine vocemus eam synodum, « quae omnia evertit et miscuit, dogma pium « et antiquum demolita, quod Trinitati suffra- « gabatur : vallo enim sepsit, et machinis fidem « consubstantialitatis labefactavit; impietati « vero fores aperuit, mediorum scriptione et « usurpatione vocabulorum; etenim *ingeniosi* « *fuere ad malefaciendum, quid vero sit recte*

1. ψεῦδος Q. — 2. αὐτῶν om. C. — 3. μέσον τούτων CD. — 4. πλὴν om. AQ. — 5. κόθρονος Q. — 6. αὔτης... ποιήσεις A. — 7. δράσομεν PQCN. — 8. ἐξετάσομεν C. — 9. καὶ : δὲ N. — 10. φέρων D. — 11. παρὰ Γρηγ. τοῦ θεολ. CD. — 12. ἡ : ἢ A. — 13. τοὺς om. AQ. — 14. ὁ κοινὸς ἀμφοτέρων τῶν π. C. — 15. ἔγγραφον C. — 16. τῷ χαλκῷ — ταῦτα μὲν οὖν om. D. — 17. εὐσεβείας APN. — 18. προκείμενον Q : προσκείμενον PN. — 19. τὴν αὐτὴν ἐξευροῦσαν σύνοδον D. — 20. ὄφειλον Q : ὄφιλον A : ὄφελον PCDN. — 21. τὸ : τῷ AD. — 22. ᾧ in ὃ corr. vult Q sup. lin. — 23. ἄλλον PD, sed in P erasum. — 24. τοιοῦτο P. — 25. Post τὴν syllaba συμ erasa in Q. — 26. ἣ : ἡ AC. — 27. συνέχεε καὶ ἀνέτρεψε Q : in P συνέχεεν, sed ν erasum dein fuit. — 28. ὁμότημον P : συνήγορον C. — 29. βαλλεῖν D. — 30. καὶ λεγομένων om. APQN. — 31. τὸ τοῦ D. — 32. καλοποιῆσαι C.

a) Gregor. Nazianz. *Orat. in S. Athanasium* = *P. G.*, t. 35, c. 1108 A. — b) *Ibid.*, c. 1105 C.

« *facere ignorant*[a] ». Haec nobis de medio * f. 501. sufficiant; satis enim ostendimus nullum plane medium dari, nec non impium esse et a sensu Ecclesiae alienum, huiusmodi media quaerere.

6. Quid ergo futurum est mediis hisce Graecolatinis, qui medium amplectentes, ex Latinorum institutis et dogmatibus quaedam aperte approbant; aliqua vero probant quidem, sed ipsi nequaquam amplectenda duxerint, alia vero ne probant quidem? Devitandi sunt non secus atque colubri non secus atque illi, cum sint etiam deteriores, qui Christum cauponantur, habentque illum quaestui. *Hi enim sunt,* ut inquit Apostolus[b], *qui existimant quaestum esse pietatem;* de quibus ipse subiungit[c] : *Huiusmodi homines devita;* non enim ut addiscant, sed ut sibi aliquid asciscant, ad illos transfugiunt. *Quae vero societas luci ad tenebras, aut quae conventio Christi ad Belial*[d]? *Et quae pars fideli cum infideli?* Siquidem nos cum Damasceno[e] et cunctis Patribus, « ex Filio vero Spiritum non dicimus »; isti autem cum Latinis ex Filio Spiritum dicunt. Et nos quidem cum sancto Dionysio[f] « solum superessentialis deitatis fontem dicimus Patrem »; isti vero cum Latinis Filium quoque fontem Spiritus sancti affirmant, excludentes nimirum a deitate Spiritum. Et nos quidem cum Gregorio Nazianzeno[g] Filium a Patre causalitate distinguimus; isti vero cum Latinis causalitate illos coniungunt. Et nos quidem cum venerabili Maximo[h] et illorum temporum Romanis et cum Patribus occidentalibus « Filium non statuimus causam Spiritus sancti »; isti vero Filium secundum

μὲν ἡμῖν ἀρκεῖ περὶ τῆς μεσότητος, ὅτι τε[1] οὐδ' ἔστιν ὅλως μεσότης[2] ἱκανῶς ἀποδεδειχόσι * καὶ ὅτι τὸ[3] τὰ τοιαῦτα ζητεῖν ἀσεβὲς[4] καὶ τῆς Ἐκκλησίας ἀλλότριον.

6. Ἀλλὰ τί[5], φησί, δράσωμεν[6] πρὸς τοὺς μέσους τούτους Γραικολατίνους, οἳ τὴν μεσότητα περιέποντες, τὰ μὲν ἐπαινοῦσι τῶν λατινικῶν ἐθῶν καὶ δογμάτων ἀναφανδόν, τὰ δ'[7] ἐπαινοῦσι μέν, ἀλλ' οὐκ ἂν ἕλοιντο, τὰ δ' οὐδ'[8] ἐπαινοῦσιν ὅλως[9]; — Φευκτέον[10] αὐτούς, ὡς φεύγει τις ἀπὸ[11] ὄφεως, ὡς αὐτοὺς ἐκείνους, ἢ κἀκείνων[12] πολλῷ δήπου χείρονας, τοὺς[13] χριστοκαπήλους καὶ χριστεμπόρους· *οὗτοι γάρ*[14] *εἰσι*, κατὰ τὸν θεῖον ἀπόστολον, *οἱ πορισμὸν ἡγούμενοι τὴν εὐσέβειαν*, περὶ ὧν ἐπάγει λέγων· *Ἀφίστασο ἀπὸ τῶν τοιούτων·* *οὐ γὰρ ἵνα μάθωσιν, ἀλλ' ἵνα λάβωσι πρὸς ἐκείνους αὐτομολοῦσι. Ποία δὲ κοινωνία φωτὶ πρὸς σκότος; ἢ τίς*[15] *συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;* Ἡμεῖς μὲν γὰρ μετὰ τοῦ Δαμασκηνοῦ καὶ[16] τῶν πατέρων ἁπάντων ἐκ τοῦ Υἱοῦ[17] τὸ Πνεῦμα οὐ λέγομεν[18]· οὗτοι δὲ[19] μετὰ τῶν Λατίνων ἐκ τοῦ Υἱοῦ τὸ Πνεῦμα λέγουσι. Καὶ ἡμεῖς μὲν μετὰ τοῦ θείου Διονυσίου μόνην[20] πηγὴν τῆς ὑπερουσίου θεότητος τὸν Πατέρα λέγομεν· οὗτοι δὲ μετὰ τῶν Λατίνων καὶ τὸν Υἱὸν πηγὴν τοῦ ἁγίου Πνεύματος λέγουσιν, ἐκβάλλοντες[21] αὐτὸ δηλαδὴ τῆς θεότητος. Καὶ ἡμεῖς μὲν[22] μετὰ τοῦ Θεολόγου Γρηγορίου τῇ αἰτίᾳ διακρίνομεν τοῦ Υἱοῦ τὸν Πατέρα· οὗτοι δὲ μετὰ τῶν Λατίνων τῇ αἰτίᾳ τούτους συνάπτουσι. Καὶ ἡμεῖς μὲν μετὰ τοῦ σεπτοῦ Μαξίμου καὶ τῶν τότε Ῥωμαίων καὶ τῶν δυτικῶν Πατέρων οὐ ποιοῦμεν τὸν Υἱὸν αἰτίαν τοῦ Πνεύματος[23]· οὗτοι δὲ κατὰ μὲν τοὺς Γραικοὺς αἰτίαν, κατὰ δὲ τοὺς Λατίνους ἀρχὴν τοῦ Πνεύματος τὸν Υἱὸν ἐν τῷ *ὄρρῳ*[24]

1. τε : δὲ D. — 2. ὅτι τε — μεσότης om. PQN. — 3. τὸ om. AQCD. — 4. ἀσεβὲς ex εὐσεβὲς corr. Q. — 5. Ad marg. : ἀντίθεσις AQ : ἐρώτησις P, sed ἀντίθεσις posuit alia manus. — 6. δράσομεν APNC. — 7. τὰ δὲ Q. — 8. οὐδ' : οὐκ AQCDN. — 9. ἐπαινοῦσιν; Ὅλως N. — 10. φευκταῖον D; ad marg. : λύσις A. — 11. ἀπὸ : ἀπ' Q. — 12. ἢ κἀκείνους Q. — 13. τοὺς : ὡς PAQDN. — 14. οὕτως γὰρ Q. — 15. τίς om. C. — 16. τοῦ Δαμασκηνοῦ καὶ om. D. — 17. δὲ add. CD. — 18. λέγωμεν D : ἐκ τοῦ Υἱοῦ τὸ Πν. οὐ λέγομεν om. A. — 19. οὗτοι δὲ μετὰ — τὸν Πατέρα λέγομεν om. D. — 20. μόνην : μίαν N. — 21. ἐκβάλλουσι D. — 22. μὲν om. D. — 23. Πνεύματος ex Πατρός corr. Q. — 24. ὄρῳ AQCDN : ὅρῳ ex ὄρρῳ corr. P. Quae scribendi ratio si servetur, iam nihil sibi volunt, quae mox a Marco per iocum subiunguntur.

a) Jerem. IV, 22. — b) I Tim. VI, 5. — c) *Ibid.*, 15. — d) II Cor. VI, 14. — e) *P. G.*, t. 93, c. 832 B. — f) *P. G.*, t. 3, c. 641D. — g) *P. G.*, t. 36, c. 252 A. — h) *P. G.*, t. 91, c. 136 A.

αὐτῶν ἀποφαίνονται (τιμᾶν γάρ[1] αὐτὸν[2] οὕτω δίκαιον γράφοντας[3], ἐπεὶ καὶ ὀρρωδοῦντες[4] αὐτοὶ τούτῳ[5] συνέθεντο). Καὶ ἡμεῖς μὲν μετὰ τοῦ φιλοσόφου καὶ μάρτυρος Ἰουστίνου, ὡς ὁ Υἱὸς ἐκ τοῦ Πατρός, οὕτω καὶ τὸ Πνεῦμα ἐκ τοῦ Πατρὸς λέγομεν· οὗτοι δὲ μετὰ τῶν Λατίνων τὸν μὲν Υἱὸν ἀμέσως, τὸ δὲ Πνεῦμα ἐμμέσως ἐκ τοῦ Πατρὸς λέγουσι. Καὶ ἡμεῖς μὲν * μετὰ τοῦ Δαμασκηνοῦ καὶ τῶν πατέρων ἁπάντων τὴν διαφορὰν γεννήσεως[6] καὶ ἐκπορεύσεως ἀγνοεῖν ὁμολογοῦμεν· οὗτοι δὲ μετὰ τοῦ Θωμᾶ καὶ τῶν Λατίνων τῷ ἐμμέσῳ καὶ ἀμέσῳ[7] διαφέρειν φασὶ τὰς προόδους. Καὶ ἡμεῖς μὲν τῆς ἀκτίστου καὶ θείας φύσεως ἄκτιστον καὶ τὴν θέλησιν καὶ τὴν ἐνέργειαν εἶναί φαμεν[8] κατὰ τοὺς Πατέρας· οὗτοι δὲ μετὰ τῶν Λατίνων καὶ τοῦ Θωμᾶ τὴν μὲν θέλησιν ταὐτὸν[9] τῇ οὐσίᾳ, τὴν δὲ θείαν ἐνέργειαν κτιστὴν εἶναι λέγουσι[10], κἄν τε θεότης ὀνομάζοιτο, κἄν τε θεῖον καὶ ἄϋλον φῶς, κἄν τε Πνεῦμα ἅγιον, κἄν τέ τι[11] τοιοῦτον ἕτερον, καὶ οὕτω κτιστὴν θεότητα καὶ κτιστὸν θεῖον φῶς καὶ κτιστὸν Πνεῦμα ἅγιον τὰ πονηρὰ πρεσβεύουσι κτίσματα. Καὶ ἡμεῖς μὲν οὔτε τοὺς ἁγίους ἀπολαβεῖν τὴν ἡτοιμασμένην αὐτοῖς[12] βασιλείαν καὶ τὰ ἀπόρρητα ἀγαθά, οὔτε τοὺς ἁμαρτωλοὺς εἰς τὴν γέενναν[13] ἐμπεσεῖν ἤδη φαμέν, ἀλλ' ἐκδέχεσθαι τὸν ἴδιον ἑκατέρους κλῆρον, καὶ εἶναι τοῦτο καιροῦ τοῦ μέλλοντος μετὰ τὴν ἀνάστασιν καὶ τὴν κρίσιν· οὗτοι δὲ μετὰ τῶν Λατίνων τοὺς μὲν αὐτίκα[14] μετὰ θάνατον ἀπολαβεῖν ἤδη τὰ[15] κατ' ἀξίαν[16] ἐθέλουσι, τοῖς δὲ μέσοις εἴτ' οὖν[17] τοῖς ἐν μετανοίᾳ τετελευτηκόσι πῦρ αὐτοὶ[18] καθάρσιον

Graecos causam, secundum Latinos principium Spiritus in suo *codice*, seu potius *podice*[a] pronuntiant (honoranda quippe est a nobis hoc nomine eorum definitio, *caudam inter nates reflectendo* (trepidando) ei subscripserunt). Et nos quidem cum Iustino philosopho et martyre dicimus[b] : « Quemadmodum ex Patre Filius, ita etiam ex Patre Spiritus »; isti vero cum Latinis Filium quidem immediate, Spiritum vero * f. 501r.
ex Patre mediate asserunt. Et nos quidem cum Damasceno[c] et cunctis Patribus differentiam generationis et processionis ignorare fatemur; isti vero cum Thoma et Latinis mediatione et immediatione hanc differe aiunt productiones. Et nos quidem increatae et divinae naturae increatam dicimus et voluntatem et operationem, ut Patres docent; isti vero cum Latinis et Thoma voluntatem quidem idem esse dicunt atque essentiam, sed divinam operationem creatam asserunt, sive illa nuncupetur deitas, sive divinum et immateriale lumen, sive Spiritus sanctus, sive quiddam aliud eiusmodi; atque ita deitatem creatam et creatum lumen divinum et creatum Spiritum sanctum colunt improbae creaturae. Et nos quidem nec sanctos dicimus paratum sibi regnum obtinuisse et arcana illa bona, nec peccatores iam esse in gehennam contrusos; sed utrosque esse in expectatione sortis, quae illos manet; idque pertinere ad futurum tempus post resurrectionem et iudicium; isti vero cum Latinis hos quidem statim post mortem pro meritis volunt aut praemio aut poena iam esse affectos; mediis vero, hoc est illis qui non sine paenitentia decesserunt

1. τιμᾶν γὰρ — συνέθεντο om. codd. qui ὅρῳ habent, nec immerito, cum sententia, si ὅρῳ retineatur, nequeat intelligi; attamen in CD haec verba omissa non fuerunt. Locus aliam non patitur medelam, nisi eam quam adhibui recipiendo in textum ὄρρῳ, scilicet nomen substantivum verbi ὀρρωδοῦντες. 2. αὐτὸν om. D. — 3. γράφοντες D. — 4. ὀροδοῦντες D. — 5. τοῦτο D. — 6. τῆς γεννήσεως C. Ad marg. : ὡραῖον Q. — 7. ἀμμέσω P. — 8. εἶναι φαμέν — τὴν δὲ θείαν ἐνέργειαν om. A. — 9. ταὐτὸν : τὴν αὐτὴν D. — 10. λέγουσιν P. — 11. τι om. D. — 12. αὐτοῖς : αὐτῶν D. — 13. γέεναν P. — 14. αὐτίκα om. N. Ad marg. περὶ ἀπολαύσεως Q, itemque inferius : Περὶ καθάρσεως, περὶ ἀζύμων, περὶ τοῦ πάπα. — 15. τὰ om. D. — 16. κατὰ ξίαν P. — 17. εἴτουν CDN. — 18. αὐτοὶ : αὐτοῖς N.

a) Vix latine reddi potest quod in graeco per iocum habetur. Caryophyllus in reddendo ὄρρῳ posuit *deformatione*, moxque *formidinis pleni* ad vertendum ὀρρωδοῦντες; verum tollitur hoc pacto iocus, seu potius impudens ludibrium, e voce ὄρρῳ petitum, quae sono quidem ὅρῳ seu *definitioni* fere similis est, sententia vero plane diversa, ut in lexicis videre est. Scripsi *codice* et *podice*, ut servetur intra utramque vocem illa habitudo quae in graeco per contemptum habetur : ὄρρος enim est tum pars subiecta testiculis, tum sacri ossis extremum, podex. Hoc sensu, ni fallor, vocem ioculari lascivia usurpavit Marcus. Ad ὀρρωδεῖν quod spectat, significat *formidare*, quia canes degeneres caudam sub alvum reflectere solent. — b) *P. G.*, t. 6, c. 1224A. — c) *P. G.*, t. 94, c. 824 A.

ignem ipsi purgatorium confingentes diversum a flammis gehennae assignant; ut per illum, ut aiunt, purgatis animabus post mortem, ii quoque cum iustis caelesti regno fruantur. Haec enim continet definitio ipsorum. Et nos quidem iudaicum azymum aversamur, obtemperantes apostolorum canonibus; isti vero in eadem definitione, quod Latini sacrificant, Christi corpus esse affirmant. Et nos quidem contra leges, iussa et decreta Patrum dicimus appositum esse Symbolo additamentum; isti vero licite et rationabiliter factum illud asserunt : adeo
* f. 502. norunt veritati et sibi ipsis congruentia dicere! Et nos quidem papam ut unum de patriarchis habemus, idque si recte de fide sentiat; isti vero illum Christi vicarium, patrem et doctorem omnium Christianorum magna gravitate pronuntiant. Fiant patre feliciores, caetera similes : nam et ille adversa utitur fortuna antipapam habens satis molestiarum illi exhibentem; et istis patrem et doctorem suum imitari non patitur animus.

7. Fugite ergo, fratres, illos et communionem eorum; sunt enim *pseudapostoli, operarii subdoli, transfigurantes se in apostolos Christi.* Et non mirum : *Ipse enim Satanas transfigurat se in angelum lucis*[a]. Non est ergo magnum, si ministri eius transfigurentur velut ministri iustitiae; quorum finis erit secundum opera ipsorum. Rursus idem apostolus de iisdem alio in loco : « *Huiuscemodi,* inquit[b], *Domino nostro Iesu Christo non serviunt, sed suo ventri, et per dulces sermones et benedictiones seducunt corda innocentium. Sed firmum fundamentum fidei stat, habens signaculum hoc* ». Et alibi[c] : « *Videte canes, videte malos operarios, videte concisionem* ». Et alibi rursus[d] : « *Si quis vobis evangelizaverit praeter*

ἕτερόν τι τῆς γεέννης[1] ὑπάρχον ἀναπλάσαντες ἀποδιδοῦσιν[2], ἵνα δι' αὐτοῦ, φησί[3], καθαιρόμενοι τὰς ψυχὰς μετὰ θάνατον, ἐπὶ τὴν βασιλείαν καὶ αὐτοὶ μετὰ τῶν δικαίων ἀποκαταστῶσι[4]· τοῦτο δὲ καὶ ὁ ὅρος[5] αὐτῶν περιέχει. Καὶ ἡμεῖς μὲν ἀποστρεφόμεθα τὸ ἰουδαϊκὸν ἄζυμον τοῖς ἀποστόλοις κανονίζουσιν ὑπακούοντες· οὗτοι δὲ ἐν τῷ αὐτῷ[6] ὅρῳ[7] σῶμα Χριστοῦ τὸ παρὰ τῶν Λατίνων ἱερουργούμενον[8] ἀποφαίνονται. Καὶ ἡμεῖς μὲν ἀθεμίτως καὶ παρανόμως καὶ τοῖς πατράσιν ἐξ ἐναντίου[9] τὴν ἐν τῷ συμβόλῳ προσθήκην γεγενῆσθαί φαμεν· οὗτοι δὲ αὐτὴν θεμιτῶς καὶ εὐλόγως διορίζονται γεγενῆσθαι· τοσοῦτον οἴδασι * τῇ ἀληθείᾳ καὶ ἑαυτοῖς συμφωνεῖν. Καὶ ἡμεῖς μὲν τὸν πάπαν[10] ὡς ἕνα τῶν πατριαρχῶν λογιζόμεθα, καὶ τοῦτό γε, ἂν ὀρθόδοξος ᾖ· οὗτοι δὲ αὐτὸν βικάριον τοῦ Χριστοῦ καὶ πατέρα καὶ διδάσκαλον τῶν χριστιανῶν ἁπάντων μάλα[11] σεμνῶς ἀποφαίνονται. Γένοιντο πατρὸς εὐτυχέστεροι, τὰ δ'[12] ἄλλ' ὅμοιοι· καὶ γὰρ δὴ[13] κἀκεῖνος οὐκ εὐτυχεῖ, τὸν ἀντίπαπαν[14] ἔχων ἐπιεικῶς διοχλοῦντα, καὶ οὗτοι τὸν πατέρα μιμεῖσθαι καὶ τὸν διδάσκαλον οὐκ ἀνέχονται.

7. Φεύγετε[15] οὖν αὐτούς, ἀδελφοί, καὶ τὴν πρὸς αὐτοὺς κοινωνίαν· οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. Καὶ οὐ θαυμαστόν[16]· *αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.* Οὐ θαῦμα οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. Καὶ πάλιν ἀλλαχοῦ περὶ τῶν αὐτῶν ὁ αὐτὸς ἀπόστολος· *Οἱ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας*[17] *ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων· ὁ μέντοι στερρὸς*[18] *θεμέλιος τῆς πίστεως*[19] *ἕστηκεν ἔχων τὴν σφραγῖδα*[20] *ταύτην.* Καὶ ἀλλαχοῦ[21]· *Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.* Καὶ ἀλλαχοῦ πάλιν· *Εἴ τις ὑμᾶς εὐαγγελίζεται παρ'*

1. γεένης P. — 2. ἀποδιδόασιν N. — 3. φασι N. — 4. ἀποκαταστῶσιν D. — 5. ὅρος ex ὅρρος corr. P. — 6 αὐτῷ : αὐτῶν CDN. — 7. ὅρῳ ex ὅρρῳ corr. P. — 8. ἱερουργουμένων C. — 9. ἐναντίας D. — 10. πάπαν P : πάππαν C. — 11. μᾶλλα A. — 12. δ' : δὲ D. — 13. δὴ : δεῖ D. — 14. ἀντίπαππαν C : ἀντίπαπα A. — 15. φεύγεται Q. — 16. καὶ θαυμαστὸν οὐδέν Q. — 17. καὶ εὐλογίας om. PN, sed in P add. ad marg. alia manu. — 18. στερὸς D. — 19. τῆς πίστ. θεμέλιος P. — 20. Syllaba γι in σφραγῖδα sup. lin. A. — 21. καὶ ἀλλαχοῦ Βλέπετε — τὴν κατατομήν om. CD : post ἀλλαχοῦ add. τὸ N.

a) II Cor. xi, 13-14. — b) Rom. xvi, 18, et II Tim. ii, 19. — c) Phil. iii, 2. — d) Gal. i, 8.

ὃ παρελάβετε, κἂν ἄγγελος ἐξ οὐρανοῦ, ἀνάθεμα ἔστω. Βλέπετε προφητικῶς τὸ *κἂν ἄγγελος ἐξ οὐρανοῦ*, ἵνα μή τις τὴν ὑπεροχὴν τοῦ πάπα[1] προβάλληται[2]. Καὶ ὁ ἠγαπημένος μαθητής· *Εἴ τις ἔρχεται πρὸς ὑμᾶς*[3] *καὶ ταύτην τὴν*[4] *διδαχὴν οὐ φέρει, εἰς οἰκίαν αὐτὸν μὴ λαμβάνετε*[5] *καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.* Τούτων ὑμῖν ὑπὸ τῶν ἁγίων ἀποστόλων διωρισμένων, στήκετε[6] κρατοῦντες τὰς παραδόσεις, ἃς παρελάβετε, τάς τε ἐγγράφους καὶ τὰς[7] ἀγράφους, * ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. Θεὸς δὲ ὁ πάντα[8] δυνάμενος ἐκείνους τε ἐπιγνῶναι τὴν οἰκείαν πλάνην παρασκευάσειε, καὶ ἡμᾶς[9] αὐτῶν ἀπαλλάξας[10] ὡς[11] πονηρῶν ζιζανίων, οἷα[12] καθαρὸν καὶ εὔχρηστον[13] σῖτον εἰς τὰς ἑαυτοῦ ἀποθήκας συνάξειεν[14], ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις[15] σὺν τῷ ἀνάρχῳ αὐτοῦ Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

« *id quod accepistis, licet angelus de caelo,* « *anathema sit* ». Videtis prophetice dictum illud : « *Licet angelus de caelo* », ne quis eminentiam papae obtendat. Et dilectus discipulus : « *Si quis,* inquit[a], *venit ad vos, et hanc doctri-* « *nam non affert, nolite recipere eum in domum,* « *nec Ave ei dixeritis : qui enim dicit illi Ave,* « *communicat operibus eius malignis* ». Cum haec vobis sint a sanctis apostolis praescripta, state in traditionibus quas accepistis, sive * f. 502v.
scriptas, sive non scriptas; ne improborum errore traducti a propria excidatis firmitate. Deus autem qui omnia potest, et illis, ut suum agnoscant errorem, praestet, et nos veluti purum selectumque frumentum ab illis tanquam pravis zizaniis secernens, in horreo suo reponendos colligat in Christo Iesu Domino nostro, quem decet omnis gloria, honor, et adoratio, cum Patre eius principii experte, atque sanctissimo, optimo, vivifico eius Spiritu, nunc et semper et in saecula saeculorum, amen.

1. πάπαν P. — 2. προβάληται N. — 3. πρὸς ἡμᾶς AQ. — 4. ταύτην τὴν : τοιαύτην D. — 5. λαμβάνετε ex λαμβάνεται corr. P. — 6. στήκατε D. — 7. τὰς om. QC. — 8. τὰ πάντα D. — 9. ὑμᾶς Q. — 10. ἀπαλλάξει Q ἀπαλλάξαι A : ἀπαλλάξεω D. — 11. ὡς : τῶν D. — 12. καὶ οἷα D. — 13. ἄχρηστον A. — 14. συνάξειε D. — 15. Ad vocabulum προσκύνησις explicit C.

a) II Ioan. 10, 11.

XVI[a]

MARCI EPHESII AD GEORGIUM SCHOLARIUM EPISTOLA, QUA IN EUM INVEHITUR, QUOD ALIQUAM CUM LATINIS CONCORDIAM FIERI POSSE EXISTIMASSET.

Paris. 1218
* f. 125r.

EPHESIUS SCHOLARIO.

1. Clarissime, sapientissime, doctissime, mihique desideratissime frater et secundum spiritum fili, domne Georgi, precor Deum ut bene valeas tam animo quam corpore, omniaque tibi feliciter succedant : ego quidem illo miserente satis commode me habeo.

Quanta nos cumulasti voluptate, quando rectam sententiam piamque patrum nostrorum doctrinam professus, condemnatam ab iniustis iudicibus tuitus es veritatem, tanto contra moerore ac luctu repleti sumus, cum ad aures nostras pervenit, te mutato rursum consilio in contrariam partem et sentire et dicere, cum

* ΤΩ ΣΧΟΛΑΡΙΩ Ὁ ἘΦΕΣΟΥ [1].

1. † Ἐνδοξότατε [2], σοφώτατε, λογιώτατε [3] καὶ ἐμοὶ ποθεινότατε ἀδελφὲ [4] καὶ [5] κατὰ πνεῦμα υἱὲ κῦρ Γεώργιε [6], εὔχομαι τῷ Θεῷ [7] ὑγιαίνειν σε ψυχῇ τε καὶ σώματι καὶ ἐπὶ πᾶσιν ἔχειν καλῶς· οὗ τῷ ἐλέει [8] καὶ αὐτὸς ὑγιαίνω μετρίως τῷ σώματι.

Ὅσης ἡμᾶς ἐνέπλησας ἡδονῆς, ἡνίκα τῆς ὀρθῆς δόξης [9] ἐγένου καὶ τοῦ εὐσεβοῦς καὶ πατρίου [10] φρονήματος καὶ τῇ καταψηφισθείσῃ [11] παρὰ τῶν ἀδίκων κριτῶν συνηγόρησας [12] ἀληθείᾳ, τοσαύτης ἐκ τοῦ ἐναντίου λύπης καὶ κατηφείας [13] ἐπλήσθημεν [14], ἀκούσαντες μετατεθεῖσθαί [15] σε πάλιν καὶ τἀναντία φρονεῖν τε καὶ λέγειν καὶ τοῖς κακοῖς

1. Titulus : τῷ Σκολαρίῳ ὁ Ἐφέσου A : + τοῦ ἁγίου μητροπολίτου Ἐφέσου ad marg. M : + τοῦ πανιερωτάτου μητροπολίτου κῦρ Μάρκου τοῦ Εὐγενικοῦ ἐπιστολὴ πρὸς τὸν Σχολάριον N : + τοῦ αὐτοῦ πρὸς τὸν κῦρ Γεώργιον τὸν Σχολάριν P : ἐπιστολὴ τοῦ ἁγιωτάτου μητροπ. Ἐφ. κυροῦ Μάρκου τοῦ Εὐγενικοῦ πρὸς τὸν κυρὸν Γεώργιον τὸν Σχολάριν Q : ἐπιστολὴ κυροῦ Μάρκου τοῦ Ἐφέσου πρὸς τὸν κύριν Γεώργιον τὸν Σχολάριον H : ἐπιστολὴ τοῦ αὐτοῦ πεμφθῆσα (sic) πρός τινα Σχωλάριον φιλόσοφον S : τοῦ ἁγιωτάτου μητροπολίτου Ἐφ. Μάρκου τοῦ Εὐγενικοῦ L : ἐπιστολὴ κυροῦ Μάρκου τοῦ Ἐφέσου πρὸς τὸν κύριν Γεννάδιον τὸν Σχολάριον. — Τῷ Σχολαρίῳ ὁ Ἐφέσου B, in quo Γεννάδιον per errorem ponitur. — 2. Formulae nuncupatoriae Ἐνδοξότατε — μετρίως τῷ σώματι alio atramento M : om. AEBL. — 3. λογικώτατε H contra codicis fidem, ut opinor. — 4. ἀδελφαὶ N. — 5. τατε ἀδελφὲ καὶ, quae per errorem in altera columna scripserat M, dein delevit. — 6. Γεώργιος H. — 7. τοῦ add. Q. — 8. ἐλαίει M. — 9. δόξης om. B. — 10. πατρικοῦ A : πατρώου SL. — 11. καταδικασθείσῃ ASBL. — 12. συνηγορήσας NH. — 13. κατηφίας MN. — 14. ἐνεπλήσθημεν AB. — 15. μετασθεθεῖσθαι A.

a) Atheniensis 652, f. 10-11 (= A). — Mediolanensis Ambrosianus 653, f. 2-3 (= M). — Mediolanensis Ambrosianus 899, f. 142-143v (= N). — Parisinus 1218, f. 125v-127 (= P). — Parisinus 1295, f. 19v-20v Q). — Scolariensis Y. III. 7, f. 3-4v (= S). — Editio Leonis Allatii in libro *Contra Creychtonum* Romae, 1695), p. 88-93, qui apographo usus est ab Emerico Bigot e codice Ambrosiano descriptum = B). — Editio Josephi Hergenroether apud Migne, *P. G.*, t. 160, p. 1092-1096, adhibito codice Monacensi 256, f. 133-136 (= H). — Sp. Lampros, *Palaeologeia et Peloponnesiaca* (Athenis, 1912), t. 1, p. 27-30, ad fidem codicis Mosquensis 493 (Vladimir 440), f. 75v. Huius codicis varias lectiones, ubi a *L* discrepant, siglo *R* notabuntur (= R). Mihi adhuc innotuerunt codices alii, quos adhibere non potui, scilicet : Parisiensis 1267 (olim 2953), in quo latet, teste Eusebio Renaudot, illa Marci epistola, quamvis minime memoretur a nuperrimo auctore *Inventarii* codicum Parisiensium ; Parisinus 1310, f. 39-40 ; Parisinus 1327, f. 246v-248 ; Laurentianus 13 plut. 74, f. 296.

οἰκονόμοις συντρέχειν ἐπὶ τὰς μεσότητας καὶ οἰκονομίας. Καλά[1] γε ταῦτα καὶ φιλοσόφου ψυχῆς ἄξια[2]; Καίτοι ἔγωγε τὰ ἐγκώμιά[3] σοι[4] πλέκειν ἤδη * διενοούμην[5] καὶ τὸν μέγαν Γρηγόριον ἐνενόουν[6] τὸν τῆς θεολογίας ἐπώνυμον[7] Ἥρωνά τινα φιλόσοφον ἐπαινοῦντα τῇ τῶν Ἀρειανῶν[8] ἐνιστάμενον[9] πλάνῃ[10], « ὅτι, φησί, δορκαλίσι[11] « τὸ καλὸν[12] σῶμα καταξανθεὶς παρεπέμφθη[13] τῇ « ἐξορίᾳ ». Σὺ δὲ μηδενὸς εἰς πεῖραν ἐλθὼν λυπηροῦ, μόναις ἀπειλαῖς[14], ὡς ἔοικε[15], πτοηθείς, ἢ δωρεῶν[16] καὶ[17] τιμῶν ἐπαγγελίαις ἀναπεισθείς, οὕτω ῥᾳδίως αὖθις προέδωκας[18] τὴν ἀλήθειαν. *Τίς δώσει τῇ κεφαλῇ μου ὕδωρ καὶ τοῖς ὀφθαλμοῖς μου πηγὴν*[19] *δακρύων*, καὶ κλαύσομαι τὴν θυγατέρα Σιών, τὴν τοῦ φιλοσόφου λέγω ψυχήν, ῥιπιζομένην καὶ μεταφερομένην[20] ὡς χνοῦς[21] ἀπὸ ἅλωνος[22] θερινῆς;

2. Ἀλλ' ἐρεῖς ἴσως, ὡς οὐκ ἐπὶ τἀναντία[23] γέγονεν ἡ μετάθεσις· μεσότητα δέ τινα[24] καὶ οἰκονομίαν περισκοποῦμεν. — Οὐδέποτε διὰ μεσότητος, ἄνθρωπε, τὰ ἐκκλησιαστικὰ διωρθώθη[25]· μέσον ἀληθείας καὶ ψεύδους οὐδέν ἐστιν· ἀλλ' ὥσπερ τὸν τοῦ φωτὸς ἔξω γενόμενον ἐν τῷ σκότει εἶναι ἀνάγκη, οὕτω τὸν τῆς ἀληθείας μικρὸν παρεκκλίναντα[26] τῷ ψεύδει λοιπὸν ὑποκεῖσθαι φαίημεν ἂν[27] ἀληθῶς· καίτοι γε φωτὸς μὲν[28] καὶ σκότους ἔστιν[29] εἰπεῖν μεσότητα τὸ καλούμενον λυκαυγὲς[30] ἢ λυκόφως, μεσότητα δὲ[31] ἀληθείας[32] καὶ ψεύδους οὐδ'[33] ἐπινοήσειεν[34] ἄν τις, εἰ καὶ[35] πολλὰ κάμοι[36]. Ἄκουσον ὅπως[37] ἐγκωμιάζει τὴν τῆς μεσότητος σύνοδον[38] ὁ πολὺς ἐν θεολογίᾳ Γρηγόριος· « Εἴτε τὸν « Χαλάνης πύργον[39], ὃς καλῶς τὰς γλώσσας ἐμέρι« σεν (ὡς ὤφελόν[40] γε[41] καὶ ταύτας·[42] ἐπὶ κακῷ « γὰρ ἡ συμφωνία), εἴτε τὸ[43] Καϊάφα συνέδριον, ᾧ

pesssimis dispensatoribus[a] confugiendo ad medias quasdam vias ac temperamenta. Estne res praeclara animoque philosophi plane digna? Quamquam equidem laudes tuas texere * f. 126. iam meditabar, et magnum Gregorium, cui a theologia cognomen, mente revolvebam; dum Heronem, insignem illum philosophum, ob repugnatum Arianorum errorem eo laudat, quod, ait[b], « loris toto illo decoro corpore laceratus, eiectus fuerit in exsillium ». Tu vero nihil noxii expertus, sed minis dumtaxat, ut credo, perterritus, vel munerum honorumve promissionibus pellectus, temere veritatem rursum prodidisti. *Quis dabit capiti meo aquam et oculis meis fontem lacrymarum*[c], ut lugeam filiam Sion, philosophi inquam animam, quae concutitur ac convolvitur quasi pulvis ex area aestiva[d]?

2. At forsan asseres, non in contraria mutationem esse factam, mediam vero quamdam viam ac temperamentum investigari. — Nusquam, mi homo, eiusmodi mediis res ecclesiasticae in melius reformatae sunt : medium inter veritatem et mendacium nullum est. Sed sicut qui extra lucem versatur, in tenebris sit oportet, ita qui parum a veritate deflexerit, hunc iure dixeris iam mendacio obtegi; quamquam sane lucis quidem et tenebrarum medium dicere licet quod diluculum vel crepusculum appellamus, veri autem et falsi medium nemo ne excogitando quidem finxerit, quantumvis laboret. Audi quomodo synodum mediae viae ineundae studiosam laudando extollat egregius theologus Gregorius[e] : « Sive Chalanae tur« rim, quae linguas pulchre divisit (utinam

1. καλά : κατά B. — 2. ἄξιον B. — 3. ἐγκόμια N. — 4. σοι : σου H. — 5. διεννοούμην A. — 6. ἐννενόουν N. — 7. καὶ ante Ἥρωνα deletum P. — 8. Ἀριανῶν S. — 9. ἀνθιστάμενον SL : ἐνοσάμενον B. — 10. πλάνῃ : δόξῃ AB. — 11. δορκαλέα N : δορκαλήσι ex δορκαλῆσι corr. R. — 12. καλὸν om. SL. — 13. παραπέμφη MNR. — 14. μόνον ἀπειλῆς N. — 15. ἔοικεν B. — 16. δωραιῶν M. — 17. καὶ : ἢ B. — 18. προὔδωκας ASL. — 19. πηγὰς A. — 20. καὶ μεταφερομένην om. R. — 21. χοῦς ARH. — 22. ἅλατος L prorsus inepte. — 23. τὰ ἐναντία H. — 24. τινα om. Q. — 25. διορθώθη SNB. — 26. παρεκλίναντα NB : παρεκκλίναντας M : παρακλίναντα SR. — 27. ἂν om. AQB. — 28. μὲν om. ABL. — 29. ἐστὶν MB. — 30. λυπαυγὲς B. — 31. τῆς add. H. 32. ἀληθείας : καὶ θείας N. — 33. οὐδ' : οὐκ AB : οὐδ' ἓν N. — 34. ἐπινοήσειν H. — 35. εἰ καὶ : κἂν ABL. — 36. κάμῃ ABL : κᾆμοί N : κᾄμοι S. — 37. πῶς ABR. — 38. σύνοδον : σύναξιν SL : δύναμιν R. — 39. εἴτε-πύργον om. B. — 40. ὄφελον MNPQRSL. — 41. γε om. R. — 42. ταύτης SL. — 43. τὸ : τῷ APB.

a) Quos scilicet gallice dicimus *opportunistes* : id enim sibi vult vox graeca. — b) Gregor. Naz. = *P. G.*, t. 35, c. 717 A et 1217 A. — c) Jer. IX, 1. — d) Cf. Dan. II, 35. — e) *P.G.*, t. cit., c. 1105 C.

« illas quoque, in malum nempe concordes!), « sive Caiphae concilium, quo Christus con- « demnatur, sive quocunque tandem alio eius- « dem generis nomine conventus iste appel- « landus est, qui omnia evertit ac perturbavit : « piam enim et veterem doctrinam Trinitatis * f. 126v. « pari honore colendae sustulit, obducto vallo « ac machinis admotis ad quatiendam con- « substantialitatem; impietati autem, per scripti « dogmatis ambiguitatem, ianuam aperuit. « *Sapientes enim erant ad male agendum, at* « *benefacere non norant*[a] ». Nonne haec conveniunt huic nunc congregatae nostrae synodo? Et omnino sane, mea quidem sententia, nisi tantum quod ista, quantumvis medietate ambiguitateque utendi studio flagraret, facultatem non habuit, utpote ab erogantibus pecunias praepedita; atque idcirco palam et aperte, prout illis libuit, blasphemiam evomuit, seu potius, ut cum propheta loquar[b], *fregerunt ova aspidum et telam aranearum texunt :* vere enim araneae tela est composita ab ipsis et nominata *definitio.* Ne igitur nos seducant ad mediam viam ambiguitatemque similiter recurrendo : sunt enim Caiphae concilium, usque dum unio ab ipsis inita Ecclesiam tenebris obvolvat.

3. Quousque, miser, nobilissimum honestissimumque animum inanibus curis divellis? Quousque somniis, veritati vero quando dabis operam? Fuge Aegyptum quin retrorsus respicias; fuge Sodomam et Gomorrham! In montem te recipe, ne cum aliis capiaris. At distinet te vana illa gloriola et falsae divitiae et speciosae decoraeque laenulae et alia, qui-

« Χριστὸς καταχρίνεται, εἴτε τι ἄλλο τοιοῦτον[1] « τὴν σύνοδον ἐκείνην ὀνομαστέον, ἣ[2] πάντα[3] « ἀνέτρεψε καὶ συνέχεε[4], τὸ μὲν εὐσεβὲς δόγμα « καὶ παλαιὸν καὶ τῆς Τριάδος ὁμότιμον καταλύ- « σασα τῷ[5] βαλεῖν χάρακα[6] καὶ μηχανήμασι « κατασεῖσαι[7] τὸ ὁμοούσιον, * τῇ δὲ ἀσεβείᾳ « θύραν ἀνοίξασα[8] διὰ τῆς τῶν[9] γεγραμμένων[10] « μεσότητος· *σοφοὶ γάρ ἐγένοντο τοῦ*[11] *κακο-* « *ποιῆσαι, τὸ δὲ καλὸν ποιῆσαι*[12] *οὐκ ἔγνωσαν* ». Ἆρ'[13] οὐ προσήκει ταῦτα καὶ τῇ νῦν ἡμετέρᾳ συνόδῳ[14]; Καὶ πάνυ μὲν οὖν, φαίην ἂν[15] ἔγωγε, πλὴν ὅσον οὐδὲ πολλὰ βουλομένη[16] τῇ μεσότητι καὶ τῇ διπλόῃ[17] χρήσασθαι[18] ἔσχε[19], τοῖς μισθοδόταις[20] κωλυομένη. Διὰ τοῦτο καὶ φανερῶς, ὡς ἐκείνοις ἐδόκει, τὴν βλασφημίαν ἐξέρρηξε,[21] μᾶλλον δέ, κατὰ τὸν προφήτην εἰπεῖν, *ὠὰ ἀσπίδων ἔρρηξαν, καὶ ἱστὸν ἀράχνης ὑφαίνουσι·* καὶ ὄντως ἱστὸς ἀράχνης[22] ὁ παρ' αὐτῶν συντεθεὶς[23] καὶ ὀνομασθεὶς *ὅρος*[24]. Μὴ οὖν ἀπατάτωσαν ἡμᾶς[25] ἐπὶ μεσότητα καὶ διπλόην αὖθις ἀναχωροῦντες· καϊαφαϊκὸν[26] γάρ εἰσι[27] συνέδριον, ἄχρις ἂν ἡ γενομένη παρ' αὐτῶν ἕνωσις τὴν Ἐκκλησίαν ἐπισκοτῇ[28].

3. Μέχρι τίνος, ὦ σχέτλιε, τὸ τῆς ψυχῆς εὐγενὲς καὶ φιλότιμον ἐν τοῖς ματαίοις ἀπασχολεῖς[29]; Μέχρι ποῦ τὰ ἐνύπνια, καὶ ἡ ἀλήθειά ποτε[30] σπουδασθήτω σοι[31]; Φύγε[32] Αἴγυπτον ἀμεταστρεπτί[33]· φύγε[34] Σόδομα καὶ Γόμορρα[35]· πρὸς τὸ ὄρος[36] σῴζου[37], μὴ συμπαραληφθῇς[38]. Ἀλλὰ κατέχει[39] σε τὸ κενὸν[40] δοξάριον καὶ ὁ ψευδώνυμος[41] πλοῦτος καὶ τὰ κομψὰ καὶ[42] εὐανθῆ χλανιδίσκια[43]

1. τοιοῦτο M. — 2. ἣ : ἢ L. — 3. πάντ' N. — 4. συνέχεεν B. — 5. τῷ : τὸ ANB. — 6. Post χάρακα haec scripserat M : καὶ τὸ ὁμοούσιον καὶ μηχανήμασι κατασεῖσαι τὸ ὁμοούσιον, quae dein delevit. — 7. κατασεῖσαι : καταλῦσαι AB. — 8. ἀνείξασα S : ἀνοίξασι N. — 9. τῶν om. Q. — 10. γεγραμένων S : γεγραμμένης Q. — 11. τοῦ : πρὸς τὸ ABH. — 12. καλοποιῆσαι A : τὸ δὲ καλὸν ποιῆσαι om. B, typographi errore, ut ex subiuncta versione latina liquet. — 13. ἄρα N. — 14. συνόδῳ : σιγῇ Q. — 15. ἂν om. N. — 16. βουλομένῃ NL. — 17. διπλόῃ A. — 18. χρήσεσθαι B. — 19. ἔσχαι M : ἔσχεν S. — 20. τοῖς μισθοδότας M. — 21. ἐξέρρηξεν B. — 22. ἱστὸν ἀραχνίας H. — 23. συντυθεὶς S. — 24. ὄρος N. — 25. ὑμᾶς NB. — 26. καϊαφικὸν SL. — 27. ἐστι N : om. S, sed add. τὸ. — 28. ἐπισκοπῇ AN : ἐπισκοτεῖ B : ἐπισκοτοῖ R. — 29. ἀποσχολεῖς AN : ἀπασχολῇς corr. in ἀπασχολεῖς S. — 30. ποτε om. AB. — 31. σοι : σι S : om. A. — 32. φεῦγε N, scilicet φεῦγε corr. in φύγε : φεῦγε BRSHL. — 33. ἀμεταστρεπτῇ ASN : ἀμεταστρεπτεί L. — 34. φεῦγε BH. — 35. γόμορα ANSBL. — 36. ὅρος S. — 37. σῴζου ex σῷζον corr. S. — 38. παραληφθῇς Q : συμπαραληφθείς ANB, sed in A εἰς corr. in ῇς. — 39. κατέσχε B. — 40. καινὸν NB. — 41. ψευδόνυμος QN. — 42. καὶ om. S. — 43. χλανισκίδια SBHL : χλανιδέσκια ac corr. ν in σ R.

a) Jer. IV, 22. — b) Is. LIX, 5.

καὶ τἄλλα, οἷς ἡ κοσμικὴ εὐημερία τὴν σύστασιν ἔχει; Φεῦ τῆς ἀφιλοσόφου διανοίας τοῦ φιλοσόφου[1]! Περίβλεψαι[2] τοὺς πρὸ σοῦ[3] ἐν ταῖς ὁμοίαις περιφανείαις[4] ἐξετασθέντας· αὔριον καταβήσῃ[5] καὶ αὐτὸς εἰς ᾅδου, πάντα καταλιπὼν[6] ὑπὲρ γῆς[7], τὸν δὲ τῶν βεβιωμένων λόγον[8] ἀπαιτηθήσῃ μετὰ πολλῆς ἀκριβείας[9], ὥσπερ οὖν[10] ἡ ψευδώνυμος[11] σύνοδος ἀπαιτηθήσεται τὸ αἷμα τῶν ἀπολλυμένων[12] ψυχῶν, τῶν σκανδαλισθέντων ἐπὶ τῷ μυστηρίῳ τῆς πίστεως, τῶν τὴν ἀφόρητον[13] βλασφημίαν καὶ ἀσυγχώρητον ταῖς ψυχαῖς * ὑποδεξαμένων τὴν κατὰ τοῦ ἁγίου Πνεύματος καὶ εἰς δύο τολμώντων[14] ἀρχὰς ἀναφέρειν τὴν αὐτοῦ ὕπαρξιν, τῶν ὑπαχθέντων τοῖς ἀθέσμοις καὶ καταγελάστοις λατινικοῖς ἔθεσι[15], τῶν τὰς ἀρὰς καὶ τὰ ἀναθέματα τῆς καινοτομίας[16] τῆς πίστεως ἐπὶ τὰς ἑαυτῶν[17] κεφαλὰς[18] ἑλκυσάντων.

4. Ἀλλ' εἰς σύστασιν ἔσται τοῦ γένους καὶ εἰς ἐπίδοσιν[19] ἡ γενομένη παρ' αὐτῶν[20] ἕνωσις; — Πάνυ μὲν οὖν. Οὐχ ὁρᾷς τοὺς ἐχθροὺς τοῦ σταυροῦ φεύγοντας[21], καὶ ἕνα ἡμῶν χιλίους διώκοντα[22], καὶ δύο, μυριάδας μετακινοῦντας[23]; Τοὐναντίον μὲν οὖν ἅπαν[24] ὁρῶμεν. Ἐὰν μὴ Κύριος οἰκοδομήσῃ τὴν ἡμετέραν ἀρχήν, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες· ἐὰν μὴ Κύριος φυλάξῃ τὴν ἡμετέραν πόλιν, εἰς μάτην ἠγρύπνησαν οἱ διὰ τῶν χρυσίνων[25] τοῦ πάπα[26] ταύτην φυλάσσοντες[27]. Ἀλλὰ δεῦρο λοιπόν, ὅλον σεαυτὸν μετάθες ἐπὶ τὸν Κύριον[28]· ἄφες τοὺς νεκροὺς θάπτειν τοὺς ἑαυτῶν νεκρούς· ἄφες τὰ Καίσαρος[29] Καίσαρι· δὸς τῷ Θεῷ τὴν παρ' αὐτοῦ κτισθεῖσαν καὶ κοσμηθεῖσαν[30] ψυχήν· ἐννόησον[31], ὅσων[32] ὀφειλέτης αὐτῷ τυγχάνεις[33]· ἀπόδος[34] τὰς ἀμοιβάς. Ναί[35], παρακαλῶ, φίλτατε καὶ σοφώτατε, δός μοι χαρῆναι ἐπὶ σοί· δός μοι τῷ[36] Θεῷ

bus huius mundi felicitas commendatur? Heu philosophi mentem philosophia vacuam! Eos cogita, qui ante te ob eosdem honores in aestimatione fuerunt. Cras descendes tu quoque ad inferos, relictis omnibus super terram; eorum vero quae gesseris, strictissima ratio a te deposcetur, ut etiam pseudo-synodus rationem reddere cogetur sanguinis pereuntium animarum, eorum, quibus offensioni fuit mysterium fidei, qui intolerabilem blasphemiam * f. 127 et irremissibilem, nimirum contra Spiritum sanctum, animis suis exceperunt, quique audent ad duo principia eius existentiam referre, qui illegitimis ac ridiculis Latinorum ritibus abduci se passi sunt, qui exsecrationes et anathemata in sua ipsorum capita adsciverunt.

4. At genti nostrae praesidio erit et adiumento unio ab ipsis inita. — Omnino sane. En scilicet hostes crucis in fugam versos, milleque ab uno e nostris depulsos, et decem millia, a duobus profligatos! Verumenimvero plane contrarium respicimus. Nisi Dominus aedificaverit imperium nostrum, frustra laborant qui aedificant illud; nisi Dominus custodierit nostram civitatem, frustra vigilant qui papae aureis eam custodiunt[a]. Sed age dum, iam totum te in Deum converte; *sine mortuos sepelire mortuos suos*[b]; res Caesaris relinque Caesari; da Deo animam ab eo creatam et adornatam. Mente recogita, quantorum illi debitor sis : par pari referto. Ita vero, quaeso, amicissime et doctissime, fac ut de te gaudeam; sine

1. διανοίας τοῦ φιλοσόφου om. N. — 2. περίβλεψε N : περίβλεψον ASBHL. — 3. πρὸς σοῦ B. — 4. περιφανίαις AN. — 5. καταβήσει N : καταδύσει B. — 6. κατολοιπών M : καταλειπὼν S. — 7. ἐπὶ γῆς R : ὑπὲρ τῆς γῆς H. — 8. τῶν δὲ τῶν βεβ. λόγον B : τῶν δὲ των βεβ. λόγων A : τὸν δὲ βεβ. λ. R : τὸν δὲ βεβιωμένον λ. S : τῶν δὲ βεβ. λ. L. — 9. μετὰ πολλῆς ἀκριβείας — σύνοδος ἀπαιτηθήσεται om. S. — 10. οὖν om. ABH. — 11. ψευδόνυμος N. — 12. ἀπολύμένων N. — 13. ἀφόριτον S. — 14. τολμώντας M. — 15. ἤθεσι N : ἔθεσιν B. — 16. κενοτομίας M. — 17. αὐτῶν AB. — 18. τῆς... κεφαλῆς B. — 19. In ἐπίδοσιν ο corr. ex ω sup. lin. A. — 20. ἡ παρ' αὐτῶν γενομένη Q. — 21. φεύγοντες N. — 22. διώκοντας NS. — 23. μετακινοῦντα MQBL. — 24. ἅπαν οὖν B. — 25. χρυσίων NSBH, sed in S corr. in χρυσίνων. — 26. πάππα A. — 27. φυλάσοντες S. — 28. ἐπὶ τὸ νῦν BH, perperam scilicet sumpto compendio vocis κύριον. — 29. κείσαρος M, sed add. α supra ε. — 30. κοσμησθεῖσαν M. — 31. ἐνόησον S. — 32. ὅσον ANQ : om. B. — 33. τυγχάνεις om. S. — 34. ἀπόδως A. — 35. Ναί : καί B. — 36. τῷ om. H.

a) Cf. Psal. cxxvi, 1. — b) Luc. ix, 60.

ut gloriam Deo referam, qui te incolumem servet a quovis adverso casu.

† Humilis metropolita Ephesi ac totius Asiae Marcus.

δόξαν ἀνενεγκεῖν, ὅς σε[1] διαφυλάττοι[2] παντὸς ἀνώτερον[3] ἀνιαροῦ συναντήματος[4].

† Ὁ ταπεινὸς μητροπολίτης Ἐφέσου καὶ πάσης Ἀσίας Μάρκος[5].

XVII[a]

GEORGII SCHOLARII RESPONSIO AD ILLAM MARCI EPHESII EPISTOLAM.

Laur. 74.13 f. 289v. PRAESULI EPHESINO DOMNO MARCO EUGENICO, AD QUAM ILLE EPHESO SCRIPSERAT EPISTOLAM, CUM OCCULTE CONSTANTINOPOLI EPHESUM FUGISSET, METUENS OFFENSAM ERGA SE IMPERATORUM VOLUNTATEM, EO QUOD DEFINITIONES AC CONSTITUTIONES IN SYNODO FLORENTINA CIRCA SPIRITUS SANCTI PROCESSIONEM LATAS NEC PARTICIPARET NEC PROBARET.

* ΤΩ ἘΦΕΣΟΥ[6] ΚΥΡΩ ΜΑΡΚΩ ΤΩ ΕΥΓΕΝΙΚΩ, ΠΡΟΣ ἫΝ ἘΚΕΙΝΟΣ ΑΥΤΩ ἜΠΕΜΨΕΝ ἘΠΙΣΤΟΛΗΝ ἘΞ ἘΦΕΣΟΥ, ὍΤΕ ΚΡΥΦΙΩΣ ἈΠΕΔΗΜΗΣΕΝ ἈΠΟ ΤΗΣ ΚΩΝΣΤΑΝΤΙΝΟΥ ΠΡΟΣ ἜΦΕΣΟΝ, ΤΗΝ ΤΩΝ ΒΑΣΙΛΕΥΟΝΤΩΝ ΔΕΙΛΙΑΣΑΣ ἫΝ ΠΡΟΣ ΑΥΤΟΝ ΕΙΧΟΝ ΔΥΣΜΕΝΕΙΑΝ ΤΩ ΜΗ ΣΥΓΚΟΙΝΩΝΗΣΑΙ ΚΑΙ ΣΥΝΑΙΝΕΣΑΙ ΤΟΙΣ ΤΗΣ[7] ΕΝ ΤΗ ΦΛΩΡΕΝΤΙΑ ΣΥΝΟΔΟΥ ΠΕΡΙ ΤΗΣ ΤΟΥ ἉΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ἘΚΠΟΡΕΥΣΕΩΣ ὍΡΟΙΣ ΚΑΙ ΔΙΑΤΑΓΜΑΣΙΝ.

1. † Colendissimo metropolitae Ephesino, honorandissimo et exarchae totius Asiae, mihi in Domino divinissimo sanctissimoque patri et hero, viro optimo ac sapientissimo, Gennadius, [cum adhuc saecularis esset].

* f. 290. Ostensae sunt et nobis, postquam e manibus multorum exciderant, litterae sanctitatis tuae: is enim, cui commissae fuerant, cum eas nec

1. † Τῷ πανιερωτάτῳ[8] μητροπολίτῃ Ἐφέσου ὑπερτίμῳ καὶ ἐξάρχῳ πάσης Ἀσίας, καὶ ἐμοὶ ἐν Κυρίῳ θειοτάτῳ, ἁγιωτάτῳ πατρὶ καὶ δεσπότῃ, ἀνδρῶν ἀρίστῳ καὶ σοφωτάτῳ· Γεννάδιος [ἔτι ὢν κοσμικός].

* † Ὤφθη καὶ ἡμῖν πολλῶν διαφυγόντα χεῖρας τὰ γράμματα τῆς σῆς ἁγιότητος· ὁ γὰρ ταῦτα πεπιστευμένος οὔτ' ἐμοὶ δοῦναι τοὺς ἄλλους λαθών, οὔτε

1. ὅς σε : ὅσε N. — 2. διαφυλάττει ANB. — 3. ἀνώτερον παντὸς BHL. — 4. ἀντήματος Q. — 5. ὁ ταπεινὸς — Μάρκος om. ANSBL. — 6. Lemma om. PI, duplex vero habetur in L : unum, quod in ipso textu hic exhibetur; alterum rubeis litteris exaratum ad superiorem folii oram his verbis : Τῷ Ἐφέσου κυρῷ Μάρκῳ τῷ Εὐγενικῷ ἀμοιβαία πρὸς ἣν ἐκεῖνος τούτῳ ἐπέστειλεν. — 7. Om. L. — 8. τῷ πανιερωτάτῳ — ἔτι ὢν κοσμικός om. L : τῷ Ἐφέσου Γεννάδιος I. Verba ἔτι ὢν κοσμικός ab amanuensi adiecta esse liquet. Item pro Γεννάδιος legendum Γεώργιος.

a) Parisinus 2135, f. 99-105v (= P). — Iberorum monasterii 388, f. 1 (= I). — Laurentianus 13, plut. 74, f. 289v-292v, (= L) quem unum adhibuit Sp. Lampros in edenda hac epistola in sua Sylloge : Παλαιολόγεια καὶ Πελοποννησιακά (Athenis, 1912), t. 2, p. 314-319 (= E).

φυλάξαι βουληθείς, οὐκ οἶδ' ὅπως, καίτοι σοῦ πολλὰ παραγγείλαντος, ὑπόθεσιν πανηγύρεως πολλοῖς τὰ κατ' ἐμοῦ σοι πεποίηκε σκώμματα. Ἐπεὶ δ' οἱ μὲν ἐνεφορήθησαν τῆς ἐπιθυμίας, ἔτι μαθόντες ἐνακμάζοντά[1] σοι τὸν ὑπὲρ τῆς πίστεως ζῆλον, οἱ δὲ καὶ κατειρωνεύσαντο, ὅσοι δήπου τοῖς σοῖς οὐ σφόδρα ἀρέσκονται, τότε δὴ τότε[2] καὶ πρὸς ἐμὲ κομίζων[3] ἀφίκετό τις τῶν φίλων· κἀγὼ πρότερον πολλὰ τῆς τοῦ νομοφύλακος, ὡς ἂν οὕτω[4] φαίην, ἁπλότητος καταγνούς, ὃς πρὸς τοῖς ἄλλοις καὶ τῶν τῆς σῆς χειρὸς γραμμάτων εἶχε στερήσας, ὅσην ἐξῆν ἡδονὴν ἐκ τῶν δοθέντων ἐλάμβανον· οὐ γὰρ εἶχον ἀπιστεῖν τῆς σῆς εἶναι διανοίας ἐκεῖνα, πολλῶν τε λεγόντων ἀναγνῶναι τὰ πρῶτα, οἷς καθάπαξ ταῦτα συνέβαινε, καὶ ἅμα[5] τοῦ σοῦ φρονήματος καὶ τοῦ ζήλου, ἵνα μὴ λέγω τῆς ἄλλης ἰδέας, τῷ γε συνορᾶν δυναμένῳ πόρρωθεν[6] διαπρέποντος. Ἓν ἐμεμφόμην μόνον, ὅτι, πάντα πιστεύειν ἕτοιμος ὤν, ἐνόμισας ἀληθεύειν τοὺς καθ' ἡμῶν τὰ χείρω συμπλάττοντας, καίτοι πολλὰ τῶν ἡμῖν συνεγνωσμένων εἶχες ἀντιτάττειν ταῖς φήμαις. Ἐγὼ δέ σε ἤλπιζον καὶ τῶν ὑπ' ἀνοίας καὶ φθόνου ληρούντων ἐκεῖνα σφόδρα κατηγορήσειν, ὅτι τοῖς ὁμολογουμένοις προῄρηνται πολεμεῖν καὶ τοὺς τοῦ ψεύδους ἐλέγχους οὐχ ὑποστέλλονται, μεθ' ὧν ἐγκαίρως ἡ δίκη τοῖς ἀδίκοις ἀντεπεξέρχεται στόμασιν· οὔτε γὰρ ἀληθείας εἰκός ἐστι καταφρονεῖν ἡμᾶς, οἷς πρὸ πάντων ταύτης ἐμέλησεν, ἅτε καὶ τὸ ταύτης κέρδος εἰδόσι καλῶς, οὔτε ζητοῦντας διαμαρτάνειν, πολλὰ μὲν ἐκ τῆς φύσεως ἔχοντας βοηθήματα καὶ τῆς τέχνης, ταῖς δ' εἰς τὸ θεῖον ἐλπίσι τὸ πᾶν ἐπιτρέποντας, αἷς εἴ τις[7] ἐποχεῖται[8] βεβαίως, ἀμήχανόν ἐστι[9] τοῦτον αἰσχυνόμενον ἀπαλλάττειν.

2. Ἀγνοεῖν δὲ οἶμαι μηδένα, ὅτι καὶ ῥητορικῆς καὶ φιλοσοφίας καὶ τῆς ὑψηλῆς[10] καὶ τὴν τῶν πολλῶν ἕξιν ὑπερβαινούσης θεολογίας οὐδενὶ τῶν παρ' ἡμῖν ἐχρησάμεθα διδασκάλῳ, πάλαι τὴν περὶ ταῦτα φιλοτι*μίαν τῶν κοινῶν ἀτυχημάτων[11] ἀφελομένων καὶ σκιὰν μόνην αὐτῶν ἔν τισι, καὶ τούτοις ὀλίγοις[12], καταλιπόντων· ἀλλ' ὅσον « χείλη μέν τ' ἐδίην'[13], ὑπερῴην δ' οὐκ ἐδίηνεν », ὥς τις εἶπε[14], δεξαμένοις

mihi dare, quin alios certiores redderet, nec sibi servare vellet, qua de causa nescio, etsi graviter a te admonitus, effecit, ut multi ex tuis in me dicteriis animos relaxarint. Cum autem alii cupiditates explevissent, quod pro explorato haberent adhuc te fidei studio flagrare, alii vero derisissent, quotquot scilicet tua haud nimium probant, tum demum venit amicus qui eas mihi redderet. Ipse vero, cum primum nomophylacis[a] ut ita dicam, ingenuitatem, valde redarguissem, quod me, praeter alia, litteris etiam manu tua scriptis privasset, quantam potui voluptatem ex datis litteris percepi. Neque enim mihi ambigendum erat eas esse mentis tuae fetum, tum quod multi affirmarent eas se prius perlegisse, quibus istae prorsus congruebant, tum quod animum studiumque tuum, ut aliam notam praeteream, quantum cuique e longinquo existimare licet, egregie referrent. Hoc unum culpae dabam, quod promptus ad omnia credenda, eos ad veritatem loqui existimasses qui peiora contra nos effingunt, quamvis multa haberes a nobis prolata quae rumoribus opponeres. Immo sperabam ego te eos qui ex ignorantia ac livore talia insaniunt acriter increpaturum, quod res confessas secum constituerint oppugnare, quin certissima vereantur mendacii indicia, quorum ope iudicium iniusta ora opportuno tempore obtrudere solet. Non enim fas est dicere veritatem nobis contemptui esse, quibus prae omnibus curae fuit, ut qui utilitatem ac lucrum eius probe noverimus, aut falli nos studere, qui multa subsidia tam a natura quam ex arte habeamus, omneque negotium in fiducia in Deum reponamus, cui si quis firmiter invehatur, fieri nequit ut pudore suffusus discedat. * f. 290 v.

2. Neminem vero latere opinor, nos in rhetorica, in philosophia, in altissima quae multorum vires excedit theologia addiscenda nullo

1. ἐνακαμάζοντα L. — 2. τότε om. L. — 3. ἀφίκετο τις τῶν φίλων κομίζων L, sed additis supra lineam litteras β et α ad rectum restituendum ordinem. — 4. οὕτως LI. — 5. ἅμα : ἃ μετὰ E. — 6. πόρωθεν P. — 7. ἥτις P. — 8. ἐποχεῖτο L : ἐπωχεῖτο I. — 9. ἐστιν LI. — 10. καὶ τῆς ὑψηλῆς om. P. — 11. δυστυχημάτων L. — 12. ὀλίγων P. — 13. ἐδίηνεν omnes, contra metrum. — 14. εἶπεν LI.

a) Ioannis scilicet Eugenici, Marci fratris.

nostrae aetatis usos fuisse magistro, cum illarum rerum studium publicis calamitatibus iam pridem impediatur, atque umbra tantum earundem apud nonnullos, eosque admodum paucos, supersit; sed « quantum labris rigandis, non vero palato rigando », ut quidam ait[a], cum ab aliis accepissemus, supernae gratiae nostram remunerantis diligentiam auxilio contigit, ut voti compotes fieremus longiusque in scientiis progrediremur. Ac modo etsi sciamus quantopere ceteris praestemus, est tamen nobis in deliciis disciplui vices obire omnesque nobis proposuimus sequendos qui duces agere valeant, idque ut omnes possint, optamus, neque omnium esse magistri autumamus, sed nobis quidem ipsis cognitionem veritatis a Deo impetramus, quippe errores ei proximos valde metuimus ac reformidamus, pro divino beneficio habentes ab iis exsolvi. Si quis autem nos accedat disciplinae causa, nostram in primis ignorantiam multis verbis excusantes ac suadentes ut se potius alteri erudiendum tradat, vix tandem ei, si instet atque urgeat, morem gerimus, ne talenti, quo forte praediti sumus, accessio atque usura a nobis repetatur. Itaque cum ii simus, vereri haud licet, ne quando a recta deflectemus via, neque id nobis potius quam cuilibet alteri de se in metu ponendum est. Etenim quam olim sanam habuimus sententiam nunquam revera mutavimus; ad futurum vero quod attinet, spem in Deo maximam concipimus, nunquam eum permissurum, ut in mendacium erroremve inducamur, poenamque tam acerbam pro peccatis luamus. Quod si nonnulli et nunc et praeterito tempore nostram sententiam haud recte assecuti, sermonum nostrorum distorti fiunt interpretes ac iudices, sive ex inscitia, sive ex livore, ego iniuriarum, etsi valde doleam, veniam facio, auctorem totius boni deprecans, ut scientiam ac virtutem in fratrum animos infundat.

3. Tum excogitatum mihi est quoddam huic malo remedium, etsi minime generosum, tamen * f. 291. necessarium. Nam usque dum communem vivendi morem mihi servandum existimavero, indulgentia forte quadam ductus atque grato urbanoque animo, non gloriae divitiarumve

παρὰ τῶν ἄλλων, ὑπὸ τῆς ἄνωθεν χάριτος τὴν ἡμετέραν ἀμειβομένης[1] σπουδὴν ἐμπλησθῆναι τῆς ἐπιθυμίας καὶ μέχρι πολλοῦ τῶν ἐπιστημῶν ἐλθεῖν ἐξεγένετο. Καὶ νῦν εἰδότες ὁπόσῳ τῶν ἄλλων πλεονεκτοῦμεν, ὅμως μαθητῶν τάξιν φέροντες ἀγαπῶμεν καὶ πᾶσιν ἕπεσθαι βουλόμεθα τοῖς δυναμένοις ἡγεῖσθαι, καὶ τοῦτο δύνασθαι πᾶσιν[2] εὐχόμεθα· οὐδ' ἀξιοῦμεν ἁπάντων εἶναι διδάσκαλοι, ἀλλ' ἡμῖν μὲν αὐτοῖς τὴν γνῶσιν τῆς ἀληθείας ζητοῦμεν ἀπὸ Θεοῦ, πολλὰ δεδιότες τὰς ἀγχιθύρους ταύτῃ πλάνας καὶ τρέμοντες, καὶ δῶρον εἶναι θεῖον πιστεύοντες τὴν τούτων ἀπαλλαγήν. Εἰ δέ τις ἡμῖν προσέλθοι μαθητιῶν, πολλὰ πρότερον ὑπὲρ τῆς ἐν ἡμῖν ἀγνοίας ἀπολογησάμενοι καὶ συμβουλεύσαντες ἑτέροις μᾶλλον τὰ[3] τοιαῦτα θαρρῆσαι, μόλις ἐγκειμένῳ τε καὶ οὐκ ἀνιέντι πειθόμεθα, μήποτε καὶ ἡμῖν ἴσως ἐνυπάρχοντος ταλάντου τινὸς τὴν αὔξησιν καὶ τὸν τόκον ἀπαιτηθῶμεν. Οὐκ ἄρα ἔξεστι δεδιέναι περὶ ἡμῖν οὕτω διακειμένοις, μή ποτε τῆς ὀρθῆς ἀπεπλανήθημεν τρίβου[4], οὐ μᾶλλον ἢ πάντα καὶ ὀντινοῦν ὑπὲρ ἑαυτοῦ τοῦτον ἔχειν πρέπει τὸν φόβον· ἡμεῖς γὰρ καὶ πρότερον τῆς ὑγιαινούσης ἐτυγχάνομεν δόξης καὶ ὄντες[5] οὐκ ἐπαυσάμεθα, καὶ περὶ τοῦ μέλλοντος ταῖς εἰς Θεὸν ἀγαθαῖς ἐλπίσι τρεφόμεθα, μὴ ἄν ποθ' ὑπ' αὐτοῦ τῷ ψεύδει καὶ τῇ πλάνῃ καταλειφθήσεσθαι μηδ' οὕτω δεινὴν τῶν ἡμαρτημένων δίκην ὑφέξειν. Εἰ δ' οὐ καλῶς ἔνιοι νῦν τε καὶ πρότερον τῆς ἡμετέρας γνώμης στοχάζονται καὶ διάστροφοι γίνονται τῶν ἡμετέρων λόγων ἐξηγηταὶ καὶ κριταί, τὸ μὲν τῆς ἀπαιδευσίας, τὸ δὲ τοῦ φθόνου ποιοῦντος, ἐγώ τε συγγνώμην ἔχω τῷ πάθει, καίτοι λίαν ἀλγῶν, καὶ τοῦ πᾶν ἀγαθὸν παρέχοντος δέομαι καὶ γνῶσιν καὶ ἀρετὴν ταῖς τῶν ἀδελφῶν ἐνθεῖναι ψυχαῖς.

3. Ἐπινενόηται δέ μοι καί τι πρὸς ταῦτα φάρμακον, εἰ καὶ μὴ γενναῖον, ἀλλ' ἀναγκαῖον· ἕως γὰρ ἂν πολιτεύε*σθαί μοι δοκοίη, φιλανθρωπίας τινὸς ἴσως καὶ τοῦτο ποιούσης καὶ ψυχῆς εὐγνώμονος καὶ πολιτικῆς, οὐ δόξης οὐδὲ χρημάτων, ὡς αὐτὸς προήχθης κατηγορεῖν, τὰ μὲν ἄλλα σιγήσω καὶ καθέξω παρ'

1. ἀμοιβομένη P. — 2. πάντας LI. — 3. τὰ : τε P. — 4. Loco τρίβου prius scripserat πίστεως P, quod dein delevit. — 5. ὄντως LI.

a) Homer. *Il.* XXII. 495.

ἐμαυτῷ, καθάπερ ἰδιώτης ἰδιωτῶν ἐν μέσῳ στρεφόμενος, Θεοῦ τινα νόμον καὶ φιλοσοφίας τηρῶν οὐκ ἐπιτρέποντα τοῖς τυχοῦσι περὶ τῶν θείων καὶ ὑψηλῶν διαλέγεσθαι, μηδὲ βούλεσθαι πείθειν τοὺς μὴ πείθεσθαι δυναμένους, καὶ περὶ ὧν τὸ *Οὐ πείσεις, οὐδ' ἂν πείσῃς*, ἡ παροιμία φησί[1]. Τοσαῦτα δὲ μόνον ὠφελεῖν τοὺς ἐμοὺς πολίτας βουλήσομαι, ὁπόσα καὶ ζητεῖν καὶ συνορᾶν καὶ κατέχειν οἶδα τούτους δυνησομένους καὶ πρὸς ἅ με κινήσουσιν ἑκόντες αὐτοὶ καὶ ὧν μου δεήσονται· οὐδὲ[2] γὰρ φιλοσοφίας μόνον καὶ δογμάτων διδάσκαλον, ἀλλὰ καὶ σύμβουλον καὶ δικαστὴν καὶ πρεσβευτὴν ὑπὲρ τῶν μεγίστων, καὶ πάντα ταῦτα μετ' ἀρετῆς, σὺν Θεῷ δ' εἰρήσθω, παρέχειν ἐμαυτὸν αὐτοῖς δύναμαι, ἅπερ ἄνευ μὲν φιλοσοφίας οὔτ' ἔχειν καλῶς οὔτ' ἐνεργεῖν ἔστιν, ἔξεστι δ' εὐεργετεῖν ἐξ αὐτῶν καὶ πόλιν καὶ ἔθνος οὐκ εἰδότας φιλοσοφεῖν. Ὁπόταν δὲ Θεοῦ μοι φιλανθρωπευσαμένου[3] καὶ πᾶν ἐμποδὼν μοι γινόμενον λύσαντος, ἀφεῖναι τὰ Καίσαρος Καίσαρι[4] καὶ τοῖς νεκροῖς τῆς τῶν νεκρῶν παραχωρῆσαι ταφῆς καὶ πᾶσαν ἐπὶ τὸν[5] Κύριον μεταθεῖναι βουληθῶ τὴν ἐλπίδα, ἵνα τοῖς σοῖς χρήσωμαι ῥήμασι[6], τότε δὴ τότε πάσης ἐνοχλήσεως ἔσομαι καθάπαξ ἀπηλλαγμένος, προσέχων μὲν ἐμαυτῷ καὶ τοῦ προτέρου βίου τὰ πταίσματα λογιζόμενος, πειρώμενος δὲ διαφυλάττειν ἐμαυτὸν εἰς τὸ μέλλον, ἂν ἄρα τι μετὰ Θεοῦ δυνηθῶ, καὶ οὔτε θεραπεύειν οὐδένα, οὔθ' ὑπ' οὐδενὸς θεραπεύεσθαι φροντιῶ, οὐδὲ τῆς τῶν πολλῶν ὑπολήψεως καὶ φήμης καὶ ὧν αὐτὸς ἀριθμεῖς φανοῦμαι λόγον ποιούμενος· οὐ γὰρ δὴ τιμῆς ἀφορμὴν μείζονος καὶ προεδρίας καὶ τύφου καὶ τοῦ κληθῆναι ῥαββὶ[7] τὴν ἀναχώρησιν ἔξω καὶ τὴν τῶν ἀμφίων μετάθεσιν, ὥσπερ ἐκ πονηρίας ἐχούσης[8] ἀπολογίαν εἰς ἀσύγγνωστον ἐρχόμενος ὕβριν, καὶ τῷ δόξαι καταφρονεῖν * τῶν ὀλίγων ἀπολαύσεσι μειζόνων ἐνευφρανθήσομαι, ἢ παραχωρῶν ἑτέροις ἀλγήσω (εἰ γάρ μοι ταῦτα περισπούδαστα ἦν, οὐδείς ἐστι χορός ἱερός[9], ὃς οὐκ ἂν εἶχε κορυφαῖον ἐμέ, οὐδ' ἕξει πάλιν ἐθέλοντα), ἀλλ' ἢ βούλομαι τὸ κοινὸν ὠφελεῖν αὐτὸς

cupidine, ut tu usque eo progressus calumniaris, cetera quidem silentio premens apud me custodiam, ut privatus inter privatos vitam agendo, optimamque Dei ac philosophiae legem implendo, qua haud quibuslibet fit facultas de divinis altissimisque rebus disputandi atque enitendi ut ii convincantur qui convinci non possunt, de quibus in proverbio dicitur[a] : « Non persuadebis, etiamsi persuadeas ». Dabo autem operam, ut in iis tantum negotiis popularibus meis prosim, quae ab illis et quaeri et intelligi et capi posse sciero ac de quibus ipsi me sponte sollicitaverint ac rogaverint. Non enim ut philosophiae tantum ac theologiae magistrum, verum etiam ut consiliarium, ut iudicem, ut oratorem in gravisissimis negotiis, eaque omnia cum laude, ut coram Deo fatear, me ipsum eis praebere valeo : quae munera citra quidem philosophiam optime obire et exercere haud licet, illorum vero ope viros in philosophia rudes de civitate genteque promereri fas est. Cum autem, post submotum a Deo pro sua in me misericordia quodlibet impedimentum, quae Caesaris sunt, Caesari relinquere[b] mortuisque mortuorum sepulturam remittere[c], spe omni in Domino reposita, mihi libuerit, ut tuis utar verbis, tunc vero, tunc qualibet molestia omnino vacuus, mihi quidem ipse attendens vitaeque praeteritae noxas recolligens, enitar ut a malo me defendam in futurum, si quid Deo iuvante potero, quin ullo modo aut alium sanare aut ab alio sanari studeam, curamve geram ut aliquid inter homines existimationis et famae et earum rerum quas recenses mihi colligam. Non enim videlicet ut maiorem nanciscar honorem et dignitatem et fastum, aut ut nuncuper rabbi, e medio secedam vestemque mutabo, ac si de malorum consortio excusatione minime vacuo ad insolentiam transirem nulla venia dignam, atque minora specie tenus despiciens maiorum voluptatibus perfruar, vel aegre aliis concedam : nam si haec mihi curae forent, nullus est sacer chorus, qui me praecentorem non haberet neve rursus * f. 291v. habiturus sit, si voluero. Sed consilium mihi est et rei publicae prodesse, quin ipse grave damnum perferam, et vota non solvere quae semel nuncupavero, et fastum minime quae-

1. φησίν L. — 2. οὐ I. — 3. θεῷ μοι φιλανθρωπευομένου P. — 4. καίσσαρος καίσσαρι L. — 5. τὸν om. L. — 6. ῥήμασιν LI. — 7. ῥαμβί L. — 8. Pro ἐχούσης scripserat ἐσχάτης P, quod delevit, addito ἐχούσης ad oram inferiorem. Vocem supra lineam habet I. — 9. ἱερός om. I.

a) Aristoph. *Plutus*, 600. — b) Mat. xxii, 21; Marc. xii, 17; Luc. xx, 25. — c) Mat. viii, 22.

rere ubi semel me demisero : quippe perarduum est, quod qui dignitates honoresque obtinuerit, de abiectione recogitet, nisi forte vir sit generosissimo animo atque eiusmodi, quem Aristoteles vocat heroicum ac plane divinum[a].

4. Hac ego via incedendo in pacem cum omnibus veniam, quae efficiet, ut iurgio cum nemine contendam. Hanc spero et Deo ipsi acceptam fore, qui pacis nomen sibi vindicat[b]. Verum enimvero, si quando certandum ac colluctandum fuerit, veritatisque iura, si conticescant, in discrimen inciderint, atque una periclitetur aliquis, si illa tacuero, turpiterque missas fecero coronas ex confessione reportandas, et insidias proximis struxero, tum equidem nequaquam in otio considam tacitus, sed fronte aperta, ardore gaudioque referta, veritatem palam ac libere dicam, quin honoris aut munerum aut alterius cuiuslibet eiusmodi rei eandem deseram, aut minis commotus pedem referam, aut ignave fugiam, sed gradum sistens veraque propugnans dogmata, quicquid subeundum fuerit, ultro perferam. Nam si ea urgeat necessitas, et silere turpe fuerit et loqui coronas subministraverit. At vero usque dum nihil tale fuerit, sed quasi ludentes in negotiis minime ludicris de divinis verba fecerimus, pro quo quisque appetitu cietur, ea quae Dei sunt nequaquam secundum Deum perpendentes, silentium ego censeo rem esse omnium praestantissimam. Quare valde me paenitet quod multa hactenus inopportune dixerim, ex quibus utilitati quidem nemini, offensioni vero me fuisse probe scio haud paucis, qui meos nacti sermones ac suo quisque arbitratu accipientes, duplicem quamdam a me diversamque de divinis teneri sententiam existimarunt, meumque animum quod facilius iactaretur
* f. 292 accusarunt. Ac scio quidem me haud ullam huiusmodi scandali redditurum esse rationem, quippe cum non quod ipse male dixerim, sed

ὀλίγα βλαπτόμενος, ἢ μὴ σαλεύειν τὰς ὑποσχέσεις, ἐπαγγειλάμενος ἅπαξ, μηδὲ τῦφον ζητεῖν, ἅπαξ ταπεινωθείς, ἐπεὶ χαλεπόν ἐστιν εἰς βαθμοὺς ἐλθόντα καὶ προεδρίας μεμνῆσθαι τῆς ταπεινώσεως, ἂν μή πού τις ὢν[1] τυγχάνῃ γενναιοτάτης ψυχῆς καὶ ἣν Ἀριστοτέλης φησὶν ἡρωϊκήν τε καὶ θείαν.

4. Διὰ ταύτης ἐγὼ τῆς ὁδοῦ πρὸς τὴν[2] μετὰ πάντων εἰρήνην ἀφίξομαι· αὕτη με ποιήσει πρὸς οὐδένα διαπληκτίζεσθαι· ταύτην ἐλπίζω καὶ Θεὸν ἐπαινέσεσθαι[3], τὸ τῆς εἰρήνης προσοικειούμενον ὄνομα. Οὐ μήν, ὁπόταν ἀγὼν καὶ στάδιον ᾖ, καὶ κινδυνεύῃ[4] μὲν τὰ τῆς ἀληθείας σιγώμενα, συγκινδυνεύῃ[5] δέ τις σιγῶν[6] αὐτὰ καὶ προδιδοὺς αἰσχρῶς[7] τοὺς ἐκ τῆς ὁμολογίας στεφάνους καὶ τοῖς πλησίον ἐπιβουλεύων, καθεδοῦμαι δὴ καὶ τότε λέγων οὐδέν, ἀλλ' ἀνακεκαλυμμένῳ προσώπῳ καὶ ζήλου καὶ χαρᾶς γέμοντι παρρησιάσομαι τὴν ἀλήθειαν, καὶ οὔτε τιμῆς ἐπαγγελλομένης[8] ἢ δώρων, οὔτ' ἄλλου τινὸς ὁμοίου ταύτην προήσομαι, οὐδ' ὑποχωρήσω ταῖς ἀπειλαῖς, οὐδὲ φευξοῦμαι φιλοψυχῶν, ἀλλὰ μένων καὶ τοῖς ἀληθέσι συνηγορῶν δόγμασιν, ὅ τι ἂν δέοι παθεῖν ὑποστήσομαι· τοιαύτης γὰρ ἀνάγκης ὑπούσης, καὶ τὸ σιγᾶν αἰσχρὸν καὶ τὸ λέγειν στεφάνων αἴτιον ἔσται. Ἕως δ' ἂν οὐδὲν ᾖ τοιοῦτον, ἀλλ' ὥσπερ ἐν οὐ παικτοῖς παίζοντες τοὺς περὶ τῶν θείων λόγους ποιώμεθα[9], ὑφ' ὅτου τύχοι[10] πάθους κινούμενος ἕκαστος, καὶ τὰ τοῦ Θεοῦ μὴ κατὰ Θεὸν ἐξετάζωμεν, σιωπὴν ἐγὼ νομίζω τὸ πάντων κάλλιστον εἶναι. Οὗ δὴ χάριν καὶ πολλά μοι μετεμέλησεν ἄχρι τοῦ νῦν[11] πολλῶν παρὰ καιρὸν εἰρημένων, ἐξ ὧν οὐδενὶ μὲν ἀγαθοῦ τινος, σκανδάλου δὲ οὐκ ὀλίγοις αἴτιος[12] οἶδα γεγενημένος, οἳ τῶν ἐμῶν λαβόμενοι λόγων καὶ πρὸς τὸ σφίσιν ἀρέσκον ἕκαστος ἐκλαβόμενοι, κἀμὲ διπλῆν τινα καὶ ποικίλην[13] περὶ τῶν θείων γνώμην[14] ἔχειν[15] ἐνόμισαν καὶ τῆς ἐμῆς ψυχῆς ὡς ῥᾳδίως ῥιπιζομένης κατηγορήκασι[16]. Καὶ οἶδα μὲν τοῦ τοιούτου σκανδάλου μηδένα λόγον ὀφείλων, εἴπερ οὐκ ἐξ ὧν αὐτὸς[17]

1. Post ὧν scripserat γε L, quod postea delevit. — 2. τῆς P. — 3. ἐπαινέσασθαι E. — 4. κινδυνεύει P. 5. συγκινδυνεύει P : συγκινδεύῃ L. — 6. σιγὼν L. — 7. αἰσχροῖς P. — 8. ἐπαγγελομένης L. — 9. ποιούμεθα P. — 10. τύχη P. — 11. τουνῦν P. — 12. εὖ ante οἶδα add. L. — 13. ποικίλλην L. — 14. Om. P. — 15. Om. LI, sed add. editor Lampros ante γνώμην. — 16. κατηγορήκασιν E. — 17. αὐτοὶ E, editoris ἀβλεψίᾳ.

a) Aristot., *Ethica Nicomachea*, VIII, 1. — b) Phil. IV, 9.

κακῶς ἔλεγον, ἀλλ' ἐξ ὧν αὐτοὶ κακῶς ἐξηγοῦντο, τοῦτο συνέβαινε, καὶ εἴπερ οὐκ ᾔδεσαν διακρίνειν οἰκονομίαν τε καὶ ἀκρίβειαν καὶ τούτων ἑκατέρους[1] καιρούς, καὶ διὰ τοῦτο τοῖς εἰδόσι διακρίνειν ἐμέμφοντο· σχέτλιοι, ὅτι καὶ κατὰ τῶν ἀνεπιλήπτων[2] οὕτω χωροῦσιν. Τίς γὰρ οὐκ οἶδε πολλὰ τοιαῦτα παρά τε τοῦ κοινοῦ διδασκάλου καὶ νομοθέτου[3] καὶ τῶν αὐτοῦ μαθητῶν εἰρῆσθαί τε καὶ πεπράχθαι, ἐν οἷς οὐκ ἐλάττονος ἀκριβείας εἶναι δοκεῖ τὰ οἰκονομούμενα τῷ γε πρὸς τὸν τῆς οἰκονομίας ἀφορῶντι σκοπόν, ἐπεὶ καὶ μάχαιραν ἦλθε βαλεῖν εἰς τὴν γῆν, ἀλλ' εἰρήνης ἕνεκα, εἰρήνης ἣν ἀφίει τοῖς μαθηταῖς σωματικῶς[4] αὐτοὺς ἀπολείπων. Ἡ γὰρ δοκοῦσα πρότερον εἰρήνη πόλεμος ἦν δήπου καὶ στάσις καὶ σύγχυσις.

5. Οἶδα μὲν οὖν ὅπερ εἶπον, καὶ πέπεισμαι τοῦ τοιούτου σκανδάλου μηδενὶ γεγενημένος αἴτιος καθάπαξ αὐτός, ἀλλ' ηὐξάμην[5] ἂν παντάπασι διαγενέσθαι σιγῶν, ἵνα μὴ μόνον αἰτίαν, ἀλλ' οὐδὲ πρόφασιν αἰτίας ἐμαυτῷ συνῄδειν[6] παρασχομένῳ. Μὴ τοίνυν τὰ ἀδεᾶ δέδιθι, μηδὲ νόμιζέ μοι τῶν τοιούτων πολὺν εἶναι λόγον λοιπόν· οὔτε γὰρ ἐπὶ τὰς ἀκρότητας, οὔτ' ἐπὶ τὴν μεσότητα τινὰ[7] τῶν ἁπάντων ἄγειν πειράσομαι, διότι μένειν ἐφ' ἡσυχίας καὶ πρὸς μηδένα λόγον περὶ τῶν τοιούτων ποιεῖσθαι, ὅτι μὴ πᾶσα ἀνάγκη, προῄρημαι, οὐχ ὅτι πάσης μεσότητος ἔχω κατηγορεῖν, ἐπεὶ καὶ τὴν ἀληθινὴν πίστιν ἰουδαϊσμοῦ καὶ ἑλληνισμοῦ μεταξὺ τιθέντα τὸν θεῖον οἶδα Γρηγόριον, μοναρχίας δηλαδὴ καὶ πολυθεΐας, καὶ τὴν Σαβελλίου καὶ Ἀρείου δόξαν ἐκ διαμέτρου λέγοντα τυγχάνειν κακά, ὥσπερ ἀσωτίαν δήπου καὶ φειδωλίαν, τὸ δὲ παρὰ τοῖς ὀρθοδόξοις κρατῆσαν δόγμα, μεσότητα· καὶ πολλὰς ἂν ἔχοι τις λέγειν ἐπαινουμένας τε καὶ τιμωμένας παρὰ τῶν διδασκάλων ἐν τοῖς θείοις μεσότητας· * εἰ γὰρ ἀληθείας καὶ[8] ψεύδους, ὡς αὐτὸς φῄς, μέσον οὐδέν ἐστι[9], καίτοι καὶ τοῦτο πολλῶν ἀποριῶν γέμει καὶ ζητημάτων παρὰ πᾶσι τοῖς τὰ τοιαῦτα σοφοῖς, ἀλλὰ τῶν περὶ τὰ τῆς ἀληθείας ῥήματα συνισταμένων δοξῶν, ἂν ψευδεῖς ὦσι καὶ ἀντικείμεναι, τὴν

quod ipsi male intellexerint, id acciderit, et quod temperamentum a summo iure atque alterutrius tempora dignoscere haud valeant, illosque vituperent qui eadem dignoscere norint : miseri, qui in viros nulli reprehensioni obnoxios ita invehuntur. Quis enim ignorat, quin multa eiusmodi tum a communi magistro ac legislatore tum ab eius discipulis et dicta et acta fuerint, unde apparet non minus inesse ius iis quae ex accommodatione fiunt, si quem ad finem accommodatio fiat consideremus : nam gladium utique venit mittere in terram[a], at pacis gratia, pacis quam discipulis suis reliquit[b] corpore ab eis discessurus. Quae enim antea pax videbatur, bellum profecto fuit et discordia et confusio.

5. Itaque scio quae dixerim, ac plane confido nemini me istius scandali causae omnino fuisse; at prorsus me siluisse vellem, ne mihi conscius sim, me etsi non causam, at ne causae quidem speciem praebuisse. Ergo ne metuas ubi nihil est metuendum, neve putes ea mihi fore magnae in posterum curae : non enim ad summitates nec ad medietatem quemvis adducere conabor, quia in otio vivere, quin ad ullum de eiusmodi negotiis verba faciam, nisi necesse omnino fuerit, propositum mihi est, non quin ipse quamlibet medietatem vituperem, cum probe sciam, ipsam veram fidem mediam inter iudaismum ac gentilismum a divo Gregorio poni[c], nimirum inter unius principatum et multorum deorum copiam, Sabelliique et Arii sententias ab eodem dici mala ex diametro opposita[d], ut luxuriam scilicet et parsimoniam, dum doctrina, quae apud orthodoxos obtinet, in medio stat. Ac multas quidem in divinis medietates quivis percenseat, quae a doctis laudantur et in honore habentur. Si enim inter veritatem ac mendacium, ut tu dicis, nihil est medium, quamquam * f. 292v. res est admodum controversa et plena disputationum inter omnes harum rerum peritos, at certe si sententiae, cum de veritate stabilienda sermo est, falsae sint et oppositae, veram sententiam par omnino erit eam definire quae

1. ἑκατέρας L. — 2. ἐπιλήπτων LP; at L add. αν supra lineam. — 3. νομοθέτου καὶ διδασκάλου P. — 4. σωματικοὺς E. — 5. εὐξάμην L. — 6. συνῄδην P. — 7. τινὰ om. E. — 8. Om. P. — 9. ἐστιν L.

a) Mat. x, 34. — b) Ioan. XIV, 27. — c) *P. G.*, t. 36, c. 230 B et 628 C. — d) *P. G.*, t. cit., c. 348 A

media fuerit atque eo ipso vera. Itaque non quin medietatem fugiam, sed quod silentium mihi servandum statuerim, nullam amplector medietatem. At vero si quando tempus esse perspexero, ut silentii solvam legem, tunc demum, tunc quae de divinis diuturno studio ac Deo iuvante seposita et recondita habuero, palam utique proferam, licet tibi, licet papae molestus futurus sim, licet incommoda quaeque oporteat me pati.

ἀληθῆ δόξαν μέσην καὶ ἀληθῆ διὰ τοῦτο δίκαιον πάντως ὁρίζεσθαι, — οὐ τοίνυν διὰ τὸ τὴν μεσότητα φεύγειν, ἀλλὰ δι' ἣν ἐνεστησάμην[1] σιγήν, οὐδεμιᾷ συντρέχω μεσότητι. Ὁπόταν δὲ καιρὸν ἴδω τὸν τῆς σιγῆς λῦσαι νόμον, τότε δὴ τότε τὰ περὶ τῶν θείων συνειλεγμένα καὶ σπουδῇ μακρᾷ καὶ Θεοῦ χάριτι προθήσω πάντως εἰς μέσον, κἂν σοί, κἂν τῷ πάπᾳ μέλλω δοκεῖν ἀηδής, κἂν πᾶν ὁτιοῦν[2] δέῃ με πάσχειν.

XVIII[a]

MARCI EPHESII EPISTOLA AD GEORGIUM PRESBYTERUM METHONENSEM CONTRA RITUS ECCLESIAE ROMANAE.

Paris. 1218 **EIUSDEM EPHESII EPISTOLA AD PRESBYTERUM QUEMDAM GEORGIUM NOMINE METHONEM MISSA.**

* f. 454.

1. Honorandissime presbyter et nobis in Christo dilectissime frater domne Georgi, precor Deum ut sospes sit sanctitas tua et in omnibus optime se habeat : illo miserante et ipse satis bene valeo.

† ΤΟΥ[3] ΑΥΤΟΥ 'ΕΦΕΣΟΥ 'ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΝΑ ΠΡΕΣΒΥΤΕΡΟΝ ΓΕΩΡΓΙΟΝ ΤΟΥΝΟΜΑ 'ΕΝ ΤΗ ΜΕΘΩΝΗ ΣΤΑΛΕΙΣΑ.

1. Ἐντιμότατε[4] πρεσβύτερε καὶ ἡμῖν ἐν Χριστῷ ποθεινότατε ἀδελφὲ κῦρ[5] Γεώργιε, τοῦ Θεοῦ δέομαι ὅπως ὑγιαίνοι[6] ἡ ἁγιωσύνη σου καὶ ἐπὶ πᾶσι καλῶς ἔχοι[7]· οὗ[8] τῷ ἐλέει καὶ αὐτὸς ὑγιαίνω[9] μετρίως τῷ σώματι.

1. ἐνεστησαμένην E, per errorem profecto editoris. — 2. ὁτοιοῦν P. — 3. Titulus : om. V : τοῦ αὐτοῦ πρὸς πρεσβύτερον ἱερέα Γεώργιον M : ἐπιστολὴ τοῦ ἁγιωτάτου μητροπολίτου Ἐφέσου κῦρ Μάρκου τοῦ Εὐγενικοῦ πρός τινα πρεσβύτερον Γεώργιον, ἐν Μεθώνῃ O : τοῦ αὐτοῦ ἐπιστολή P : τοῦ αὐτοῦ κὺρ Μάρκου ἐπιστολὴ πρὸς Γεώργιον πρεσβύτερον S, qui in editis addit : τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Μάρκου ἀρχ. Ἐφ. ἐπιστ. κτλ. — 4. ἐντιμώτατε A. — 5. κήρη V. — 6. ὑγιαίνη VS : ὑγειαίνη O. — 7. ἔχει O. — 8. οὗ τῷ — σώματι om. V, quorum loco habet : « et post paucissima ». — 9. ὑγειαίνω O.

a) Atheniensis 652, f. 8-9 (= A). — Mediolanensis Ambrosianus 653, f. 6-7 (= M). — Parisinus 1218, f. 454-455vo (= P). — Ottobonianus 418, f. 219vo-220, in quo pars tantum epistolae habetur (= O). — Editio, quam ope codicis Dionysiani in monte Atho typis mandavit Constantinus Simonides, famosus ille falsarius, ad calcem operum Nicolai Methonensis (Londini, 1858), p. 211-214. Eam repetiit Ioannes Draeseke in *Zeitschrift für Kirchengeschichte*, t. 12 (1891), p. 108-112 (= S). — Vaticanus Palatinus latinus 604, in quo exstat illa epistola, sed in varia segmenta dissecta, adiecta confutatione Andreae Colossensis in forma dialogi ad cives Methonenses. Quae segmenta in meos usus pro sua humanitate contulit vir eximius Ioannes Mercati, bibliothecae Vaticanae praefectus (= V). Translationem latinam ab Andrea adornatam in multis retractavi, quo pressius ad textum graecum accommodaretur. Item habetur haec epistola in aliis codicibus quos conferre haud licuit, nimirum : Matritensi 77, f. 326r (apud Iriarte, p. 285); Oxoniensi-Laudiano 73, f. 76r; Romano-Angelico 57 (A. 4. 1), f. 193-195.

Τὴν γραφήν σου δεξάμενος, λύπης οὐ φορητῆς ἐπληρώθην [1] μαθὼν [2] ἐξ αὐτῆς, ὅτι οἱ [3] τὴν ἄζυμον καὶ νεκρὰν θυσίαν ἰουδαϊκῶς ἱερουργοῦντες καὶ τῇ σκιᾷ τοῦ νόμου παρακαθήμενοι τολμῶσιν ἐγκαλεῖν ἡμῖν καὶ μέμφεσθαι περὶ τῶν ὑφ' ἡμῶν τελουμένων ἐν τῇ ἱερᾷ λειτουργίᾳ, ἀγνοοῦντες οἱ τάλανες, ἅτε ὑπὸ τοῦ τύφου τετυφλωμένοι, ὅτι πάντων τῶν ὑφ' ἡμῶν τελουμένων καὶ γιγνομένων [4] ἐγγράφους τὰς ἀποδείξεις ἔχομεν, ὅτι [5] κατὰ πάντα τοῖς ἱεροῖς διδασκάλοις ἀκολουθοῦμεν καὶ ταῖς ἀποστολικαῖς ἄνωθεν παραδόσεσι [6]. Λέγει γὰρ ὁ θεοφόρος καὶ ὁμολογητὴς [7] Μάξιμος ἐν τῇ ἐξηγήσει [8] τῆς ἱερᾶς λειτουργίας, ἧς ἡ ἐπιγραφή· *Περὶ τοῦ τίνων σύμβολα τὰ κατὰ τὴν ἁγίαν ἐκκλησίαν ἐπὶ τῆς θείας συνάξεως* [9] *τελούμενα καθέστηκεν* [10], * ἐν κεφαλαίῳ οὗ ἡ ἐπιγραφή· *Τίνων* [11] *εἰσὶ σύμβολα ἥ τε πρώτη τῆς ἁγίας συνάξεως* [12] *εἴσοδος καὶ τὰ* [13] *μετ' αὐτὴν τελούμενα*, τοιαῦτα ῥητῶς· « Τὴν μὲν πρώτην εἰς τὴν ἁγίαν « ἐκκλησίαν τοῦ ἀρχιερέως κατὰ τὴν ἱερὰν σύναξιν « εἴσοδον [14] τῆς πρώτης τοῦ Υἱοῦ τοῦ Θεοῦ καὶ « Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ διὰ σαρκὸς εἰς « τὸν κόσμον τοῦτον παρουσίας τύπον [15] καὶ εἰκόνα « φέρειν ὁ λόγος διδάσκει, δι' ἧς τὴν δουλωθεῖσαν « τῇ φθορᾷ καὶ πραθεῖσαν ὑφ' ἑαυτῆς τῷ θανάτῳ « διὰ τῆς ἁμαρτίας καὶ βασιλευομένην τυραννικῶς « ὑπὸ τοῦ διαβόλου τῶν ἀνθρώπων φύσιν [16] ἐλευ- « θερώσας τε καὶ λυτρωσάμενος, πᾶσαν τὴν ὑπὲρ « αὐτῆς [17] ὀφειλὴν ὡς ὑπεύθυνος ἀποδοὺς [18] ὁ « ἀνεύθυνος καὶ ἀναμάρτητος, πάλιν πρὸς τὴν ἐξ « ἀρχῆς ἐπανήγαγε τῆς βασιλείας χάριν, ἑαυτὸν « λύτρον ὑπὲρ ἡμῶν [19] δοὺς καὶ ἀντάλλαγμα [20] καὶ « τῶν ἡμετέρων φθοροποιῶν παθημάτων τὸ ζωο- « ποιὸν αὐτοῦ πάθος ἀντιδοὺς παιώνιον [21] ἄκος καὶ « παντὸς τοῦ κόσμου σωτήριον· μεθ' ἣν παρουσίαν « ἡ εἰς οὐρανοὺς [22] αὐτοῦ καὶ τὸν ὑπερουράνιον « θρόνον ἀνάβασίς τε καὶ ἀποκατάστασις συμβο-

Acceptis litteris tuis, intolerabili dolore affectus sum, edoctus per illas quod qui azymum et mortuum sacrificium iudaice offerunt et umbrae legis assident, audeant nobis exprobrare et obiicere ritus a nobis in sacra missa adhibitos : ignorant infelices, utpote superbia obcaecati, nihil a nobis perfici ac fieri, quin scriptas habeamus probationes quoniam in omnibus sacros doctores et pristinas apostolorum traditiones sequimur. Etenim deifer ille et confessor Maximus, in sacrae missae commentario quod inscribitur [a] : *Quorum signa sint, quae in sancta ecclesia, dum divina habetur synaxis, peraguntur*, in capite cui titulus [b] : *Quorum symbola sint tum prior* * f. 454v. *sanctae synaxeos introitus, tum quae post ipsum fiunt*, haec diserte dicit : « Priorem pontificis « in ecclesiam introitum, dum sancta celebra- « tur synaxis, primi illius adventus, quo « Filius Dei ac Salvator noster Christus Iesus, « assumpta carne, in mundum istum intravit, « similitudinem imaginemque referre ipsa « ratio docet; vi cuius humanum genus cor- « ruptioni deditum, sponteque morti per pecca- « tum venditum ac tyrannico diaboli imperio « subactum, liberans atque redimens, omni « quo illud tenebatur exsoluto debito, ac si « huius reus esset, qui cuiuslibet reatus pec- « cative expers erat, iterum ad pristinam regni « gratiam reduxit, ubi se ipse pro nobis « redemptionis pretium dedisset et commuta- « tionem, proque exitiosis nostris passionibus « vivificam passionem suam veluti medicina- « lem curam, qua totius mundi salus parare- « tur rependisset. A quo deinceps adventu, « eius in caelos ac supercaelestem thronum

1. ἐπληρώθημεναθὼν V, sed ν in μ emendato; aliis verbis ἐπληρώθημε μαθών ex ἐπληρώθημεν αθών. — 2. μαθὸν M. — 3. οἱ : ἡ S. — 4. τελουμένων καὶ γιγνομένων solus habet V, sed in APS γινομένων legitur, in M vero τελουμένων, ex quo coniicere licet duas illas voces re ipsa ab auctore adhibitas fuisse. — 5. καὶ ὅτι V. — 6. παραδώσεσι V : παραδόσεσιν O. — 7. ὁμολογιτὴς M. — 8. ἐξηγήση M. — 9. συντάξεως P. — 10. τελούμενα καθέστηκεν — τῆς ἁγίας συνάξεως om. M. — 11. τίνων : περὶ τοῦ τίνων σύμβολα καὶ τίνων V. — 12. συνάξεως : hic desinit codex O, reliquis prorsus omissis. — 13. τὰ : κατὰ P. — 14. εἴσοδον συν. P. — 15. τόπον M. — 16. τὴν φύσιν MPS. — 17. αὐτῆς : ἡμῶν V. — 18. δοὺς κατὰ τὴν l. V. — 19. ὑπὲρ ἡμῶν om. P. — 20. ἀντάλαγμα AM. — 21. παιόνειον S. — 22. εἰς τοὺς οὐρ. P.

a) *P. G.*, t. 91, c. 657. — b) *Ibid.*, c. 688.

« ascensus postliminioque reditus, per ingressum pontificis in sacrarium eiusque in sedem sacerdotalem ascensus, symbolice figuratur ».

2. Atque haec sanctus ille de primo introitu dicit. De altero autem, qui etiam *maior* nominatur, in capite quod inscribitur[a] : *Quid sanctorum mysteriorum introitus significet,* haec habet : « Sanctorum autem ac venerabilium « mysteriorum introitus, initium est atque « exordium futurae in caelis novae doctrinae « de Dei in nos dispensatione, mysteriique « nostrae salutis, quod in adytis divinae occultationis latet, manifestatio. Ait namque Deus « ac Verbum ad discipulos suos[b] : *Non bibam « amodo de hoc genimine vitis usque in diem « illum, cum illud bibam vobiscum novum in « regno Patris mei* ». Audis quo pacto divina oblata vel ante consecrationem *sancta et venerabilia mysteria* vocat magister? Ac recte quidem. Rex enim quispiam dicitur antequam

* f. 455. in regem coronetur, praesertim cum ad coronam suscipiendam iam accedit satellitibus honoribusque auctus; rex quoque dicitur regis effigies, itemque honoratur et adoratur. Pari ratione divina munera, antequam transmutentur, a nobis dicuntur corporis sanguinisque Dominici typum imaginemque referre. Unde et magnus Basilius in sacra missa *antitypa* ipsa appellat. « Offerentes, inquit[c], antitypa « pretiosi corporis et sanguinis Christi tui ». Quid igitur inepti agimus, dum ea cum honore praemittimus et suscipimus, quae iam Deo oblata ac dedita cum sacrificium tum hostia effecta sunt, ipsique offeruntur per adventum Spiritus sancti consecranda? At ii qui *culicem excolant, camelum autem glutiunt*[d], forsitan nos de sacris imaginibus accusabunt, quod eas adoremus, cum eae non sint ipsa archetypa, sed horum exempla. Id enim fuerit eorum

« λικῶς τυποῦται διὰ τῆς ἐν τῷ ἱερατείῳ[1] τοῦ « ἀρχιερέως εἰσόδου καὶ τῆς εἰς τὸν θρόνον τὸν « ἱερατικὸν[2] ἀναβάσεως ».

2. Ταῦτα μὲν ὁ ἅγιος περὶ τῆς πρώτης εἰσόδου φησί. Περὶ δὲ[3] τῆς δευτέρας αὖθις, τῆς καὶ *μεγάλης* λεγομένης, ἐν κεφαλαίῳ οὗ ἡ ἐπιγραφή· *Τί σημαίνει[4] ἡ τῶν ἁγίων μυστηρίων εἴσοδος*[5], τοιαῦτά φησιν· « Ἡ τῶν ἁγίων καὶ σεπτῶν μυστηρίων εἴσοδος ἀρχὴ καὶ προοίμιόν ἐστι τῆς γενησομένης ἐν οὐρανοῖς καινῆς[6] διδασκαλίας περὶ « τῆς οἰκονομίας τοῦ Θεοῦ τῆς εἰς ἡμᾶς καὶ ἀποκάλυψις τοῦ ἐν ἀδύτοις τῆς θείας κρυφιότητος[7] « ὄντος μυστηρίου τῆς ἡμῶν σωτηρίας. *Οὐ γὰρ μὴ « πίωμαι*[8], φησὶ πρὸς τοὺς ἑαυτοῦ μαθητὰς ὁ « Θεὸς καὶ Λόγος, *ἀπάρτι ἐκ τοῦ γεννήματος « τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν « αὐτὸ πίνω μεθ' ὑμῶν*[9] *καινὸν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν* ». Ἀκούεις ὅπως ἅγια καὶ σεπτὰ μυστήρια καὶ πρὸ τοῦ τελειωθῆναι τὰ θεῖα δῶρα καλεῖ ὁ διδάσκαλος; Καὶ εἰκότως· βασιλεὺς γὰρ λέγεται καὶ πρὸ τοῦ στεφθῆναι ὁ βασιλεύς, * καὶ μάλιστα ὅτε πρὸς τὸ στεφθῆναι ἀπέρχεται δορυφορούμενος[10] καὶ τιμώμενος· βασιλεὺς[11] λέγεται καὶ ἡ τοῦ βασιλέως εἰκὼν καὶ τιμᾶται[12] καὶ προσκυνεῖται· τύπον δὲ καὶ εἰκόνα λέγομεν καὶ ἡμεῖς ἀποσώζειν τὰ θεῖα δῶρα πρὸ τοῦ τελειωθῆναι τοῦ Δεσποτικοῦ σώματος καὶ αἵματος. Ὅθεν καὶ ὁ μέγας Βασίλειος ἐν τῇ ἱερᾷ λειτουργίᾳ *ἀντίτυπα* ταῦτα καλεῖ. « Προθέντες » γάρ φησι « τὰ « ἀντίτυπα τοῦ τιμίου σώματος καὶ αἵματος τοῦ « Χριστοῦ σου ». Τί οὖν ποιοῦμεν ἄτοπον, εἰ μετὰ τιμῆς προπέμπομεν καὶ ὑποδεχόμεθα[13] ταῦτα, τὰ ἤδη[14] τῷ Θεῷ ἀνατεθέντα καὶ ἀφιερωθέντα καὶ θυσία καὶ δῶρα[15] γενόμενα[16] καὶ πρὸς τὸ τελειωθῆναι διὰ τῆς τοῦ ἁγίου Πνεύματος ἐπιφοιτήσεως προσφερόμενα; Ἀλλ' *οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες,* τάχα καὶ περὶ τῶν ἁγίων εἰκόνων[17] ἡμῖν ἐγκαλέσουσιν, ὅτι προσκυνοῦμεν αὐτάς, ἐπειδὴ[18] μή εἰσιν αὐτὰ τὰ[19]

1. ἱερατίῳ M. — 2. ἀρχιερατικὸν V. — 3. δὲ om. V. — 4. σημένει A. — 5. μυστηρίων εἴσοδος — τῶν ἁγίων om. M. — 6. καὶ νῆς M. — 7. τῆς θείας κρυφιότητος : κρυφιότητος· τῆς θείας φημί V. — 8. πίομαι AMV. — 9. μεθ' ἡμῶν PV. — 10. δωρυφορούμενος V. — 11. βασιλεὺς γὰρ λέγ. P. — 12. τιμεῖται M. — 13. ὑποδεχώμεθα V. — 14. τὰ εἴδη P. — 15. καὶ θυσίᾳ δῶρα S. — 16. γιγνόμενα V. — 17. καὶ τῆς τῶν ἁγίων εἰκόνων τιμῆς ἡμῖν ἐγκαλ. V. — 18. ἐπειδὴ : ἐπεὶ V. — 19. τὰ : καὶ M.

a) *Ibid.*, c. 693. — b) Mat. XXVI, 29. — c) Apud Brightman, *Eastern Liturgies*, Oxonii, 1896, p. 406. — d) Mat. XXIII, 24.

πρωτότυπα[1], ἀλλ' εἰκόνες ἐκείνων· εἴη γὰρ ἂν καὶ τοῦτο τῆς αὐτῶν[2] ἀπονοίας ἄξιον. Καὶ ταῦτα τίνες; Οἱ πᾶσαν ἐκκλησιαστικὴν παράδοσιν ἀθετοῦντες· οἱ ἀναμέσον[3] ἁγίου καὶ βεβήλου μὴ διαστέλλοντες· ποῦ γὰρ παρ' ἐκείνοις ἱερατεῖον[4], τὸ νῦν[5] παρ' ἡμῖν λεγόμενον *ἅγιον βῆμα*; Ποῦ παρ' ἐκείνοις ἱερατικὸς θρόνος, εἰς ὃν ὁ ἀρχιερεὺς ἀναβαίνει; Ἀναγνώτωσαν[6] τὰς τοῦ σεπτοῦ Μαξίμου φωνὰς καὶ ἐγκαλυψάσθωσαν· ἰδέτωσαν, τίνες αὐτῷ μᾶλλον ἀκολουθοῦσι καὶ τοῖς αὐτοῦ λόγοις[7], ἡμεῖς ἢ ἐκεῖνοι; Καίτοι γε ὁ φωστὴρ ἐκεῖνος πᾶσαν τὴν οἰκουμένην[8] ἐπέδραμεν ὑπὲρ τῆς ἀληθείας ἀθλῶν καὶ τῆς ὀρθοδόξου πίστεως, καὶ τὸν πλεῖστον χρόνον ἐν τῇ δύσει πεποίηκεν, ἔν τε τῇ Ῥώμῃ καὶ τῇ Ἀφρικῇ, καὶ οὐκ ἂν ὅλως εἶπεν οὐδέν, ὃ μὴ διὰ πάσης ἐκράτει τῆς Ἐκκλησίας καὶ τῶν χριστιανῶν ἁπάντων. Ἀλλ' οἱ παραχαράκται[9] καὶ καινοτόμοι[10] τῆς πίστεως οὗτοι καὶ τὰ ἐκκλησιαστικὰ ἔθη[11] διέφθειραν καὶ ἐνήλλαξαν· καὶ θαυμαστὸν οὐδέν, ὅπου γε καὶ τὴν φύσιν αὐτὴν παρεχάραξαν, ἀντὶ ἀνδρῶν γυναῖκες φαινόμενοι καὶ τὸν τίμιον κόσμον τῆς ἀνδρείας[12] μορφῆς ἀφαιροῦντες. * Ὅθεν καὶ ἐν τῷ ἱερουργεῖν γυναῖκας συμπαρισταμένας[13] ἔχουσιν, ἐπεὶ καὶ αὐτοὶ γυναιξὶν ἐοίκασι, καὶ τοὺς πλείονας τῶν λαϊκῶν ὅτε βούλονται[14] καθημένους, καὶ αὐτοὶ[15] τὸ μυστικὸν ποτήριον ἀποπλύνοντες μετὰ τὴν μετάληψιν ἐπ' ἐδάφους ἐκχέουσι[16], καὶ ἐπὶ τῆς τραπέζης αὐτῶν ὅτε[17] βούλονται πατεῖν οὐ πεφρίκασι[18]. Τοσοῦτον οἴδασι τιμᾶν τὰ ἑαυτῶν ἅγια! Εἶτα καὶ ἡμῖν ἐγκαλοῦσι; Φεῦ τῆς ἀνοίας· φεῦ τῆς τυφλώσεως.

3. Ἔχεις ἱκανῶς ἐκ τῶν εἰρημένων ὑπὸ τοῦ σοφοῦ τὰ θεῖα Μαξίμου, ὅτι ἡ μὲν πρώτη εἴσοδος τὴν πρώτην διὰ σαρκὸς παρουσίαν εἰς τὸν κόσμον τοῦτον[19] τοῦ Δεσπότου δηλοῖ· διὸ καὶ πρὸ αὐτῆς μὲν τὰ προφητικὰ ᾄσματα ᾄδονται, μετ' αὐτὴν δὲ

insipientia plane dignum. Et haec a quibus? Ab iis qui quamlibet ecclesiasticam traditionem evertunt, qui inter sacrum et profanum nequaquam distinguunt. Ubinam apud ipsos sacrarium, quod modo apud nos dicitur *sacrum bema*? Ubi apud ipsos sacra sedes quam pontifex ascendit? Legant venerandi Maximi verba, et pudore suffundantur; videant, qui magis ipsum sermonesque eius sequantur, nosne an illi? Et tamen illuminator ille, certans pro veritate et recta fide, totum orbem discurrit, et maximum tempus in occidua parte fecit, Romae scilicet et in Africa, nec quidquam aliud dixisset quam quod tota Ecclesia teneret et christiani omnes. Sed fidei adulteratores innovatoresque isti mores etiam ecclesiasticos corruperunt atque immutarunt. Nec mirari licet, cum et naturam ipsam adulteraverint pro viris feminae apparentes, venerabili virilis formae ornatu seposito. Quare dum missam celebrant, feminas adstantes habent (quippe * f. 455v. ipsi mulieribus similes videntur), laicosque quam plurimos, ubi libuerint, sedentes; ipsi vero in abluendo post communionem sacro calice loturam in terram proiiciunt, immo mensam sacram pro lubitu calcare non verentur. Tantum sua illi sancta venerari noverunt! Et tamen nos accusant. O insipientiam! o excaecationem!

3. Satis iam habes ex iis quae a Maximo in rebus divinis sapientissimo dicta sunt, primum introitum signum esse primi per carnem in mundum istum adventus Domini; quo fit ut ante eum prophetarum cantica cantentur, dein-

1. προτότυπα A : πρω ex προ corr. M. — 2. αὐτῶν : αὐτοῦ M. — 3. ἀναμέσου M. — 4. ἱερατεῖον — παρ' ἐκείνοις om. M. — 5. νῦν om. AMV. — 6. Locum ἀναγνώτωσαν — τῶν χριστιανῶν ἁπάντων adducit Allatius, *Contra Creygthonum*, p. 190. — 7. αὐτοῦ πείθονται λόγοις S. — 8. τὴν οἰκουμένην — ἀθλῶν καὶ bis scriptum in V, scilicet fol. 39ro fine et fol. 39vo initio. — 9. παράκται A. — 10. κενοτόμοι AM, sed in M ε corr. in αι sup. lin. — 11. ἔθη om. V. — 12. ἀνδρώας A. — 13. παρισταμένας V. — 14. βούλωνται V, item l. 29. — 15. αὐτοὶ : αὐτὸ S. — 16. ἐκχαίουσι S. — 17. ὅτε : ὅγε V. — 18. πεφίκασι A. — 19. εἰς τὸν κόσμον τοῦτον — τὴν δευτέραν τοῦ κυρίου παρουσίαν om. MP, inserto τοῦ κυρίου inter διὰ σαρκὸς παρουσίαν et τυποῖ, et addito in P ἡ δευτέρα δὲ ante καθ' ἣν. Eodem plane pacto res se habebat in codice S, quem editor falsarius pro more interpolavit hoc modo : διὰ σαρκὸς παρουσίαν τοῦ κυρίου τυποῖ· δι' ἧς τὴν τῶν ἀνθρώπων φύσιν τῆς τοῦ ἐχθροῦ δουλείας ἐλευθερώσας καὶ λυτρωσάμενος, πάλιν πρὸς τὴν ἐξ ἀρχῆς ἀνήγαγε τῆς βασιλείας χάριν. Ἡ δὲ μεγάλη εἴσοδος τὴν δευτέραν τοῦ Κ. παρ. σημαίνει, καθ' ἣν κτλ. Verba scilicet repetiit, quae iam supra, p. 471, lin. 25-30, legebantur.

ceps vero apostolorum evangeliique lectiones legantur. Alter autem introitus, magnus scilicet, alterum Domini adventum significat, in quo cum huc iterum cum gloria advenerit ad iudicandos vivos et mortuos, dignos secum suscipiet in supercaelestem regionem, perpetuo cum illis ibi mansurus, perfectiora ac diviniora eisdem revelans iuxta effatum[a] : *Cum illud bibam vobiscum novum in regno Dei.* Aliam etiam rationem dixerit quispiam, magnum nimirum introitum figuram esse exsequiarum Salvatoris nostri, in quibus cum animam egisset, a Iosepho et Nicodemo ad sepulcrum delatus, paulo post resurrexit, mundumque universum ad suam agnitionem convertit. Similiter et in missa defertur sacer panis nondum consecratus et quasi mortuus, brevi tamen vivifici Spiritus virtute vivificandus atque in ipsum vivificum corpus commutandus.

4. Haec tibi ex multis pauca ad perstringendam illorum inverecundiam scripsi. Scias autem falsae synodi definitionem, seu potius vanam novitatem a nemine prorsus, ut plane decebat, susceptam fuisse, immo vero eos, a quibus edita est atque subscripta, uti exsecrabiles veritatisque proditores odio ab omnibus haberi, quin ullus eorum, qui hic sunt, hactenus cum illis concelebraverit. Deus autem qui omnia potest haec ad nostram conducat utilitatem, Ecclesiamque suam, quam proprio redemit sanguine, in pristinam formam restituat. Custodi bonum depositum fidei[b], profanas novitates prorsus abiiciens[c].

Ephesi Marcus.

τὰ ἀποστολικὰ καὶ εὐαγγελικὰ λόγια ἀναγινώσκονται. Ἡ δὲ δευτέρα εἴσοδος καὶ μεγάλη τὴν δευτέραν τοῦ Κυρίου παρουσίαν τυποῖ, καθ' ἣν ἐνταῦθα πάλιν μετὰ δόξης παραγενόμενος ἐπὶ τὸ [1] κρῖναι ζῶντας καὶ νεκρούς, τοὺς ἀξίους [2] μεθ' ἑαυτοῦ συμπαραλαβὼν [3] εἰς τὸν ὑπερουράνιον χῶρον, ἐκεῖ μετ' αὐτῶν ἔσται διηνεκῶς, ἀποκαλύπτων τούτοις τὰ τελεώτερα καὶ θειότερα κατὰ τὸ φάσκον ῥητόν· *Ὅταν αὐτὸ πίνω [4] μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.* Εἴποι δ' ἄν τις καὶ ἕτερον λόγον, ὅτιπερ ἡ μεγάλη εἴσοδος τὴν τοῦ Σωτῆρος ἡμῶν κηδείαν [5] ὑποτυποῖ, καθ' ἣν νεκρὸς ὑπὸ Ἰωσὴφ καὶ Νικοδήμου πρὸς τὸν τάφον φερόμενος, μετὰ μικρὸν ἐξανέστη καὶ τὸν κόσμον ἅπαντα πρὸς τὴν ἑαυτοῦ γνῶσιν ἐπέστρεψεν· οὕτω κἀνταῦθα φερόμενος ὁ ἱερὸς ἄρτος ἀτελὴς ἔτι καὶ οἷον νεκρός, μετὰ μικρὸν τῇ τοῦ ζωοποιοῦ Πνεύματος ἐνεργείᾳ [6] ζωοῦται καὶ πρὸς αὐτὸ τὸ ζωοποιὸν σῶμα [7] μετασκευάζεται.

4. Ταῦτά σοι ἐκ πολλῶν ὀλίγα [8] πρὸς ἀποτροπὴν τῆς ἐκείνων ἀναισχυντίας ἔγραψα [9]. Γίνωσκε δὲ ὅτι ὁ ὅρος τῆς ψευδοῦς συνόδου, μᾶλλον δὲ ἡ ματαία καινοφωνία, καθάπερ ἦν ἄξιον, οὐδαμῶς παρ' οὐδενὸς προσεδέχθη· ἀλλὰ καὶ οἱ τούτῳ συνθέμενοι καὶ ὑπογράψαντες ὡς ἐναγεῖς καὶ προδόται τῆς ἀληθείας ὑπὸ πάντων μισοῦνται, καὶ οὐδεὶς αὐτοῖς οὐδέπω τῶν ἐνταῦθα συνελειτούργησε. Θεὸς δὲ ὁ πάντα δυνάμενος οἰκονομήσειε ταῦτα πρὸς τὸ συμφέρον καὶ διορθώσειε τὴν Ἐκκλησίαν αὐτοῦ, ἣν ἐξηγοράσατο τῷ ἰδίῳ αἵματι. Φύλασσε τὴν καλὴν παρακαταθήκην τῆς πίστεως, τὰς βεβήλους καινοφωνίας [10] παντελῶς ἐκτρεπόμενος.

Ὁ Ἐφέσου Μάρκος.

1. ἐπὶ τῷ MP. — 2. ἀναξίους M. — 3. συμπαραλαμβῶν V, corr. in ras. 3 litter., vix non certe ex —μβάνων. — 4. πίω A. — 5. κηδυῖαν A. — 6. ἐνεργείᾳ : ἐμπνεύσει M. — 7. σῶμα καὶ αἷμα AMPS. — 8. ὀλίγα hic explicit A in folii 9 fine, quin fol. 10 continuatio habeatur. — 9. ἔγραψα : desinunt ad hanc vocem omnes praeter V, qui solus clausulam praebet. — 10. κενοφωνίας V, in quo ο corr. ex ω.

a) Mat. xxvi, 29. — b) Cf. II Tim. i, 14. — c) I Tim. vi, 20.

XIX[a]

MARCI EPHESII EPISTOLA AD PATRIARCHAM CONSTANTINOPOLITANUM.

Vind. th. 203.

ΜΑΡΚΟΥ ΠΡΟΣ ΤΟΝ ΟΙΚΟΥΜΕΝΙΚΟΝ.

Παναγιώτατέ μου δέσποτα καὶ οἰκουμενικὲ πατριάρχα, πέποιθα εἰς Θεὸν τοῦ ὑγιαίνειν τὴν μεγάλην ἁγιωσύνην σου κατὰ τὴν αἰσθητὴν καὶ δρωμένην ὑγίειαν εὐφραινομένην ἐν Κυρίῳ πάντοτε· καὶ αὐτὸς ἐλέει Θεοῦ μικρὸν ὑγιαίνω τῷ σώματι.

Τὰ αὐτόθι * γενόμενα ἠκούσαμεν καὶ οὐ μετρίως ἠνιάθημεν· πλὴν εὐχαριστοῦμεν καὶ μεγάλως δοξάζομεν [1] τὸν φιλάνθρωπον Θεὸν τὸν ἐνισχύσαντά σε ἐν τῇ παρούσῃ ὁμολογίᾳ, καὶ ἔτι καὶ ἔτι εὐχόμεθα, ὅπως ἰσχυρότερος καθ' ἑκάστην φαίνῃ [2] ἐν πειρασμοῖς καὶ ἀκράδαντος, ἵνα πάντες οἱ ζηλωταὶ τῆς ὀρθοδόξου πίστεως ἔχωμέν σε ἄγκυραν καὶ καταφυγὴν καὶ προσφύγιον· καὶ εἰ μὲν λυθῶσι τὰ δεινά, μακαριστὸς ἐν πᾶσι καὶ αἰνετὸς εὑρεθήσῃ [3]· εἰ δὲ ἀνοχῇ Θεοῦ, δι' οἷς κρίμασιν οἶδεν αὐτός, ἐπιτείνονται τὰ δεινά, γενναιότερος ἐκ τοῦ παθεῖν καὶ φιλοσοφώτερος [4], ὥσπερ ψυχρῷ σίδηρος ἔμπυρος, οὕτω τοῖς κινδύνοις καθ' ἑκάστην στομούμενος. Οὐδὲν γὰρ οὕτω νικᾷ [5] τὸν διώκοντα ὡς ἡ προθυμία τοῦ πάσχοντος. Μὴ φανῶμεν δειλότεροι τῶν ἀοιδίμων ἐκείνων ἑπτὰ παίδων, τῶν Μακκαβαίων λέγω, οἵτινες [6] διὰ μόνον τὸ ὕειον κρέας παντοδαπὰς [7] ὑπομείναντες κολάσεις, τὸν στέφανον τῆς ἀθλήσεως εἰλήφασιν [8], ἀλλ' εἴπωμεν καὶ ἡμεῖς μετ' ἐκείνων· « Τί γάρ; Κἂν μὴ * νῦν ἀποθάνωμεν [9], « οὐ τεθνηξόμεθα [10] πάντως; Οὐ τῇ γενέσει τὰ « ὀφειλόμενα λειτουργήσομεν [11]; Ποιήσωμεν τὴν

MARCI AD OECUMENICUM.

* f. 34 v.

Sanctissime domine mi et oecumenice patriarcha, in Deo confido eximiam sanctitatem tuam bene valere, atque corporea adspectabilique salute gaudere in Domino semper. Ego quidem miserente Deo corpore mediocriter habeo.

Quae isthic gesta fuerint auditione accepimus, nec leviter nobis doluit; nihilominus gratias misericordi Deo agimus maximasque laudes impertimur, quod tibi in praesenti discrimine animum addiderit, eumque etiam atque etiam rogamus, ut fortior in dies evadas in periculis et inconcussus, ita ut quotquot orthodoxam fidem aemulamur, te habeamus et portum et perfugium et arcem. Ac si quidem mala depellantur, te omnes beatum laudeque dignum reputabunt; si vero Deus permiserit, pro iis iudiciis, quae ipse novit, ut ingravescant mala, validior ex perpessione dolorum fies ac peritior, ut ferrum ignitum in aquam immissum, sic periculis quotidie incitatus et exacutus. Nihil enim tantum vincit vexatorem, quantum patientis alacritas. Ne simus, quaeso, ignaviores septem illis pueris, Machabaeos dico, qui ob solam carnem suillam cruciatus omnis generis perpessi, certaminis coronam reportarunt; sed dicamus et nos cum illis[b]: « Quid enim? Etiam « si hoc tempore non moriamur, an non omnino « moriemur? An non debito nativitati munere « perfungemur? Quod necessario, id gloriose

* f. 35.

* f. 35 v.

1. δοξάζωμεν V, addito ο super ω. — 2. φαίνει V. — 3. εὑρεθείσῃ V. — 4. φιλοσοφότερος V. — 5. νικὰ V. — 6. οἵτινες V. — 7. παντοδαπᾶς V. — 8. εἴληφαν V. — 9. ἀποθάνουμεν V. — 10. τεθνηξώμεθα V. — 11. λειτουργήσωμεν V.

a) Vindobonensis theol. gr. 203 f. 34v-36, e quo primus edidit Sp. Lampros, Παλαιολόγεια καὶ Πελοποννησιακά (Athenis, 1912), t. I, p. 17-18 (= V). —

b) Apud Gregor. Naz. = *P. G.*, t. 35, c. 924 B, quod non vidit Lampros.

« faciamus; mori discamus; quod commune « est, proprium efficiamus; morte vitam ema« mus. Nemo nostrum huius vitae cupidus sit, « nemo ignavus ac timidus. De ceteris despe« ret tyrannus, et primus aliis via sit, et po« stremus certaminis sigillum ». Nisi enim persecutio fuisset, nec martyres coruscassent, nec confessores victoriae coronam a Christo obtinuissent, catholicam orthodoxamque Ecclesiam praemiis suis obfirmando et exhilarando. *Nam oportet et haereses esse,* secundum divinum Apostolum[a], *ut et qui probati sunt, manifesti fiant.* Quod si intellexerimus atque ita certaverimus, profecto et ipsi eadem praemia adipiscemur, et eiusdem gloriae heredes efficiemur, et *in gaudium Domini intrabimus*[b], nihil metuentes, nihil veriti, neque exteros hostes, neque eos, qui inter nos versantur, pseudo-christos Spiritusque inimicos. Atque utinam ad extremum usque halitum summa *f. 36. fiducia profiteamur optimum sanctorum Patrum depositum, fidem illam, quam a pueris cum lacte suximus, quam primam pronuntiavimus, cum qua velim postremo discedamus, illud quidem, si nihil aliud, abhinc deferentes, rectam fidem.

« ἀνάγκην φιλοτιμίαν· σοφισώμεθα τὴν διάλυσιν· « τὸ κοινὸν ἴδιον ποιησώμεθα[1]· θανάτῳ ζωὴν ὠνη« σώμεθα. Μή τις οὖν ἡμῶν ἔστω φιλόψυχος μηδὲ[2] « ἄτολμος. Ἀπογνώτω τῶν ἄλλων ὁ τύραννος· καὶ « ὁ πρῶτος ἔστω τοῖς ἄλλοις ὁδός, καὶ ὁ τελευταῖος « σφραγὶς ἀθλήσεως ». Εἰ μὴ γὰρ διωγμὸς ἦν, οὐκ ἂν οἱ μάρτυρες ἔλαμψαν καὶ οἱ ὁμολογηταὶ[3] τὸν στέφανον τῆς νίκης παρὰ Χριστοῦ ἐκομίσαντο καὶ τὴν καθολικὴν καὶ ὀρθόδοξον ἐκκλησίαν τοῖς ἄθλοις αὐτῶν ὠχύρωσαν[4] καὶ κατεφαίδρυναν. *Δεῖ γὰρ καὶ αἱρέσεις εἶναι* κατὰ τὸν θεῖον Ἀπόστολον, *ἵνα καὶ οἱ δόκιμοι φανεροὶ γένωνται.* Ἂν τοῦτο συνίωμεν[5] καὶ οὕτως ἀγωνισώμεθα, πάντως καὶ αὐτοὶ τευξόμεθα[6] τῶν αὐτῶν ἄθλων καὶ τῆς αὐτῆς δόξης κληρονομήσομεν[7] καὶ *εἰς τὴν χαρὰν τοῦ Κυρίου εἰσελευσόμεθα*[8], μηδὲν δεδοικότες, μηδὲν αἰσχυνόμενοι[9], μὴ τοὺς ἔξωθεν ἐχθροὺς μηδὲ[10] τοὺς ἐν ἡμῖν αὐτοῖς ψευδοχρίστους[11] καὶ πολεμίους τοῦ Πνεύματος· καὶ ὁμολογείημεν * μέχρι τῆς ἐσχάτης ἀναπνοῆς ἐν πολλῇ[12] παρρησίᾳ τὴν καλὴν παρακαταθήκην τῶν ἁγίων πατέρων, τὴν σύντροφον ἡμῖν ἐκ παίδων ὁμολογίαν, ἣν πρώτην ἐφθεγξάμεθα καὶ ᾗ τελευταῖον συναπέλθοιμεν, τοῦτο, εἰ μή τι ἄλλο, ἐντεῦθεν ἀποφερόμενοι, τὴν εὐσέβειαν[13].

1. ἠγγισώμεθα V; edita habent, ac recte quidem, ποιησώμεθα. — 2. μὴδὲ V. — 3. ὁμολογιταὶ V. — 4. αὐτῶν ὀχύρωσαν V. — 5. τούτω συνιῶμεν V. — 6. τευξώμεθα V. — 7. κληρονομήσωμεν V. — 8. εἰσελευσώμεθα V. — 9. μὴδὲν αἰσχυνόμενοι V. — 10. μὴδὲ V. — 11. ψευδοχρήστους V. — 12. πολλὴ V. — 13. Iisdem verbis clauditur encyclica ad omnes christianos, supra, p. 442; ex quo manifestum fit, hanc epistolam revera Marci esse Eugenici, non alterius eiusdem nominis praesulis.

a) I Cor. XI, 19. — b) Mat. XXV, 21.

XX[a]

MARCI EPHESII EPISTOLA AD MODERATOREM MONASTERII VATOPEDII IN MONTE ATHO.

ΚΥΡ ΜΑΡΚΟΥ ΕΦΕΣΟΥ ΤΟΥ ΕΥΓΕΝΙΚΟΥ[1].

1. † Ὁσιώτατε ἐν ἱερομονάχοις καὶ καθηγούμενε τῆς ἐν τῷ Ἁγίῳ Ὄρει σεβασμίας καὶ ἱερᾶς μονῆς τοῦ Βατοπεδίου, δέομαι τοῦ Θεοῦ ὑγιαίνειν τὴν μεγάλην ἁγιωσύνην σου καὶ σωματικῶς εἰς καταρτισμὸν μὲν καὶ στήριγμα καὶ ὠφέλειαν τῶν ὑπὸ σοὶ ποιμαινομένων ψυχῶν, εὐφροσύνην δὲ καὶ χαρὰν ἡμετέραν. Ζῶμεν καὶ ἡμεῖς ἄχρι τοῦ νῦν ἐλέει Θεοῦ διὰ τῶν σῶν ἁγίων εὐχῶν.

Ἐγὼ τὴν πρὸς ὑμᾶς ὁδὸν ἐρχόμενος, ὡς εἰς αὐτὸν τὸν οὐρανὸν ἀνερχόμενος διεκείμην, ἀνθρώποις τὴν ἀγγελικὴν ἐν σώματι διαγωγὴν ζηλοῦσιν ἐντεύξεσθαι προσδοκῶν, ἀνθρώποις τὴν ὑπερκόσμιον ἐν τῷ κόσμῳ φιλοσοφίαν ἐπιδεικνυμένοις, ἀνθρώποις τὰς ὑψώσεις τοῦ Θεοῦ διηνεκῶς ἐν τοῖς στόμασι φέρουσι καὶ τὰς διστόμους ῥομφαίας τῆς θεωρίας καὶ πράξεως ἐν ταῖς πρακτικαῖς χερσὶ κατὰ τῶν παθῶν ἐπιφερομένοις. Ἀλλ' ὁ πεσὼν[2] ἐξ οὐρανοῦ Ἑωσφόρος καὶ ἡμῖν ἀεὶ φθονῶν τῆς ἐκεῖσε πορείας ἐνέκοψεν ἡμᾶς· καὶ θαυμαστὸν οὐδέν, εἰ ἡμᾶς ἐνέκοψε τοὺς ἀχρείους καὶ μηδὲν ἀγαθὸν ἔχοντας, ὅπου γε τὸν μακάριον Παῦλον, τὸν τῆς οἰκουμένης ἥλιον[3], τοῦτο πεποίηκε. *Πολλάκις* γάρ φησι *προεθέμην ἐλθεῖν πρὸς ὑμᾶς καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς*. Εἰ οὖν[4] ἐκεῖνον ἐνέκοψε, στερκτέον[5] ἂν εἴη καὶ ἡμῖν τὸ τῷ Θεῷ συγχωρούμενον· πλὴν ἀλλ' ἔτι ταῖς ἐλπίσιν ὑμᾶς φανταζόμεθα, καὶ θαρροῦμεν ταῖς ὑμετέραις[6] εὐχαῖς

DOMNI MARCI EPHESII COGNOMINE EUGENICI.

1. Religiosissime hieromonache et praeposite venerabili sacroque monasterio Vatopedii in monte Atho, Deum rogo, ut etiam corpore valeat eximia sanctitas tua ad consummationem quidem et tutelam et utilitatem animarum tibi commissarum, nostram vero voluptatem et laetitiam. Vivimus et nos etiam num, Deo favente, sanctarum tuarum precum beneficio.

Ego iter ad vos aggressus, quasi in caelum ipsum ascendere mihi videbar, spe ductus viros adeundi angelorum in corporibus vitam aemulantes, viros supramundanam in mundo sapientiam exhibentes, viros Dei laudes iugiter in ore habentes, frameasque bipennes, contemplationis nimirum et actionis, ad arcenda vitia strenuis manibus portantes. Sed qui e caelo cecidit, Lucifer ille, quique semper nobis invidet, nos a suscepto istuc itinere prohibuit; nec quicquam mirandum, quod nos homines inutiles nihilque boni possidentes prohibuerit, cum beatum Paulum, totius orbis solem, eodem damno affecerit. *Saepius enim*, ait[b], *volui venire ad vos, et semel, et iterum, sed impedivit nos satanas.* Si igitur illum impedivit, nobis etiam id tolerandum quod Deo acceptum fuit. Verumtamen vel nunc in spe vos contemplamur, atque confidimus nos precationum ve-

1. Ad oram inferiorem legitur Manu Alvari Gomesii : *Marci Ephesi viri nobilis tractatus.* His verbis alius nescio quis addidit *de Philosophia.* Ad quae duo adnotabat Nicolaus a Turre (della Torre), primum : *Labitur Alvarus Gomesius cuius inscriptio est : Paraenetica epistola de avita Graecorum fide retinenda;* deinde : Τὸ de Philosophia, *non est Alvari Gomesii.* Scilicet serius vidit verba illa *de Philosophia* non eiusdem manus esse ac reliqua. — 2. πεσῶν S. — 3. ἥλιον S. — 4. In οὖν littera ν sup. lin. S. — 5. στερητέον L. — 6. ἡμετέραις L.

a) Scorialensis III. Υ. 7, f. 1-2v (= S). — Sp. Lampros, Παλαιολόγεια καὶ Πελοποννησιακά, t. cit., p. 24-26 (= L). — b) I Thes. II, 18.

* f. 1v. strarum beneficio forsitan intuituros desideratissimos vestros carosque vultus, ac fortassis etiam toto tempore apud vos mansuros, si ita Deo libuerit. Sin autem quid aliud accidat praeter voluntatem nostram, etiam ob id ipsum gratias Deo agere decet : etenim *nondum usque ad sanguinem restitimus adversus peccatum repugnantes*[a]. Multo nobis solatio fuerunt qui hic versantur fratres vestri, cum honoratissimus ecclesiarcha tum magnus oeconomus et reliqui, quos ut viva simulacra habuimus caritatis vestrae ac pietatis : saepissime enim nos hospitio exceperunt et refecerunt et recrearunt. Utinam Dominus digna eis laboris sui et amoris rependat praemia.

2. *Obsecro autem vos per nomen Domini nostri Iesu Christi, ut idipsum dicatis omnes, et non sint in vobis schismata*[b], ita ut veram avitamque fidem nostram tanquam optimum depositum tuto custodiatis, nihil addendo, nihil demendo : neque enim mancam adhuc nos habuimus fidem, nec synodo definitioneve indigebamus ad res novas discendas, qui synodorum oecumenicarum eorumque Patrum, qui in illis interfuerunt vel sequentibus temporibus claruerunt, et filii sumus et discipuli. Hoc est decus nostrum, fides nostra, praestantissima patrum nostrorum hereditas. Hac instructi speramus nos coram Deo astituros culparumque admissarum remissionem adepturos; hac vero si careamus, nescio quanam iustitia ab
* f. 2 aeterno supplicio liberari poterimus. Hanc qui nobis excutere tentaverit, alteramque magis novam in eius locum sufficere, is, etiam si angelus e caelo fuerit[c], sit anathema; plane excidat e memoria et Dei et hominum. Nemo in fidem nostram dominatur, nec imperator, nec pontifex, nec falsa synodus, nec quivis alius, nisi unus Deus, qui nobis ipse per se et per suos discipulos eam tradidit. *Rogo vos,* ait divinus Apostolus[d], *ut observetis eos, qui dissensiones et offendicula praeter doctrinam, quam*

ἴσως ὄψεσθαι * τὰ ποθεινὰ ὑμῶν καὶ τίμια πρόσωπα, τάχα δὲ καὶ μεθ' ὑμῶν [1] οἰκήσειν τὸν ἅπαντα χρόνον, ἂν ᾖ τῷ Θεῷ τοῦτο δοκοῦν. Εἰ δ' ἄλλο τι συμβαίη [2] παρὰ τὴν ἡμετέραν γνώμην, εὐχαριστεῖν ἄξιον καὶ ὑπὲρ τούτου Θεῷ· καὶ γὰρ *οὔπω μέχρις αἵματος ἀντικατέστημεν* [3] *πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι*. Πολλὴν δὲ παράκλησιν εὕρομεν παρὰ τῶν ἐνταῦθα εὑρεθέντων ἀδελφῶν ὑμῶν, τοῦ τε τιμιωτάτου ἐκκλησιάρχου καὶ τοῦ μεγάλου οἰκονόμου καὶ τῶν λοιπῶν, οὓς ὡς ἐμψύχους εἰκόνας εἴδομεν τῆς ὑμετέρας [4] ἀγάπης καὶ εὐλαβείας· ἐξένισαν γὰρ πολλάκις ἡμᾶς [5] καὶ ἀνέπαυσαν καὶ παρεμυθήσαντο. Δοίη αὐτοῖς ὁ Κύριος τοὺς ἀξίους μισθοὺς τοῦ κόπου καὶ τῆς ἀγάπης αὐτῶν.

2. *Παρακαλῶ δὲ ὑμᾶς διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε*[6] *πάντοτε καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα*[7], ἵνα τὴν ἀληθινὴν καὶ πατροπαράδοτον πίστιν ἡμῶν ὡς καλὴν παρακαταθήκην ἀσφαλῶς φυλάττητε, μηδὲν προστιθέντες, μηδὲν ἀφαιροῦντες [8]· οὐδὲ γὰρ ἐλλιπῆ [9] τὴν πίστιν εἰχόμεν [10] ἄχρι τοῦ νῦν, οὐδὲ συνόδου καὶ ὅρου πρὸς τὸ μαθεῖν τι [11] καινότερον ἐδεόμεθα οἱ τῶν οἰκουμενικῶν συνόδων καὶ τῶν ἐν ταύταις καὶ μεταξὺ τούτων διαλαμψάντων πατέρων υἱοί τε καὶ μαθηταί. Τοῦτό ἐστι τὸ καύχημα ἡμῶν, ἡ πίστις ἡμῶν, ἡ καλὴ κληρονομία τῶν πατέρων ἡμῶν. Μετὰ ταύτης Θεῷ παραστῆναι ἐλπίζομεν καὶ τῶν ἡμαρτημένων λαβεῖν τὴν ἄφεσιν· ταύτης δὲ ἄνευ οὐκ οἶδα ποία δικαιοσύνη τῆς αἰωνίου κολάσεως ἡμᾶς * λυτρώσεται. Ταύτης ὁ πειρώμενος ἐκβάλλειν ἡμᾶς καὶ καινοτέραν ἐπεισάγειν ἑτέραν [12], κἂν ἄγγελος ἐξ οὐρανοῦ ὑπάρχῃ, ἀνάθεμα ἔστω· πάσης ἐκβαλλέσθω μνήμης καὶ θείας καὶ ἀνθρωπίνης. Οὐδεὶς κυριεύει τῆς ἡμῶν πίστεως, οὐ βασιλεύς, οὐκ ἀρχιερεύς, οὐ ψευδὴς σύνοδος, οὐκ ἄλλος οὐδείς, ὅτι μὴ Θεὸς μόνον, ὁ ταύτην ἡμῖν παραδοὺς δι' ἑαυτοῦ καὶ τῶν αὐτοῦ μαθητῶν. *Παρακαλῶ ὑμᾶς*, φησὶν ὁ θεῖος Ἀπόστολος, *σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχήν, ἣν*[13] *ὑμεῖς*[14] *ἐμάθετε, ποιοῦντας, καὶ*

1. ἡμῶν S. — 2. συμβαίνει L. — 3. ἀντικατέστηκεν S. — 4. ἡμετέρας S. — 5. ἡμᾶς. — 6. λέγετε S. — 7. χίσματα S. — 8. ἀφεροῦντες S. — 9. ἐλλιπῆ S. — 10. ἔχομεν L. — 11. τί S. — 12. ἕτεραν S. — 13. ἣν corr. in. ἦν S. — 14. ὑμεῖς corr. ex. ὑμᾶς S.

a) Hebr. XII, 4. — b) I Cor. I, 10. — c) Cf. Gal. I, 8. — d) Rom. XVI, 17-18.

ἐκκλίνατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. Ὁ μέντοι στερρὸς[1] *θεμέλιος τῆς πίστεως ἕστηκεν*[2] *ἔχων τὴν κρηπῖδα*[3] *ταύτην.*

3. Φεύγετε οὖν, ἀδελφοί, τοὺς τῆς λατινικῆς καινοτομίας εἰσηγητὰς καὶ βεβαιωτάς, καὶ τῇ ἀγάπῃ πρὸς ἀλλήλους συνδεδεμένοι[4] ἓν[5] σῶμα καὶ ἓν πνεῦμα, *σύμψυχοι, τὸ ἓν φρονοῦντες*, συνάγεσθε πρὸς τὴν μίαν ἡμῶν κεφαλήν, τὸν Χριστόν· οὐδὲ γὰρ δίκαιον αὖθις δι' ὑπονοίας ψυχρὰς ἐρίζειν πρὸς τοὺς ἀδελφοὺς ἀ*μέτρως καὶ *ζῆλον ἐπιδείκνυσθαι*[6] *τὸν μὴ κατ' ἐπίγνωσιν*, ἵνα μὴ φανῶμεν προφάσει τῆς πίστεως τὸ ταραχῶδες ἡμῶν καὶ μάχιμον[7] ἐκπληροῦντες· οὐδένα γὰρ ἡ ὀρθὴ πίστις ὠφελήσει χωρὶς τῆς πρὸς τοὺς ἀδελφοὺς ἀγάπης. Ἀλλὰ καὶ ταύτην κἀκείνην[8] ἔχετε καὶ διηνεκῶς ἕξετε, πατέρες καὶ ἀδελφοὶ σεβάσμιοι, κἂν ἐγὼ διὰ τὸ τῆς ἀγάπης χρέος ὀλίγα[9] ὑμᾶς ὑπέμνησα, καὶ μετὰ τούτων παραστήσεσθε[10] τῷ Δεσπότῃ, λάμποντες ὡς ὁ ἥλιος ἐν τῇ[11] βασιλείᾳ τοῦ πατρὸς ὑμῶν. Εὔχεσθε[12] καὶ ὑπὲρ ἐμοῦ κατὰ τὸ θέλημα τοῦ Θεοῦ τὸ λοιπὸν τῆς ζωῆς μου διενεγκεῖν, ἵνα δυνηθῶ, τὴν καλὴν ὁμολογίαν φυλάξας ἀκίνητον μέχρι τέλους, ἐν τῇ τῶν εὐαρεστησάντων Θεῷ μερίδι χώραν τινὰ τὴν ἐσχάτην εὑρεῖν.

4. Τοῖς ἁγίοις[13] μου πατράσι καὶ ἀδελφοῖς πᾶσι καθ' ἕνα ποιῶ μετάνοιαν· πρὸ πάντων[14] δὲ ἐξαιρέτως τῷ ὁσιωτάτῳ προηγουμένῳ καὶ πνευματικῷ πατρὶ κυρῷ Γενναδίῳ, ὃν καὶ ἰδίως ἀξιῶ τῆς ἐμῆς ἀσθενείας ἐν ταῖς ἁγίαις αὐτοῦ πρὸς Θεὸν δεήσεσιν ὑπερεύχεσθαι. Αἱ ἅγιαι ὑμῶν εὐχαὶ εἴησαν μετ' ἐμοῦ.

† Ὁ Ἐφέσου Μάρκος.

vos didicistis, faciunt, et declinate ab illis : huiusmodi enim Iesu Christo Domino nostro non serviunt, sed suo ventri, et per dulces sermones et benedictiones seducunt corda innocentium. Sed firmum fundamentum fidei stat[a], *habens fulcimen hoc.*

3. Cavete igitur, fratres, a latinae novitatis magistris et praeconibus, sed caritate inter vos invicem devincti, unum corpus et unus spiritus, *unanimes, idipsum sentientes*[b], convenite in unum caput nostrum, Christum : neque enim fas est rursus ob frigidas suspiciones cum fratribus immodice rixari *aemulationemque ostentare, quae non sit secundum scientiam*[c], ne * f. 2v.
videamur sub fidei obtentu litigandi libidinem pugnacitatemque explere. Neque enim cuiquam recta fides proderit absque caritate fraterna. At vero et hanc et illam possidetis perpetuoque possidebitis, patres fratresque venerabiles, licet ego pro amoris officio pauca vos admonuerim, hisque praediti coram Domino vos sistetis, fulgentes ut sol in regno patris nostri. Orate etiam pro me, ut reliquam aetatem ad Dei nutum agam, quo valeam, si bonam confessionem servavero inconcussam usque ad finem, in eorum, qui Deo placuerunt, consortio locum quemdam vel infimum obtinere.

4. Sanctis meis patribus fratribusque omnibus singulatim salutem dico, in primis vero peculiariter religiosissimo ex-praeposito patrique spirituali domno Gennadio, a quo etiam praecipue deposco, ut in sanctis suis ad Deum obsecrationibus pro mea infirmitate deprecetur. Utinam sanctae vestrae precationes mecum sint!

Ephesi Marcus.

1. στερὸς S. — 2. ἕστηκεν corr. ex ἕστησεν S. — 3. κρηπίδα S. — 4. σὺνδεδεμένοι S. — 5. ἐν corr. ex ἓν S. — 6. ἐπιδείκνυθαι S. — 7. μάχϊμον corr. ex μάχημον S. — 8. κακείνην S. — 9. ὀλίγα S. — 10. παράστήσεσθε S. — 11. τη S. — 12. εὔχομαι L. — 13. ἁγίοις S. — 14. προπάντων S.

a) II Tim. II, 19. — b) Phil. II, 2. — c) Rom. X, 2.

XXI[a]

MARCI EPHESII EPISTOLA AD THEOPHANEM SACERDOTEM IN EUBOEA INSULA.

Monac. 256 * f. 279 v.

RELIGIOSISSIMO HIEROMONACHO ET SPIRITUALI PATRI, MIHIQUE IN CHRISTO AMATISSIMO ET VENERANDISSIMO DOMINO ET FRATRI DOMNO THEOPHANI, EURIPUM.

1. Religiosissime hieromonache et spiritualis pater, mihique in Christo amatissime et honoratissime domine et frater, Deum precor ut sanctitas tua corpore etiam bene valeat : cuius sanctis precibus et ipse, Deo miserente, satis commode habeo.

Noveris me, statim ut Constantinopolim redii, cum in sedem patriarchalem ascendisset unus ex iis Latinorum fautoribus qui subscripserunt, molestiamque mihi afferret, in ecclesiam meam abiisse necessitate coactum. In qua cum nihil itidem requietis haberem, sed gravi morbo correptus, multis etiam damnis et incommodis ab infidelibus vexarer, quod mandatum a principe non accepissem, inde quoque eo consilio discessi, ut in Montem Sanctum me conferrem. Itaque freto ad Callipolim traiecto, dum per Lemnum transirem, imperatoris iussu ibi comprehensus sum et custodia septus. Sed verbum Dei veritatisque virtus neutiquam devincitur, verum potius effuso ac prospero cursu fertur. Nam plerique fratres
* f. 280. exilio meo incitati probris omnibus lacessunt homines illos flagitiosos sanaeque fidei ac morum patriorum violatores, eosque veluti

* ΤΩ ΌΣΙΩΤΑΤΩ[1] ἘΝ ἹΕΡΟΜΟΝΑΧΟΙΣ ΚΑΙ ΠΝΕΥΜΑΤΙΚΟΙΣ, ΚΑΙ ἘΜΟΙ ἘΝ ΧΡΙΣΤΩ ΠΟΘΕΙΝΟΤΑΤΩ ΚΑΙ ΣΕΒΑΣΜΙΩΤΑΤΩ ΔΕΣΠΟΤΗ ΚΑΙ ἈΔΕΛΦΩ ΚΥΡ[2] ΘΕΟΦΑΝΕΙ ΕΙΣ ΤΟΝ ΕΥΡΙΠΟΝ.

† 1. Ὁσιώτατε[3] ἐν ἱερομονάχοις καὶ πνευματικοῖς[4] καὶ ἐμοὶ ἐν Χριστῷ[5] ποθεινότατε καὶ αἰδεσιμώτατε δέσποτα[6] καὶ ἀδελφέ, δέομαι[7] τοῦ Θεοῦ ὑγιαίνειν τὴν ἁγιωσύνην σου καὶ σωματικῶς· ἧς ἁγίαις εὐχαῖς ἐλέει Θεοῦ καὶ αὐτὸς ὑγιαίνω μετρίως τῷ σώματι[7].

Γίνωσκε ὅτι μετὰ τὸ ἀπελθεῖν ἡμᾶς εἰς τὴν Κωνσταντινούπολιν, ἀναβάντος εἰς τὸ πατριαρχεῖον ἑνὸς τῶν ὑπογραψάντων λατινοφρόνων καὶ ἐνοχλοῦντος ἡμᾶς, ἀπῆλθον εἰς τὴν ἐκκλησίαν μου ἐξ ἀνάγκης[8]. Ἐκεῖ δὲ πάλιν μηδεμίαν εὑρὼν ἀνάπαυσιν καὶ χαλεπῶς νοσήσας καὶ ζημιούμενος παρὰ τῶν ἀσεβῶν καὶ πειραζόμενος, διότι μὴ εἶχον ὁρισμὸν αὐθεντικόν, ἐξῆλθον κἀκεῖθεν ἐπὶ σκοπῷ[9] τοῦ ἀπελθεῖν εἰς τὸ Ἅγιον Ὄρος. Διαπεράσας οὖν εἰς[10] τὴν Καλλίπολιν[11] καὶ διερχόμενος διὰ τῆς Λήμνου, ἐκρατήθην ἐνταῦθα καὶ περιωρίσθην παρὰ τοῦ βασιλέως. Ἀλλ' ὁ λόγος τοῦ Θεοῦ καὶ ἡ τῆς ἀληθείας δύναμις οὐ δέδεται, τρέχει δὲ μᾶλλον καὶ εὐοδοῦται, καὶ οἱ πλείονες τῶν ἀδελφῶν τῇ ἐμῇ ἐξορίᾳ θαρροῦντες βάλλουσι τοῖς ἐλέγ*χοις[12] τοὺς ἀλιτηρίους[13] καὶ παραβάτας τῆς ὀρθῆς πίστεως καὶ τῶν πατρικῶν θεσμῶν καὶ ἐλαύνουσι πανταχόθεν

1. Inscriptionem τῷ ὁσιωτάτῳ—εἰς τὸν Εὔριπον om. H, qui pro titulo habet : Ἐπιστολὴ κυροῦ Μάρκου τοῦ Ἐφέσου πρὸς Θεοφάνην. — 2. κυρίῳ D. — 3. ὁσιώτατε : τιμιώτατε H. — 4. καὶ πνευματικοῖς om. H. — 5. Κυρίῳ H. — 6. πάτερ H. — 7. δέομαι—τῷ σώματι om H. — 8. ἐξ ἀνάγκης om. H : ἐξανάγκης M. — 9. ἐπίσκοπῶ M. — 10. εἰς om. DZ. — 11. Καλλιούπολιν Z. — 12. ἐλέγχοις M. — 13. ἀλιτηρίους ex ἀλητηρίους corr. M.

a) Monacensis 256, f. 279vo-280vo (= M). — I. Hergenroether apud Migne, *P. G.*, t. 160, c. 1096-1100 (= H). — A. Demetracopulus, Ὀρθόδοξος Ἑλλάς, p. 102-104 (= D). — I. Draeseke, *Zeitschrift für Kirchengeschichte*, t. 12 (1890), p. 105-107 (= Z). — Sp. Lampros, *op. cit.*, p. 21-23 (= L).

αὐτοὺς ὡς καθάρματα, μήτε συλλειτουργεῖν αὐτοῖς ἀνεχόμενοι, μήτε μνημονεύειν ὅλως αὐτῶν ὡς χριστιανῶν.

2. Μανθάνω δὲ ὅτι ἐχειροτονήθη παρὰ τῶν λατινοφρόνων μητροπολίτης Ἀθηνῶν κοπελύδριόν [1] τι τοῦ Μονεμβασίας, ὅπερ αὐτόθι διάγον συλλειτουργεῖ τοῖς Λατίνοις ἀδιακρίτως καὶ χειροτονεῖ παρανόμως ὅσους ἂν εὕρῃ καὶ οἵους. Ἀξιῶ οὖν τὴν ἁγιωσύνην σου, ἵνα τὸν ὑπὲρ τοῦ Θεοῦ ζῆλον ἀναλαβὼν ὡς ἄνθρωπος τοῦ Θεοῦ καὶ τῆς ἀληθείας φίλος καὶ τοῦ ἁγίου Ἰσιδώρου γνήσιος μαθητής, παραινέσῃς τοῖς τοῦ Θεοῦ ἱερεῦσιν ἐκφεύγειν ἅπασι τρόποις τὴν κοινωνίαν αὐτοῦ, καὶ μήτε συλλειτουργεῖν αὐτῷ, μήτε μνημονεύειν ὅλως αὐτοῦ, μήτε ἀρχιερέα τοῦτον, ἀλλὰ λύκον καὶ [2] μισθωτὸν ἡγεῖσθαι, μήτε λειτουργεῖν ὅλως ἐν ταῖς λατινικαῖς ἐκκλησίαις, ἵνα μὴ ἔλθῃ καὶ ἐφ' ὑμᾶς [3] ἡ ἐπελθοῦσα ὀργὴ τοῦ Θεοῦ τῇ Κωνσταντινουπόλει διὰ τὰς ἐκεῖ γινομένας παρανομίας.

3. Γίνωσκε δὲ ὅτι ἡ ψευδοένωσις ὅσον οὔπω [4] τῇ τοῦ Θεοῦ χάριτι καὶ δυνάμει διαλυθήσεται, καὶ τὸ δόγμα τῶν Λατίνων ἀντὶ τοῦ βεβαιωθῆναι διὰ τῆς ψευδοῦς συνόδου, ὅπερ ἀεὶ ἐσπούδαζον, * ἔτι μᾶλλον ἀνετράπη καὶ διηλέγχθη [5] καὶ ὡς βλάσφημον καὶ δυσσεβὲς πανταχοῦ στηλιτεύεται, καὶ οἱ τοῦτο κυρώσαντες οὐδὲ διᾶραι στόμα τολμῶσιν ὑπὲρ αὐτοῦ [6]. Ὁ γοῦν [7] καλόγηρος τοῦ [8] ὑμετέρου μισθωτοῦ καὶ οὐχὶ ποιμένος, ὁ ἄνους [9] Μονεμβασίας, λαβὼν παρὰ τοῦ βασιλέως τὸ τοῦ Προδρόμου ἡγουμενεῖον, οὔτε μνημονεύεται παρὰ τῶν καλογήρων αὐτοῦ, οὔτε θυμιᾶται ὅλως ὡς [10] χριστιανός, ἀλλ' ἔχουσιν αὐτὸν εἰς τὰ πράγματα μόνον ὥσπερ τινὰ [11] κούνσουλον [12]· καὶ ὁ βασιλεὺς ταῦτα μανθάνων οὐδένα λόγον ποιεῖται, ἀλλὰ καὶ μετανοεῖν ὁμολογεῖ φανερῶς ἐπὶ τῷ γεγονότι καὶ ἐπὶ τοὺς καταθεμένους καὶ ὑπογράψαντας μετατίθησι τὴν αἰτίαν. Φεύγετε οὖν καὶ ὑμεῖς, ἀδελφοί, τὴν πρὸς τοὺς ἀκοινωνήτους κοινωνίαν καὶ τὸ μνημόσυνον τῶν ἀμνημονεύτων. Ἴδε ἐγὼ Μάρκος ὁ ἁμαρτωλὸς λέγω ὑμῖν, ὅτι ὁ μνημονεύων τοῦ πάπα [13] ὡς ὀρθοδόξου ἀρχιερέως ἐνοχός ἐστι [14] πάντα τὸν λατινισμὸν [15] ἐκπληρῶσαι μέχρι καὶ αὐτῆς τῆς κουρᾶς τῶν

purgamenta undique arcent, plane non ferentes rem sacram cum eis agere, eorumve nomina tanquam christianorum ex diptychis recitare.

2. Comperi etiam in metropolitam Athenarum a Latinorum asseclis ordinatum fuisse servulum quemdam Monembasiensis, qui ibi commorans cum Latinis promiscue sacra facit atque illicite ordinat quot qualesque repererit. Quamobrem sanctitatem tuam oro, ut studio in Deum incensus, quod deceat et virum Dei et veritatis amicum et genuinum sancti Isidori discipulum, Dei sacerdotes impellas ad eius communionem plane atque omnino fugiendam, quin sacris cum eo operentur, neve ullatenus commemorationem eius agant, eum non pro episcopo, sed pro lupo ac mercenario habentes; ipsi vero rem sacram minime faciant in Latinorum templis, ne in vos quoque vertatur ira Dei, quae in Constantinopolim erupit propter ea, quae ibi patrantur, facinora.

3. Item accipe falsam illam unionem iamiam in eo esse, Dei favente gratia ac virtute, ut penitus dissolvatur, Latinorumque doctrinam non modo non firmiorem evasisse per pseudo- * f. 280v.
synodum, ad quod sua studia semper contulerunt, verum etiam vehementius confutari et coargui, adeo ut passim proscribatur tanquam blasphema atque impia, quin ad eam defendendam ii, qui illam confirmarunt, vel os aperire audeant. Enimvero patronus ille vestri istius mercenarii, non pastoris, stolidus inquam Monembasiensis, Prodromi praefecturam ab imperatore nactus, ne commemoratur quidem, dum sacra fiunt, a suis monachis, nec ullo modo thure suffitur ut reliqui fideles, sed commercium cum illo habent in negotiis dumtaxat expediendis, ac si purus putus esset consul. Cuius rei certior factus imperator, nihil dicit, immo aperte fatetur se facti pigere, culpam in eos, qui se subiecerunt ac subscripserunt, iniiciens. Cavete igitur vos ipsi, fratres, ne communicetis cum excommunicatis, neve commemoretis homines neutiquam commemorandos. Ecce ego Marcus peccator illud vobis significo, eum, qui papae tanquam pontificis orthodoxi nomen recitare consueverit, eiusmodi esse, ut omnes Latinorum ritus, usque ad ipsam bar-

1. κοπελίδριόν DZ. — 2. καὶ om. DZ. — 3. ἡμᾶς DZ. — 4. οὔπω M. — 5. ἠλέχθη H. — 6. αὐτοῦ bis scriptum et in textu et ad marg. M. — 7. γοῦν om. Z. — 8. αὐτοῦ τοῦ H. — 9. ἄνους : ἄνωθεν DZ. — 10. ὡς : ὁ [ἴσως ὡς] D. — 11. ὥσπέρ τινα M. — 12. κούσουλον MDZ, quod Dräseke vult corr. in κούντουρον, prorsus inepte. — 13. πάππα H. — 14. ἔνοχος ἐστὶ M. — 15. τὸν λατινισμὸν : τῶν Λατίνων H.

bae rasuram, adsciscat, eumque, qui cum Latinis senserit, plane cum Latinis damnatum atque pro fidei desertore habitum iri.

Sanctae tuae precationes sint nobiscum. † Optimo principi domno Constantino Contopetrae cunctisque ceteris proceribus, qui nos hospitio exceperunt, multam salutem divinamque benedictionem.

Ephesi Marcus. Iunii die XVI.

γενείων [1], καὶ ὁ λατινοφρονῶν [2] μετὰ τῶν Λατίνων κριθήσεται καὶ ὡς παραβάτης τῆς πίστεως λογισθήσεται.

Αἱ ἅγιαί σου εὐχαὶ εἴησαν μεθ' ἡμῶν [3]. † Τῷ εὐλογημένῳ [4] ἄρχοντι κῦρ [5] Κωνσταντίνῳ τῷ Κοντοπετρῇ [6] καὶ τοῖς λοιποῖς πᾶσιν ἄρχουσι τοῖς ξενοδόχοις ἡμῶν μετάνοιαν καὶ τὴν ἀπὸ Θεοῦ εὐλογίαν.

† Ὁ Ἐφέσου Μάρκος : † Ἰουνίου ις [7].

XXII[a]

MARCI EPHESII EPISTOLA AD THEOPHANEM MONACHUM IN IMBRO INSULA.

Monac. 256 f. 155v.

EPHESII AD THEOPHANEM.

1. Religiosissime hieromonache, mihique in Domino amatissime atque honorandissime pater ac frater, Deum rogo ut vel corpore bene valeat sanctitas tua, cuius sanctis precibus et ipse miserente Deo mediocriter habeo.

Acceptis sanctitatis tuae litteris, solatium haud leve habui in tantis molestiis, quibus eo premimur, quod homines praeter meritum honore graduque aucti a Dei Ecclesia, contumelia ac turpitudine illam adfecerint, ei ascivendo socios a multis saeculis praecisos

ΤΟΥ ΕΦΕΣΟΥ ΠΡΟΣ ΘΕΟΦΑΝΗΝ [8].

1. Τιμιώτατε ἐν ἱερομονάχοις καὶ ἐμοὶ ἐν Κυρίῳ [9] ποθεινότατε καὶ αἰδεσιμώτατε πάτερ καὶ ἀδελφέ, τοῦ Θεοῦ δέομαι ὑγιαίνειν τὴν σὴν ἁγιότητα [10] καὶ σωματικῶς· ἧς ἁγίαις εὐχαῖς ὑγιαίνω καὶ αὐτὸς ἐλέει Θεοῦ μετρίως τῷ σώματι.

Τὴν γραφὴν τῆς ἁγιωσύνης σου δεξάμενος, παραμυθίαν οὐ μικρὰν ἔσχον ἐπὶ τοῖς καταλαβοῦσιν [11] ἡμᾶς [12] σκυθρωποῖς, ὅτι οἱ τιμηθέντες καὶ ὑψωθέντες ὑπὲρ ἀξίαν ὑπὸ τῆς τοῦ Θεοῦ ἐκκλησίας ἠτίμασαν αὐτὴν καὶ ἠχρείωσαν, τοῖς ἐκ πολλῶν χρόνων ἀποκεκομμένοις καὶ σεσηπόσι [13] καὶ μυρίοις ἀνα-

1. του γενείου DZ. — 2. λατινόφρων DZ. — 3. ὑμῶν M. — 4. εὐλογησαμένῳ H. — 5. κυρίῳ DZ : om. H. — 6. Κοντιπετρῇ H. — 7. ις' HDZ. — 8. In principio epistolae sequens nota habetur : † Ταῦτα γὰρ πρὸς τὸν Ἐφέσου ἐπέμφθησαν παρὰ τοῦ τιμιωτάτου ἐν ἱερομονάχοις κῦρ Θεοφάνους τοῦ ἐν τῇ νήσῳ Ἴμβρῳ, ἐν τῷ βουνῷ τῆς Μονοβύζου, ὄντος τοῦ ἁγίου τοῦ Ἐφέσου τότε ἐν τῇ Κωνσταντινουπόλει ἵνα προσκομίσῃ τῷ βασιλεῖ, εἰ οὕτω φανῶσιν ὀρθὰ τὰ γραφθέντα· (sic!) ἃ καὶ δεξάμενος ὁ ἅγιος, οὐ μόνον ἐπῄνεσεν αὐτά, ἀλλ' ὅτι καὶ ἀντέγραψε πρὸς ἐκεῖνον ταῦτα. *Latine :* Haec itaque ad Ephesium missa sunt a venerabili hieromonacho domno Theophane, qui agebat in insula Imbro, in colle Monobyzi, tum, cum iam antistes Ephesius Constantinopoli moraretur, ut ea traderet imperatori, si recte scripta viderentur. Quae sanctus cum recepisset, non solum laudavit, verum etiam ista ad eum rescripsit. — 9. Χριστῷ D. — 10. ἁγιώτητα M. — 11. καταλαβοῦσι D. — 12. ἡμᾶς om. D. — 13. σεσηπομένοις D.

a) Monacensis 256, f. 155vo-156 (= M). — Demetracopulus, *op. cit.*, p. 106-107 (= D). — Draeseke, *Zeitschrift für Kirchengeschichte*, t. 12 (1891), p. 104-105 (= Z). — Sp. Lambros, *op. cit.*, p. 19-20.

θέμασιν [1] ὑποκειμένοις αὐτὴν καταμίξαντες καὶ διὰ τῆς πρὸς αὐτοὺς κοινωνίας τὴν ἄσπιλον τοῦ Χριστοῦ νύμφην σπιλώσαντες. Ὥσπερ γὰρ οὐκ ἀρκούντων τῶν προλαβόντων, ἵνα τὴν παρ' αὐτῶν γενομένην καινοτομίαν κυρώσωσι, προστάτην ἑαυτοῖς εἵλοντο, μᾶλλον δὲ μισθωτὸν καὶ οὐχὶ ποιμένα, λύκον οὐχὶ νομέα, ὃν μάλιστα δύνανται ἄγειν καὶ φέρειν καὶ δι' οὗ νομίζουσι τὸ πονηρὸν δόγμα * τοῦ λατινισμοῦ [2] ταῖς ἁπάντων ἐγκαταστήσειν ψυχαῖς· τάχα δὲ καὶ διωγμὸν κινήσουσι κατὰ τῶν φοβουμένων [3] τὸν Κύριον, ἐπεὶ μηδενὶ τρόπῳ τὴν πρὸς αὐτοὺς καταδέχονται κοινωνίαν.

2. Ἐν τούτοις οὖσιν ἡμῖν ἐπεδόθη τὰ γράμματα τῆς σῆς ἁγιότητος, πολλὴν τὴν παράκλησιν ἐμποιοῦντα τῷ εἰλικρινεῖ τῆς διαθέσεως, τῷ καθαρῷ καὶ ἀδόλῳ τῆς γνώμης καὶ τῇ τῆς δόξης κοινωνίᾳ διεγείροντα ἡμῶν τὴν καταπεπτωκυῖαν ψυχήν. Οὐκ ἔτι [4] γὰρ [5] ἐν λόγοις ὁ ἀγών, ἀλλ' ἐν πράγμασιν, οὐδὲ ῥητῶν καὶ ἀποδείξεων ὁ καιρός (πῶς γάρ, ἐν οὕτω διεφθαρμένοις κριταῖς [6];), ἀλλὰ δεῖ τοὺς ἀγαπῶντας τὸν Θεὸν ἔργοις αὐτοῖς γενναίως παρατετάχθαι καὶ πάντα κίνδυνον ἑτοίμους εἶναι παθεῖν ὑπὲρ τῆς εὐσεβείας καὶ τοῦ μὴ τῇ κοινωνίᾳ χρανθῆναι τῶν ἀσεβῶν. Ὅθεν οὐδὲ τὸ *Σύνταγμα* τῆς σῆς ἁγιότητος ἐπιδοῦναι τῷ κρατοῦντι συμφέρον μοι ἔδοξεν οὔτ' ἀσφαλὲς ὅλως, εἰς οὐδὲν ἄλλο συντελέσαι δυνάμενον ἐν τῷ παρόντι καιρῷ πλὴν τοῦ χλεύην καὶ ἐμπαιγμὸν κινῆσαι παρὰ τοῖς ἀσόφως [7] σοφοῖς καὶ τοῖς εἰκῇ φερομένοις ὑπὸ τοῦ ἀτάκτου καὶ σκοτεινοῦ πνεύματος· νῦν γὰρ ἐπληρώθη τὸ γεγραμμένον διὰ τὰς ἁμαρτίας ἡμῶν· *Δώσω νεανίσκους ἄρχοντας αὐτῶν, καὶ ἐμπαῖκται* [8] *κυριεύσουσιν αὐτῶν*. Ἀλλὰ μόνος ὁ πάντα δυνάμενος διορθώσειε τὴν ἐκκλησίαν αὐτοῦ καὶ κατευνάσειε τὴν παροῦσαν ζάλην, ὑπὸ τῶν σῶν [9] εὐχῶν δυσωπούμενος, αἵτινες εἴησαν ἀεὶ μεθ' ἡμῶν.

† Ὁ Ἐφέσου καὶ πάσης Ἀσίας Μάρκος.

Τῷ τιμιωτάτῳ [10] ἐν ἱερομονάχοις καὶ ἐμοὶ ἐν Κυρίῳ ποθεινοτάτῳ καὶ αἰδεσιμωτάτῳ πατρί τε καὶ ἀδελφῷ, κῦρ [11] Θεοφάνει.

ac putridos sexcentisque anathematibus obnoxios, hocque cum illis commercio impollutam Christi sponsam polluendo. Etenim, perinde ac si praeterita non satis essent ad novitatem quam patrarunt obfirmandam, patronum sibi elegerunt, seu potius mercenarium, non pastorem, lupum, non opilionem, quem pro libidine possunt agere et ferre, illiusque ope arbitrantur se pravissimum Latinorum * f. 56.
dogma in omnium animos insituros; atque forsitan persecutionem in eos excitabunt, qui timent Deum, quoniam nullo modo adduci possunt ut ipsorum communioni assentiantur.

2. Cum eo loco res nostra esset, redditae sunt sanctitatis tuae litterae, quae multum solaminis iniiciunt sinceritate voluntatis, integritate candoreque mentis ac communione sententiae demissum nostrum recreando animum. Neque enim iam de verbis certatio est, sed de rebus; neque tempus est dicta argumentaque colligendi (quorsum enim, cum iudices adeo sint corrupti?); sed qui diligunt Deum necesse habent operibus ipsis fortiter obsistere, quodvis periculum obire parati pro recta fide, ne impiorum consortio foedantur. Quare ne *Syntagma* quidem sanctitatis tuae imperatori tradere utile esse existimavi, nec plane citra periculum, cum ad nihil aliud iuvare possit in praesenti rerum statu nisi ad risum ludibriumque movendum eorum qui insipienter sapientes videntur temereque aguntur ab inordinato ac tenebricoso spiritu. Iam enim ob peccata nostra illud impletum est effatum [a] : *Dabo pueros principes eorum, et effeminati dominabuntur eis.* Atque utinam qui solus omnia potest Ecclesiam suam velit restituere, praesentemque sedare procellam, precibus tuis placatus, quae semper sint nobiscum.

Ephesi ac totius Asiae Marcus.

Religiosissimo hieromonacho mihique in Domino amatissimo ac colendissimo patri fratrique domno Theophani.

1. καὶ μυρίοις ἀ deleri vult M, quod bis scripserat. — 2. λατινικοῦ D. — 3. φοβούντων D. — 4. ἔστι DL. — 5. γὰρ : δὲ D. — 6. κριταῖς : καιροῖς D. — 7. ἀσόφοις D. — 8. ἐμπαίκται M. — 9. σῶν sup. lin. M. — 10. τῷ τιμιωτάτῳ — Θεοφάνει om. D. — 11. κυρῷ.

a) Is. III, 4.

XXIII[a]

MARCI EPHESII MORIENTIS ORATIO AD AMICORUM COETUM, AC NOMINATIM AD GEORGIUM SCHOLARIUM.

A

Vall. F. 38 * f. 263. *Verba sancti patris nostri Marci archiepiscopi Ephesii, quae pronunciavit coram multis episcopis, presbyteris, monachis, laicis, qua die ad Deum migravit, memoriterque scriptis mandavit honoratissimus ac sapientissimus hieromnemon.*

Quid sentiam, fusius explicare volo, et nunc ut cum maxime, dum instat mors mea, ut

A

Λόγοι[1] τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Μάρκου ἀρχιεπισκόπου Ἐφέσου, οὓς εἶπε πολλοῖς τῶν ἀρχιερέων καὶ ἱερομονάχων καὶ μοναχῶν καὶ κοσμικῶν ἐν τῇ ἡμέρᾳ ἐν ᾗ μετέστη πρὸς τὸν Θεόν· ἀπομνημονευθέντες δὲ συνεγράφησαν παρὰ τοῦ ἐντιμοτάτου καὶ λογιωτάτου ἱερομνήμονος.

† Βούλομαι πλατύτερον τὴν ἐμὴν γνώμην εἰπεῖν, εἴπερ[2] ποτὲ καὶ νῦν, ἐν τῷ ἐγγίζειν τὴν τελευτήν

1. *Tit.* Prius scripserat ἐπιτελεύτιοι ante λόγοι V, quam vocem postea delevit Scholarius, qui totum hunc titulum propria manu exaravit; item erasit ἀρχόντων ante κοσμικῶν, non ita tamen, ut vocis vestigia non exstarent, ex quo factum est ut eam in textum reciperet E. Martini, *Catalogo di manoscritti greci esistenti nelle biblioteche italiane*, t. II (Milano, 1902), p. 171, apud quem pro ἀπομνημονευθέντες δὲ συνεγράφησαν legitur : ἀπομνημονεύει (?) διαθήκην γραφησαν, ac pro λογιωτάτου, ἁγιωτάτου (?). — Ἀπολογία τοῦ ἁγιωτάτου μητροπολίτου Ἐφέσου κῦρ Μάρκου τοῦ Εὐγενικοῦ, ῥηθεῖσα ἐπὶ τῇ τελευτῇ αὐτοῦ, αὐτοσχεδίως MPRA, sed A add. τοῦ αὐτοῦ post ἀπολογία et in fine αὐτοσχεδίως om. : τοῦ μακαρίου καὶ ἀοιδίμου πατρὸς καὶ διδασκάλου, Μάρκου ἀρχιεπισκόπου Ἐφέσου ὁμιλία ἐπὶ τῆς τελευτῆς αὐτοῦ, παρούσης τῆς τῶν ὀρθοδόξων συνάξεως καὶ πολλῶν τῆς συγκλήτου τῆς πολιτείας T : Μάρκου τοῦ Ἐφέσου ἀπολογία ῥηθεῖσα ἐν τῇ τελ. αὐτοῦ D : Ἐπιτελεύτιοι ὁμιλίαι παρούσης τῆς τῶν ὀρθοδόξων συνάξεως καὶ πολλῶν τῆς συγκλήτου καὶ τῆς πολιτείας L. — 2. ἤπερ M.

a) V = Vallicellanus F. 38, f. 263-265. — M = Monacensis 256, f. 336-341. — T = Toletanus Capituli ecclesiae cathedralis 9-20, f. 126-128[vo]. — P = Parisinus 1218, f. 275-277, alia manu ac reliquus codex. — A = Ambrosianus 899, f. 148[vo]-150[vo]. — D = Editio Dosithei patriarchae inter *Prolegomena Tomi* quem dixit *Amoris* (Iasii, 1698), p. 26-28. — R = Editio Eusebii Renaudot, *Gennadii patriarchae Constantinopolitani homiliae de sacramento Eucharistiae* (Parisiis, 1709), p. 70-77; quam editionem repetiit Migne, *P. G.*, t. 160, p. 529-538. — N = Editio Abrahami Norov in libro rossice scripto : *Marci Ephesii et Georgii Scholarii anecdota* (Parisiis, 1859), p. 54-66. — S Editio haud integra, omissa nimirum parte A, Constantini Simonidis ad calcem operum Nicolai Methonensis (Londini, 1858, iterumque ibidem, 1864), p. 44-47. Mancam hanc editionem repetiit Joannes Draeseke, *Zeitschrift für Kirchengeschichte*, t. 12 (1890), p. 113-115. — L = Editio Sp. Lampros in opere saepius laudato : *Palaeologeia et Peloponnesiaca* (Athenis, 1912), t. 1, p. 35-41, adhibito codice Mosquensi 423 (apud Vladimirum 245), f. 267-268. — Miror tot viros doctos eundem textum tanquam ineditum toties edidisse, cum saepius praeterita aetate in lucem prodiisset. Lectorem etiam monitum volo, monumenti partes in Parisino 1218, ex quo *R* et *N* fluxerunt, inverso ordine repraesentari, sed rectus ordo, quem exhibeo, iam apud *D* habebatur. Quo tamen commodius allegari possit, litteras ABC singulis partibus praefixi.

Ad fidem codicis V textum exhibeo, tum quod titulum prae se ferat a Georgio Scholario propria manu exaratum, aliasque emendationes ab eodem viro docto huc illuc inductas, tum quod illius nomen notum faciat, qui verba a Marco pronunciata ex memoria scripserit, Theodori nimirum Agalliani, qui *hieromnemonis* officio ea aetate fungebatur. Idem testatur codex 62 monasterii τοῦ Μεγάλου Σπηλαίου in Peloponneso, quem adire non potui.

μου, ἵνα σύμφωνος ὦ[1] ἐμαυτῷ ἀπ' ἀρχῆς μέχρι[2] τέλους καὶ μὴ δόξῃ[3] τισίν, ὅτι ἄλλα[4] μὲν ἔλεγον, ἄλλα δὲ ἔκρυπτον[5] ἐν τῇ διανοίᾳ, ἃ[6] εἰκὸς[7] ἦν[8] ἐλεγχθῆναι τῇ ὥρᾳ ταύτῃ τῆς ἐμῆς[9] ἀναλύσεως[10]. Λέγω δὲ περὶ τοῦ πατριάρχου, μήπως δόξῃ αὐτῷ προφάσει τάχα τιμῆς[11] τῆς πρὸς ἐμὲ ἐν τῇ κηδείᾳ[12] τοῦ ταπεινοῦ μου τούτου σώματος ἢ καὶ ἐν τοῖς μνημοσύνοις[13] μου στεῖλαί τινας τῶν ἀρχιερέων αὐτοῦ ἢ τοῦ κλήρου αὐτοῦ ἢ ὅλως[14] τῶν κοινωνούντων αὐτῷ τινα συνεύξασθαι ἢ συμφορέσαι τοῖς ἐκ τοῦ ἡμετέρου μέρους ἱερεῦσι τοῖς πρὸς τὰ τοιαῦτα[15] προσκληθεῖσι[16], δοξάσας[17] ὡς οἱῳδήποτε τρόπῳ προσίεμαι, κἂν[18] ἐν τῷ κρυπτῷ, τὴν αὐτοῦ κοινωνίαν. Καὶ ἵνα μὴ ἡ[19] σιωπή μου συγκατάβασίν τινα ὑπονοῆσαι παρέξῃ[20] τοῖς μὴ καλῶς καὶ εἰς βάθος εἰδόσι[21] τὸν ἐμὸν σκοπόν, λέγω καὶ διαμαρτύρομαι ἐνώπιον τῶν παρατυχόντων πολλῶν καὶ[22] ἀξιολόγων ἀνδρῶν, ὡς[23] οὔτε βούλομαι οὔτε δέχομαι[24] τὴν αὐτοῦ ἢ τὴν[25] τῶν[26] μετ' αὐτοῦ κοινωνίαν τὸ παράπαν, οὐδαμῶς, οὔτε[27] ἐπὶ τῆς[28] ζωῆς[29] μου, οὔτε μετὰ[30] θάνατον[31], ὥσπερ οὐδὲ[32] τὴν[33] γεγονυῖαν ἕνωσιν καὶ τὰ δόγματα τὰ λατινικά[34], ἅπερ ἐδέξατο αὐτός τε[35] καὶ οἱ μετ' αὐτοῦ, καὶ ὑπὲρ τοῦ δεφενδεύειν[36] ταῦτα καὶ τὴν προστασίαν ταύτην ἐμνηστεύσατο[37] ἐπὶ καταστροφῇ τῶν ὀρθῶν τῆς ἐκκλησίας δογμάτων[38]. Πέπεισμαι γὰρ ἀκριβῶς, ὅτι ὅσον ἀποδιΐσταμαι τούτου καὶ τῶν τοιούτων, ἐγγίζω τῷ Θεῷ καὶ πᾶσι τοῖς[39] ἁγίοις[40], καὶ ὥσπερ τούτων χωρίζομαι, οὕτως ἑνοῦμαι[41] τῇ ἀληθείᾳ καὶ τοῖς ἁγίοις πατράσι, τοῖς θεολόγοις τῆς ἐκκλησίας· ὥσπερ αὖ[42] πείθομαι τοὺς συντιθεμένους[43] τούτοις ἀποδιΐστασθαι[44] τῆς ἀληθείας καὶ τῶν μακαρίων τῆς ἐκκλησίας διδασκάλων[45]. Καὶ[46] διὰ τοῦτο λέγω, ὥσπερ[47] παρὰ πᾶσάν μου τὴν ζωὴν ἤμην κεχωρισμένος ἀπ' αὐτῶν[48], οὕτω

mecum ipse ab initio usque ad finem concors sim, neque aliquibus videar alia quidem dixisse, alia in animo occultasse, quae oporteat hac resolutionis meae hora detegi. Itaque patriarcham monitum volo, ne forte honoris mihi tribuendi specie ad funus vilis istius corporis mei vel ad sacra in mei memoriam facienda statuat mittere aliquos ex episcopis suis aut clericis suis aut quemlibet alium eorum qui cum ipso communicant, ut preces fundant vel sacris operentur una cum sacerdotibus partis nostrae ad haec peragenda invitandis, ea persuasione ut ego, quocumque tandem modo, etiam in occulto, admittam ipsius communionem. Ne vero silentium meum occasionem suspicandi aliquod temperamentum praebeat illis qui non plene et penitus propositum meum noverint, dico et obtestor coram multis honestissimisque viris hic praesentibus, me neque probare neque suscipere illius aut sequacium eius communionem nullo plane modo, neque dum vivo, neque post mortem, ut neque patratam unionem neque Latinorum dogmata, quae ille fautoresque eius susceperunt, quibusque defendendis hanc sibi dignitatem comparavit ad perdenda sana Ecclesiae dogmata. Certissime enim teneo, me, quo longius ab illo et eiusmodi hominibus disiungar, eo propius Deum omnesque sanctos accedere; ac quatenus ab illis dividar, eatenus uniri veritati sanctisque Patribus, Ecclesiae magistris : ita pariter persuasum habeo illorum sectatores a veritate et beatis Ecclesiae doctoribus distare longissime. Ac propterea illud vobis dico, me, ut tota vita mea ab illis separatus fui, ita quoque in tem-

1. ᾧ A : ᾧ L. — 2. ἄχρι L. — 3. δόξω TPRN. 4. ἄλλα ex ἀλλὰ corr. M. — 5. ἔκρυπον A. — 6. ἃ om. AD. — 7. εἰκὼς A. — 8. ἦν : οὖν D. — 9. ἐμῆς om. TP. — 10. ἀναλύσεως : τελευτῆς AD. — 11. τιμᾶν MPAR. — 12. κηδία A. — 13. μνημοσύνης A. — 14. ἄλλως MPRN : ἄλλος A : ἄλλου D. — 15. πρὸς τὰ τοιαῦτα sup. lin. P. — 16. προκληθεῖσι L. — 17. δόξας D : δοξάσαι L. — 18. κἂν : καὶ T. — 19. ἡ om. A. — 20. παρέξει TDL : παρείξῃ A. — 21. εἰδόσι ex σκοπῶτι corr. sup. lin. Mosquensis : εἰδώσῃ A. — 22. καὶ om. T. — 23. ὡς καὶ A. — 24. οὔτε δέχομαι om. D. — 25. τὴν om. R. — 26. τῶν om. PDN. — 27. οὔτ' ἐπὶ T : οὔτε ἐπὶ τῆς ζωῆς μου om. L : ad marg. P. — 28. τῆς om. R. — 29. τῇ ζωῇ D. — 30. τὸν add. A. — 31. μου add. AD. — 32. οὐδὲ : οὔτε R : καὶ add. A. — 33. τὴν om. R. — 34. λατινικὰ ex ἰταλικὰ corr. ad marg. Mosquensis. — 35. τε om. MAPRN. — 36. τοῦδε δεφεντεύων M. — 37. ἐμνηστεύσαντο A. — 38. δογμάτων τῆς ἐκκλησίας APRN. — 39. πιστοῖς καὶ add. APRN. — 40. πατράσι add. MAPRN. — 41. αἰνοῦμαι A. — 42. αὖ : ἂν AD. — 43. τοῖς συντεθειμένοις AD. — 44. ἀποδιΐσταμαι MAD : καὶ τὸ διΐστασθαι T. — 45. διδασκ. τῆς ἐκκλ. AD. — 46. καὶ om. N. — 47. ὥσπερ : ὡς L. — 48. ἐπ' αὐτῶν A.

pore exitus mei, immo post obitum meum illorum communionem consortiumque abominari, atque iureiurando praecipio, ne quis illorum ad funus meum aut ad sacra anniver- * f. 263v. saria sive mei ipsius sive alterius cuiuslibet eorum qui nobis adhaerent eo accedat, ut cum nostris pertentet sacris vestibus indui remque divinam facere. Hoc enim esset ea permiscere quae permisci non possunt. Illi siquidem a nobis omnino separati maneant oportet, donec Deus optimam reformationem et pacem Ecclesiae suae dederit.

καὶ ἐν τῷ καιρῷ τῆς ἐξόδου μου, καὶ ἔτι καὶ μετὰ τὴν ἐμὴν ἀποβίωσιν ἀποστρέφομαι[1] τὴν αὐτῶν κοινωνίαν καὶ ἕνωσιν, καὶ ἐξορκῶν[2] ἐντέλλομαι, ἵνα μηδεὶς ἐξ αὐτῶν[3] προσεγγίσῃ ἢ ἐν τῇ ἐμῇ κηδείᾳ[4] ἢ[5] τοῖς μνημο*σύνοις[6] μου, ἀλλ' οὐδὲ[7] ἄλλου τινὸς τῶν τοῦ[8] μέρους ἡμῶν[9], ὥστε συμφορένειν[10] ἐπιχειρῆσαι καὶ συλλειτουργεῖν τοῖς ἡμετέροις[11]· τοῦτο γάρ ἐστι τὸ τὰ ἄμικτα μίγνυσθαι[12]. Δεῖ δὲ παντάπασιν[13] ἐκείνους εἶναι κεχωρισμένους[14] ἡμῶν, μέχρις[15] ἂν δῷ[16] ὁ[17] Θεὸς τὴν καλὴν διόρθωσιν καὶ εἰρήνην[18] τῆς ἐκκλησίας αὐτοῦ.

B

Deinde cum se ad Scholarium principem convertisset, dixit :

Sunt apud philosophos habitudines quaedam, de quibus, licet eae mihi iam e memoria exciderint, exiguum tamen quidpiam dicam, esse nimirum habitudines ad argumenta proposita accommodandas, inter quas habetur etiam ratio contingentis, itemque ratio magis contingentis, quod quidem magis contingens

B

Εἶτα πρὸς[19] τὸν ἄρχοντα τὸν Σχολάριον[20] ἐπιστρέψας εἶπεν·

†Εἰσί τινες ὗλαι[21] παρὰ τοῖς φιλοσόφοις, εἰ καὶ τῶν τοιούτων ἐγὼ ἤδη[22] λήθην ἔσχον[23], ὅμως λέγω μέτριόν τι, ὅτι[24] εἰσὶν ὗλαι[25] ταῖς ἀναλογούσαις[26] τῶν ὑποθέσεων ἐφαρμοζόμεναι, ἐν αἷς ἐστι καὶ ἡ[27] τοῦ ἐνδεχομένου, καὶ ἔτι[28] ἡ τοῦ ἐπὶ πλέον ἐνδεχομένου[29]· ὅπερ ἐπὶ πλέον[30] ἐνδεχόμενόν ἐστιν ἐγγὺς[31] τοῦ ἀναγκαίου. Τοῦτο προσήκει καὶ τῇ ὑποθέσει τῶν

1. ἀποστρέφομαι—καὶ ἕνωσιν om. MAPDRN. — 2. ἐξ ὅρκου AD. — 3. ἐξ αὐτοῖς A. — 4. κηδία A. — 5. ἐν add. ADRN. — 6. μνημοσύνης A. — 7. ἀλλ' οὐδὲ : καὶ οὐδ' T. — 8. τῶν του τοῦ P, unde τῶν τούτου R. — 9. ἡμῶν : αὐτῶν TD, sed add. αὐτῶν sup. lin. T. — 10. συμφοραίνειν AM : συμφέρειν TL. — 11. ἡμετέροις A, sed addito υ sup. lin. — 12. ἄμυτα μύγνυσται A. — 13. δ' ἀπαντάπασιν A. — 14. ἐκείνοις — κεχωρισμένοις AD. — 15. μέχρι D. — 16. δώῃ TL. — 17. ὁ om. TL. — 18. καὶ εἰρήνην om. T. — 19. εἶτα πρὸς τὸν—εἶπεν TL, sed in L legitur ἀποστρέψας : τοῦ αὐτοῦ πρὸς τὸν ἄρχοντα τὸν Σχολάριον AD : πρὸς τὸν ἄρχοντα τὸν Σχολάριον VM, sed mutato postea in V ἄρχοντα in κύριον : πρὸς τὸν Σχολάριον τοῦ Ἐφέσου PRN : + Τοῦ αὐτοῦ [ἤτοι τοῦ μακαριωτάτου (ὡς ἀνωτέρω) καὶ ἁγίου μητροπολίτου Ἐφέσου κυρίου Μάρκου τοῦ Εὐγενικοῦ] ῥηθέντα ἐν τῷ μέλλειν αὐτὸν πρὸς κύριον ἐκδημεῖν, πρὸς τὸν σοφώτατον τότε μὲν κύρ[ιον] Γεώργιον τὸν Σχολάριον, ὕστερον δὲ καὶ πατριάρχην Κωνσταντινουπόλεως γεγονότα κύρ[ιον] Γεννάδιον S, qui hinc incipit. — 20. Ad nomen Σχολάριον habetur hoc scholion in TL : Οὗτος ὁ Σχολάριος. ἦν τότε καθολικὸς γραμματεὺς (γραμματικὸς T) τοῦ βασιλέως μυστικός, ὃ παρὰ μὲν λατίνοις λέγεται καντζελάριος καὶ σεκρετάριος, παρὰ δὲ ῥωμαίοις πρωτασικρήτης (πρωτοσκρίτης T) ἦν δὲ (om. L) καὶ καθολικὸς κριτὴς τῶν ῥωμαίων· ἦν δὲ (om. L) καὶ διδάσκαλος τῆς πίστεως κεχειροτονημένος, διδάσκων ἐν τῷ παλατίῳ κατὰ παρασκευὴν ἐν ταῖς μεγάλαις τεσσαρακοσταῖς, παρόντων καὶ (om. L) τῶν βασιλέων καὶ τῶν ἐκκρίτων ὅλης τῆς πόλεως ἐν τῷ τρικλίνῳ· ἐκεχειροτόνητο δὲ (om. L) καὶ τῆς τῶν ὀρθοδόξων συνάξεως ἔξαρχος μετὰ τὴν τοῦ ἁγίου (om. T) Μάρκου τοῦ (om. T) Ἐφέσου τελευτήν. Additur in T : Οὗτος μετὰ ταῦτα Γεννάδιος μοναχὸς γέγονε πρὸ τῆς ἁλώσεως, καὶ μετὰ τὴν ἅλωσιν βιασθεὶς ἐγένετο πατριάρχης Κωνσταντινουπόλεως. — 21. εἰσί τινες ὗλαι — τῇ ὑποθέσει τῶν παρόντων λόγων om. PRN. — 22. ἤδη om. A. — 23. ἔχων AD : ἔχω T. — 24. ὅτι : οἷ A : αἳ D. — 25. ὗλαι. Ut apud grammaticos *modi verborum* sunt diversae eorum inclinationes, per quas varios animi affectus significamus, sic apud philosophos *materiae propositionum* sunt diversae earum rationes, secundum quas praedicatum subiecto convenire dicimus, necessario nimirum, aut contingenter, aut per impossibile. — 26. ἀναλυούσαις T. — 27. ἡ om. AT. — 28. καὶ ἔτι — πλέον ἐνδεχομένου om. AD. — 29. Nota τὸ ἐνδεχόμενον apud philosophos dividi in hos modos : ἐπὶ πολύ, ἐπίσης, ἐπ' ἔλαττον, ut in Logica videre est. — 30. πλεῖον AD. — 31. ἐγγὺς ἐστὶ T.

παρόντων λόγων. Λέγω δὲ[1] περὶ τοῦ ἄρχοντος[2] τοῦ Σχολαρίου, ὃν[3] οἶδα[4] ἐξ ἔτι[5] πάνυ νέας[6] τῆς αὐτοῦ[7] ἡλικίας, καὶ διάθεσιν καὶ ἀγάπην πολλὴν[8] ἔχω εἰς αὐτὸν καὶ ὡς εἰς ἐμὸν υἱὸν[9] καὶ φίλον[10] καὶ εἴ τι ἄλλο[11] ἐνθυμηθείη[12] τις[13] σχέσεως καὶ ἀγάπης κινητικόν· ᾧ καὶ μέχρι τοῦ παρόντος[14] ἀνακοινούμενος[15] καὶ ὁμιλῶν, ἔσχον[16] ἀκριβῆ κατάληψιν περὶ αὐτοῦ οἵας ἐστὶ φρονήσεως καὶ σοφίας καὶ δυνάμεως ἐν[17] λόγοις· καὶ ἐκ τούτων πιστεύω[18], ὅτι αὐτὸς μόνος ἐκ τῶν εὑρισκομένων κατὰ τὸν καιρὸν τοῦτον[19] δύναται δοῦναι χεῖρα βοηθείας τῇ ὀρθῇ πίστει χειμαζομένῃ ταῖς βίαις τῶν παραφθειράντων τὴν τῶν[20] δογμάτων ἀκρίβειαν, ὥστε τὴν ἐκκλησίαν διορθώσασθαι[21], Θεοῦ συναιρομένου, καὶ τὴν ὀρθοδοξίαν κρατῦναι[22], μόνον εἰ μὴ[23] θελήσει[24] καὶ αὐτὸς γενέσθαι τοῦ καιροῦ[25] καὶ τὸν λύχνον[26] ὑπὸ τὸν[27] μόδιον κρύψαι. Ἀλλ' ἐγὼ θαρρῶ[28] μὴ ἂν οὕτως αὐτὸν[29] διατεθῆναι, μηδ' οὕτω τῇ οἰκείᾳ ἀπειθῆσαι συνειδήσει, ὥστε τὴν ἐκκλησίαν κλυδωνιζομένην ὁρῶντα καὶ τὴν πίστιν σαλεύουσαν ἐπ' ἀσθενοῦς[30] (ἀνθρωπίνως λέγω) καὶ εἰδότα[31] ἐπ' αὐτῷ εἶναι βοηθῆσαι ταύτην[32], μὴ[33] πάσῃ σπουδῇ καὶ προθυμίᾳ τὴν συμμαχίαν ἐργάσασθαι· πάντως γὰρ οὐκ ἀγνοεῖ σοφὸς ὤν, ὡς ἡ τῆς καθολικῆς πίστεως ἀνατροπὴ κοινή ἐστιν ἀπώλεια. Ἴσως δὲ[34] ἐν τοῖς προλαβοῦσιν ἀρκοῦσαν συμμαχίαν ἡγούμενος τὴν ὑφ' ἑτέρων τινῶν, καὶ μάλιστα τὴν ὑπ' ἐμοῦ, οὐκ ἐφαίνετο* καθαρῶς τῇ ἀληθείᾳ συμμαχῶν, ὑπό τινων ἀνακοπτόμενος τυχὸν[35] λογισμῶν ἢ[36] καὶ ἀνθρώπων[37]. Ἀλλ' ἐγὼ καὶ πρότερον μὲν[38] οὐδὲν ἢ καὶ πάνυ σμικρὸν[39] συνεισήνεγκα[40] τῇ συμμαχίᾳ, τῷ[41] μήτ' ἀνάλογον ἔχειν δύναμιν μήτε σπουδήν· καὶ νῦν[42] δὲ ἤδη[43] εἰς τὸ μηδὲν ἥκω· τοῦ δὲ μηδὲν ὄντος τί[44]

idem fere est ac necessarium. Id valde congruit cum orationis istius argumento. Itaque de domino Scholario haec mea est sententia. Eum inde a prima sua aetate novi, affectuque illum et amore prosequor ac diligo ut meum filium et amicum et si quidquam aliud quis excogitet ad amicitiam caritatemque conciliandam. Cum eo ad hanc usque temporis articulum familiariter conversatus, perspectissimum habeo quanta polleat prudentia et sapientia, quanta dicendi facultate. Quare nihil dubito, quin ipse solus, ex iis qui hoc tempore supersunt, valeat adiutricem manum porrigere rectae fidei, quae eorum furore iactatur, qui divinorum dogmatum sinceritatem corruperunt, quo reformetur, Deo iuvante, Ecclesia fidesque orthodoxa obfirmetur, dummodo velit ipse operi non deesse, nec lucernam sub modio abscondere. Equidem neque illum ita affectum fore confido, neque propriae conscientiae ita defuturum, ut Ecclesiam videns tempestate abreptam fidemque in homine infirmo inniti, humano more loquor, sciensque se habere quod in auxilium illi praestet, non omni studio magnaque animi alacritate propugnationem instruat. Neque enim plane ignorat, vir sapiens ut est, quin catholicae fidei subversio omnium nostrum sit exitium. Ac * f. 264. praeteritis quidem temporibus, cum fortassis existimaret ea sufficere quae ab aliis nonnullis, nobisque praesertim, ad eius defensionem gesta sunt, non videbatur aperte veritatem propugnare, quibusdam fortasse sive consiliis sive

1. A verbis Λέγω δὲ exorditur textus in PRN, qui praeterea addunt : καὶ ἀποφαίνομαι περὶ κτλ. — 2. ἄρχοντος erasum V. — 3. ὃν : ὅτι PRN. — 4. οἶδα : εἶδον AL : αὐτὸν add. PRN. — 5. ἐξ ἔτι om. T : ἐξέτι MS : ἀλλ' ἔτι D. — 6. ἐκ νέας T. — 7. αὐτοῦ om. L. — 8. πολλὴν om. PRN. — 9. υἱὸν ἐμὸν T. — 10. Post φίλον add. στέργω αὐτὸν PRN. — 11. ἄλλον A. — 12. ἐνθυμηθῇ A : ἐνθυμηθείην D. — 13. τις : τῆς A : om. D. — 14. ἐν τῷ ἐγγίζειν τὴν τελευτήν μου add. PRN, quae verba iam habentur initio partis A, unde sumpta videntur. — 15. ἀνακινούμενος ADS : om. PRN, ut etiam καὶ. — 16. ἔσχον : ἔχω TPRN. — 17. τοῖς add. AMPRN. — 18. πιστεύων D. — 19. τῶν καιρῶν τούτων A. — 20. θείων σῶν add. D : σῶν add. A. — 21. διορθώσασθαι : μὴ ὀρθώσασθαι A, sed ad marg. add. : ἴσως διορθώσασθαι : ὀρθώσασθαι PRD. — 22. τὴν ὀρθόδοξον κρατεῖναι A. — 23. μὴ om. AD. — 24. θελήσῃ TL. — 25. καιροῦ : ἐργοῦ P : τῷ ἔργῳ R : πίστου N. — 26. μὴ add. D. — 27. τὸ PN. — 28. θαρρῶν D. — 29. μὴ αὐτὸν ἂν οὕτως T. — 30. ἐπ' ἀσθενοῦς : ἐπείσθη νοῦς N : ἀσθενοῦς om. R, loco vacuo relicto. — 31. εἰδ' ὅτα A : εἰδώτα T. — 32. ταύτῃ PRDNL. — 33. μὴ om. AD : in σὺν vult corr. S. — 34. δ' SL : om. PRN. — 35. ἀναπτόμενος τυχὼν TA. — 36. ἢ : εἴη R : εἰ N. — 37. ἀνθρωπίνων APRMNS. — 38. μὲν om. PRN. — 39. μικρὸν PRN. — 40. συνεισένεγκα T. — 41. τῷ : τὸ AD. — 42. καὶ νῦν : κἀγὼ R. — 43. ᾔδει A. — 44. ὄντος τί : ὅτι AD : ὄντως τί MP.

hominibus retardatus. Sed ego olim aut nihil aut parum omnino ad fidei defensionem contuli, cum neque vires neque studium, ut res postulabat, suppeterent; nunc vero in nihilum intereo : quidnam autem minus valet quam quod nihil est? Si igitur eo forte quod arbitratus fuerit, posse nos quidpiam in hoc negotio efficere, supervacaneum censuit illud ipse per se praestare quod ab aliis praestari poterat, ne inde damnum aliis de causis emergeret prae lucro admodum parvo, ut saepius rem mihi narravit veniamque petiit : nunc vero, cum iam mihi hinc abeundum sit, neque alterum quempiam videam, qui in Ecclesia, in fide, in verae religionis dogmatibus defendendis partes meas perinde atque ille obire possit, idcirco illum rogo, ut cum tempus non invitet solum, sed etiam urgeat, absconditam in se pietatis scintillam detegat, Ecclesiamque et sanas eius doctrinas propugnet, ita ut quod ipse perficere non potui, ille cum Dei auxilio ad finem perducat. Id enim potest favente Deo pro insita qua pollet prudentia dicendique facultate, modo velit iis opportune uti. Ac licet id quidem officii habeat in Deum, in fidem, in Ecclesiam, ut pro fide fideliter ac sincere contendat: nihilominus tamen eiusmodi munus ipse ei committo, ut meo loco sit defensor Ecclesiae et sanae doctrinae interpres et orthodoxorum dogmatum veritatisque propugnator, auxilio Dei ipsique veritati, pro quibus obeunda sunt certamina, confisus, ut qui in eis gerendis socium se praebeat sanctis doctoribus deiferisque Patribus, eximiis illis theologis, praemiaque exspectet a iusto iudice, a quo quicumque pro pietate certaverint, victores

ἄλλο μηδαμινότερον[1]; Εἰ γοῦν ἐκ τοῦ ὅτι[2] ἐδόξασεν ἴσως ὅτι[3] ἡμεῖς δυνάμεθά τι κατορθοῦν, αὐτὸς[4] παρέλκον ἐνόμισεν[5], ὅπερ δύνανται ἕτεροι[6] πράττειν, καὶ αὐτὸς μεταχειρίσασθαι[7], ὡς ἐκ τούτου[8] ζημίαν ἐν ἄλλοις παθεῖν ἐπὶ μικρᾷ[9] πάνυ τῇ ὠφελείᾳ, ὡς πολλάκις μοι ἐξηγήσατο[10] καὶ συγγνώμην ᾐτήσατο[11], ἀλλὰ νῦν ὅτε ἐγὼ μὲν ἤδη[12] ἐντεῦθεν ἀπαλλάττω[13], ἄλλον δέ[14] τινα[15] οὐχ ὁρῶ κατ' αὐτὸν[16] τὸ εἰκὸς[17] τῇ ἐκκλησίᾳ καὶ τῇ πίστει καὶ τοῖς δόγμασι τῆς ὀρθοδοξίας[18] δυνάμενον ἐκπληρῶσαι ἀντ' ἐμοῦ[19], διὰ τοῦτο ἀξιῶ αὐτόν, ἵνα καλοῦντος νῦν τοῦ καιροῦ, μᾶλλον δὲ κατεπείγοντος, τὸν ἐν αὐτῷ[20] κεκρυμμένον τῆς εὐσεβείας σπινθῆρα ἀνακαλύψῃ καὶ συμμαχήσῃ[21] τῇ ἐκκλησίᾳ καὶ τοῖς ὑγιαίνουσι δόγμασιν, ἵνα[22] ὅπερ οὐκ ἐδυνήθην[23] αὐτὸς ἐκτελέσαι, κατορθώσῃ[24] αὐτὸς τῇ τοῦ[25] Θεοῦ[26] συμμαχίᾳ· δύναται γὰρ[27] τοῦτο τῇ[28] χάριτι τοῦ Θεοῦ ἔκ τε τῆς φυσικῆς αὐτοῦ φρονήσεως καὶ τῆς[29] ἐν λόγοις δυνάμεως, εἰ θελήσει[30] μόνον τούτοις ἐν δέοντι χρήσασθαι. Καὶ ἴσως μὲν ὀφείλει τοῦτο[31] καὶ[32] τῷ[33] Θεῷ καὶ τῇ πίστει[34] καὶ τῇ ἐκκλησίᾳ[35], ἀγωνίσασθαι[36] πιστῶς καὶ καθαρῶς ὑπὲρ τῆς πίστεως· ἀνατίθημι[37] δὲ[38] ὅμως καὶ αὐτὸς τὸν τοιοῦτον αὐτῷ[39] ἀγῶνα, ἵνα ᾖ[40] ἀντ' ἐμοῦ πρόμαχος τῆς ἐκκλησίας καὶ τῆς ὑγιοῦς διδασκαλίας ὑφηγητὴς καὶ τῶν ὀρθῶν δογμάτων καὶ τῆς ἀληθείας ὑπέρμαχος, πεποιθὼς τῇ συμμαχίᾳ τοῦ Θεοῦ καὶ τῇ ἀληθείᾳ αὐτῇ, περὶ ὧν οἱ ἀγῶνες, ὡς κοινωνῶν[41] τούτων[42] τοῖς ἁγίοις διδασκάλοις καὶ θεοφόροις πατράσι, τοῖς μεγάλοις θεολόγοις, καὶ[43] τοὺς[44] μισθοὺς ἐκδεχόμενος[45] παρὰ τοῦ δικαίου κριτοῦ, τοῦ καὶ πάντας τοὺς[46] ὑπὲρ εὐσεβείας[47] ἀγωνισαμένους ἀνα-

1. μηδαμηνέτερον A : μηδαμηνότερον D : μηδαμινώτερον RL. — 2. ἐκ τοῦ ὅτι : ἐκ τούτου PRN : ὅτι om. M. — 3. ὅτι : ἔτι AD. — 4. αὐτὸς : αὐτὸ ADRN. — 5. ἐνόμισαν R. — 6. δύναται ἕτερος L. — 7. μεταχειρήσασθαι A. — 8. ὡς ἐκ τούτου — καὶ συγγνώμην ᾐτήσατο om. PRN. — 9. σμικρᾷ S. — 10. ἐξητήσατο S : ἐξηγήσαντο A. — 11. ᾐτήσατο om. S. — 12. εἴδη A : ᾔδειν D. — 13. ἀπαλλάττων D. — 14. δὲ om. PRN. — 15 τινα : τι γε A. — 16. αὐτὸν om. PRN, qui propterea κατὰ habent. — 17. εἰκὼς A. — 18. κακοδοξίας D. — 19. Post ἀντ' ἐμοῦ punctum posuit R, contra orationis seriem. — 20. ἐν αὐτῷ : ἑαυτῷ AD : ἐν om. T. — 21. ἀνακαλύψαι καὶ συμμαχῆσαι N : ἀνακαλύψει καὶ συμ. A, sed add. ης uper lin. — 22. ἵνα : εἶναι A. — 23. ἠδυνήθην ALPRN. — 24. κατορθώσει A. — 25. τοῦ : ἐκ N. — 26. χάριτι καὶ add. L, quae verba huc irrepsisse videntur ex lin. seq. — 27. γὰρ : δὲ N. — 28. τῇ om. T. — 29. τῆς : τοῖς A. — 30. θελήσῃ R.
31. τούτω AD. — 32. καὶ om. R. — 33. τῷ om. PRN. — 34. καὶ τῇ πίστει om. D. — 35. καὶ τῇ ἐκκλησίᾳ om. R. — 36. ἀγωνίσει δὲ R. — 37. ἀνατίθημοι A. — 38. δὲ : δ' LN. — 39. αὐτοῦ N. — 40. ἵνα ᾖ : ἦν A : ὧν D. — 41. κοινωνεῖν D. — 42. τοῦτον AD : om. PRN. — 43. καὶ om. D. — 44. τοὺς bis scripserat T, sed horum prius delevit. — 45. ἐνδεχόμενος L. — 46. τοὺς om. D. — 47. εὐσέβειαν R.

κηρύξαντος· ὥσπερ δὴ[1] καὶ αὐτὸς ὀφείλει ὅσον οἷόν τε σπουδάσαι ὑπὲρ[2] συστάσεως τῶν ὀρθῶν τῆς ἐκκλησίας δογμάτων, ὡς λόγον[3] ὀφείλων[4] ὑπὲρ τούτων[5] ἐν ὥρᾳ κρίσεως Θεῷ[6] καὶ ἐμοὶ τῷ ταῦτα * ἀναθεμένῳ αὐτῷ, τεθαρρηκότι ἴσως καρποφορήσειν[7] τοὺς[8] λόγους[9] μου τούτους ὑπὲρ τὰ ἑκατὸν ὡς εἰς ἀγαθὴν γῆν καταβαλλομένους[10]. Περὶ οὗ καὶ ἀποκριθήτω μοι, ἵνα λάβω[11] τελείαν πληροφορίαν τῆς παρούσης ζωῆς ἐξερχόμενος[12], καὶ μὴ ἀηδῶς[13] ἀποβιώσω, ὡς ἀπεγνωκὼς τὴν τῆς ἐκκλησίας διόρθωσιν.

renuntiabuntur: similiter ipse debet pro viribus incumbere ad stabilienda recta Ecclesiae dogmata quasi rationem in hora iudicii redditurus et Deo et mihi, qui ei hoc munus committo, bona spe fretus meos hosce sermones * f. 264v. plus quam centesimum fructum reddituros, quippe quos in optimam terram coniecerim. Ad haec ipse mihi respondeat velim, ut ex hac vita discessurus plenam certitudinem habeam, quin cum taedio spiritum emittam, quod de reformanda Ecclesia plane desperaverim.

C

† *Ἀπόκρισις[14] τοῦ[15] κυρίου[16] Σχολαρίου[17].*

† Ἐγὼ δέσποτά μου ἅγιε, πρῶτον μὲν[18] εὐχαριστῶ τῇ μεγάλῃ ἁγιωσύνῃ σου ἐπὶ τοῖς ἐπαίνοις οἷς ἐχρήσω εἰς ἐμέ, ὅτι βουληθεὶς ἐμοὶ χαρίσασθαι, προσεμαρτύρησάς μοι ὅσα οὐκ ἔχω οὐδὲ ἐπίσταμαι προσεῖναί[19] μοι· ἀλλὰ τοῦτό ἐστι[20] τῆς ἄκρας καλοκἀγαθίας[21] καὶ ἀρετῆς[22] καὶ σοφίας τῆς μεγάλης ἁγιωσύνης[23] σου, ἣν καὶ αὐτὸς εἰδὼς ἐξ ἀρχῆς[24] καὶ θαυμάζων, οὐ διέλιπον ἐς δεῦρο ὅσα πατρὶ καὶ διδασκάλῳ καὶ παιδαγωγῷ ὀφείλεται[25], ἐκτελῶν εἰς τὴν μεγάλην ἁγιωσύνην σου καὶ ὡς κανόνι[26] χρώμενος[27] τῇ σῇ[28] γνώμῃ τῆς τε ἐν δόγμασιν ἀκριβείας[29] καὶ τῆς τῶν λόγων ὀρθότητος, οἷς ἂν ἐνασμενίσειας[30] καὶ αὐτὸς συντιθέμενος, καὶ ὅσα μὴ κατὰ γνώμην εἴη[31] σήν, ἀνενδοιάστως[32] τούτων ἐκτρεπόμενος, καὶ[33] τὴν τοῦ παιδὸς καὶ μαθητοῦ τάξιν τηρεῖν πρὸς τὴν μεγάλην ἁγιωσύνην σου οὐκ ἀπηξίωσα[34] πώποτε. Μάρτυρι χρῶμαι πρὸς ταῦτα τῇ μεγάλῃ ἁγιωσύνῃ σου. Οἶδας[35] ὡς ἀεὶ τὸν τρόπον τοῦτόν σοι προσηρχόμην[36], καὶ τὰ βαθύτερα τῆς ἐμῆς διανοίας ἀνακαλύπτων τοιαύτας ἐγγύας[37] σοι παρετιθέμην. Καὶ τοῦ ὅτι δὲ[38] ἔν τισι τῶν καιρῶν[39] οὐ[40]

C

Responsio domini Scholarii.

Ego, domine mi sancte, primum quidem magnae sanctitati tuae gratias ago pro laudibus, quas mihi tribuisti, dum ad me alliciendum dotes mihi adscripsisti, quas minime habeo, nec inesse mihi certo scio. Id sane effecit summa bonitas et virtus et sapientia magnae sanctitatis tuae, quam et ipse ab initio probe novi nec cessavi ad hanc usque diem valde admirari, magnae sanctitati tuae deferens, quaecumque et patri et magistro et praeceptori debentur, sententia tua tanquam norma utens cum accuratae doctrinae tum rectissimi sermonis, iis quae tibi probabantur et ipse consentiens, quaecumque vero non erant ex animi tui sententia, ea absque dubitatione respuens; et filii et discipuli partes erga magnam sanctitatem tuam explere nunquam recusavi. Cuius rei testem ipsam adhibeo magnam sanctitatem tuam. Nosti enim me nunquam non hoc modo affectum ad te accessisse, et dum intima animi mei consilia aperirem, tales

1. δὴ : δὲ D. — 2. τῆς add. ADS. — 3. λόγου A. — 4. ὀφίλων M. — 5. τοῦτο A : τούτου VMTDSL. — 6. θεοῦ A : om. PRN. — 7. καρποφορήσειν bis in T, prius deletum. — 8. τοῖς λόγοις μου τούτοις S. — 9. λόγους : ἀγῶνας N. — 10. καταβαλλόμενα T. — 11. λάβη A. — 12. ἐξερχόμενοι A. — 13. ἀειδῶς A. — 14. πρὸς ταῦτα post ἀπόκρισις add. DLS : ἀπόκρισις αὐτοῦ κῦρ Γεωργίου τοῦ Σχολαρίου T. — 15. τοῦ om. L. — 16. κυρίου om. MARPNL. — 17. Σχολαρίου : σοφωτάτου καὶ μακαριωτάτου πατριάρχου κυρ[ίου] Γενναδίου S : post Σχολαρίου add. πρὸς αὐτόν D. — 18. μὲν om. AD. — 19. προσύναι A. — 20. τοῦτ' ἐστι A. — 21. καλλοκαγαθίας A. — 22. καὶ ἀρετῆς om. AD. — 23. ἁγιωσύνη σου M. — 24. ἐξ ἀρχῆς om. AD. — 25. ὀφείλετε A. — 26. κανώνι A. — 27. χρῶμαι ADN. — 28. σῇ om. T. — 29. ἀκριβείας om. N, qui propterea habet δόγμασι. — 30. ἐνασμενήσειας AD. — 31. εἴη om. N. — 32. σήν, ἀνενδοιάστως : συνανενδιάστως ADT : σήν, ἀνενδιάστως S. — 33. καὶ om. PRN. — 34. ἀπηξίωσας N. — 35. οἶδα A. — 36. προσέρχομαι N. — 37. ἐγγύας : αἰτίας S. — 38. δὲ om. PRN. — 39. καιρῶν : πιστῶν N. — 40. οὐ : εὐ A.

tibi praebuisse cautiones. Quod si aliquando ad eas pugnas, quas maxima sanctitas tua pugnabas, palam non accessi, sed silentio eas praeterii, cur ita me gesserim, nemo magna sanctitate tua melius novit, quandoquidem cum saepius intimos meos sensus tibi concredidissem, ac me purgassem, venia non excidi. Nunc vero Dei auxilio haec omnia iam contempsi, meque sincerissimum apertissimumque veritatis defensorem eo constitui, ut, patrum meorum dogmata fideique orthodoxae veritatem nihil remittendo, praedicem secundum maximae sanctitatis tuae propositum. Haec
* f. 265. autem non idcirco fateor, quod videam magnam sanctitatem tuam hinc discedentem : neque enim spem omnem deposuimus, immo Deo freti confidimus te ex hoc morbo convalescentem futurum adhuc nobiscum et simul haec omnia exsecuturum. Si vero occultis iudiciis quae Deus novit hinc migraveris ad quem ipse tibi parasti requietis locum, ac propter nostram plane indignitatem sedem qua dignus es petieris, tibi significanter patefacio coram Deo et angelis sanctis, qui nunc nobis invisibiliter assistunt, et multis illis clarissimisque viris, qui hic adstant, me tuo loco in re praesenti futurum et tanquam ore tuo quaecumque amplectebaris et docebas, amplexurum et defensurum, omnique studio propositurum, nihil omnino eorum imminuendo, sed ad extrema usque sanguinis mortisque pericula pro illis decertaturum. Ac licet exiguus admodum sit meus in his rebus usus ac robur, confido tamen fore, ut magna

φανερῶς ἀπεδυόμην πρὸς τοὺς ἀγῶνας[1], οὓς ἡ σὴ μεγίστη ἁγιωσύνη ἠγωνίζετο, ἀλλὰ σιωπῇ τούτους παρηρχόμην[2], τοὺς λόγους[3] τούτου[4] οὐδεὶς βέλτιον[5] οἶδε τῆς μεγάλης ἁγιωσύνης σου, ἐπεὶ[6] πολλάκις τοὺς λογισμούς μου σοὶ θαρρήσας, καὶ τοὺς περὶ[7] τούτου[8] σοι ἀνεκάλυψα[9] καθαρῶς, καὶ παραιτησάμενος τῆς συγγνώμης[10] οὐκ ἀπέτυχον. Ἀλλὰ νῦν Θεοῦ συνάρσει τούτων πάντων καταπεφρόνηκα καὶ ἐμαυτὸν καθαρώτατον καὶ φανερώτατον τῆς ἀληθείας συναγωνιστὴν ἔταξα, ὥστε[11] τὰ τῶν πατέρων μου δόγματα καὶ τὴν[12] τῆς ὀρθοδοξίας ἀκρίβειαν ἀνυποστόλως διαγγέλλειν[13] κατὰ τὸν σκοπὸν τῆς σῆς μεγίστης ἁγιότητος[14]. Λέγω δὲ ταῦτα, οὐχ ὡς ὁρῶν * τὴν μεγάλην ἁγιωσύνην σου[15] ἐντεῦθεν ἀπαίροντα[16]· οὐκέτι γὰρ τὰς τελευταίας ἐλπίδας ἀπεβάλλομεν[17], θαρροῦμεν δὲ ἐπὶ τῷ Θεῷ περιγενήσεσθαί[18] σε τῆς νόσου καὶ σὺν ἡμῖν ἔσεσθαι καὶ ἅμα[19] τὰ τοιαῦτα ἐπεξεργάσεσθαι[20]. Εἰ δέ γε[21] κρίμασιν οἷς οἶδε Θεός, ἐντεῦθεν ἀποδημήσειας πρὸς ὃν[22] ἡτοίμασας σεαυτῷ[23] τόπον τῆς ἀναπαύσεως, καὶ διὰ[24] τὴν[25] ἡμετέραν ἴσως ἀναξιότητα[26], ἔνθα εἶ αὐτὸς ἄξιος, ἀπέλθῃς[27], πληροφορῶν λέγω σοι ἐνώπιον τοῦ Θεοῦ καὶ τῶν ἁγίων ἀγγέλων τῶν[28] ἀοράτως παρισταμένων νῦν ἡμῖν καὶ τῶν καθευρεθέντων[29] ἐνταῦθα πολλῶν καὶ[30] ἀξιολόγων ἀνδρῶν, ὅτι ἔσομαι αὐτὸς ἐγὼ ἐν τοῖς τοιούτοις ἀντὶ σοῦ καὶ ἀντὶ τοῦ[31] σοῦ στόματος, ὅσα αὐτὸς ἐσπούδαζες καὶ παρεδίδους[32] στέργων καὶ αὐτὸς καὶ δεφενδεύων καὶ πᾶσιν[33] ὑποτιθείς, οὐδόλως[34] τῶν τοιούτων καθυφεὶς[35] τὸ παράπαν, ἀλλὰ μέχρι τῶν ἐσχάτων κινδύνων αἵματός τε[36] καὶ θανάτου ὑπὲρ τούτων ἀγωνιζόμενος· καὶ εἰ[37] καὶ[38] μικρὰ πάνυ τυγχάνει ἡ ἐμὴ περὶ ταῦτα πεῖρα καὶ δύναμις, ἀλλ' οὖν πείθομαι, ὅτι ἡ μεγάλη ἁγιωσύνη σου ἀναπληρώσει

1. ἀγῶνας om. AD. — 2. παρέρχομαι RN. — 3. τούτους παρηρχόμην τοὺς λόγους MPAD, posita interpunctione post λόγους. — 4. τοῦτο PR : τούτοις N. — 5. βελτίων T. — 6. καὶ add. APRM. — 7. καὶ τοὺς περὶ — παραιτησάμενος τῆς om. L. — 8. τούτους D. — 9. ἀνέκαμψας A : ἀνακάμψας D. — 10. τῆς σῆς γνώμης AD. — 11. ὥστε om. S. — 12. τὴν om. T. — 13. διαγγέλειν P. — 14. ἁγιώτητος A : ἁγιωσύνης PRN. Hic explicit textus in S. — 15. σου om. T. — 16. ἀπαίροντα : ἀπελθόντα ARN. — 17. ἀπεβάλομεν NR : ἐπεβάλλομεν AM : ἀπεβάλομεν Mosquensis, sed corr. in ἀποβάλλομεν, quod posuit L. — 18. περιγενέσθαι A. — 19. καὶ ἅμα — ἐπεξεργάσεσθαι om. L. — 20. ἐπεργάσασθαι MAD. — 21. γε om. L. — 22. πρὸς οὗ A, sed superpositis punctis ad notandum errorem : ὃν om. T. — 23. σεαυτῷ : αὐτῷ PR : αὐτοῦ N. — 24. καὶ διὰ τὴν — ἄξιος ἀπέλθῃς om. PRN. — 25. τὴν om. D. — 26. ἀναξιώτητα A. — 27. ἀπέλθοις L. — 28. τῶν om. A. — 29. καθαιρεθέντων A : παρευρεθέντων D. — 30. καὶ om. T. — 31. τοῦ om. PRN. — 32. παρεδίδου PNA. — 33. πᾶσιν : πάλιν T. — 34. μηδὲν οὐδ' ὅλως MAP : οὐδόλως μηδὲν TL : μηδὲν ac supra lineam corrigendi, ut videtur, gratia οὐδόλως V, ex quo factum est, opinor, ut alii alio loco utramque voculam posuerint, cum unam tantum, alia seposita, adhibere debuissent. — 35. κατηφὴς A. — 36. τε om. TL. — 37. εἰ : ἢ T. — 38. καὶ om. TD.

τὰ ἐμὰ ἐλλείμματα, καὶ παρὼν ἡμῖν ἐνταῦθα, τῇ ἐνούσῃ[1] σοι[2] περὶ τὰ τοιαῦτα[3] τελειότητι, καὶ ἀπάρας, ταῖς σαῖς πρὸς Θεὸν εὐπαρρησιάστοις[4] ἐντεύξεσιν.

sanctitas tua suppleat quae mihi desunt, superstes quidem, eximia tua in eiusmodi rebus peritia, fato vero solutus, acceptissimis tuis ad Deum obsecrationibus.

XXIV[a]

MANUELIS MAGNI RHETORIS LIBER DE MARCO EPHESIO DEQUE REBUS IN SYNODO FLORENTINA GESTIS.

ΤΟΥ ΚΥΡ[5] ΜΑΝΟΥΗΛ ΤΟΥ ΜΕΓΑΛΟΥ ῬΗΤΟΡΟΣ ΛΟΓΟΣ[6] ΠΕΡΙ ΜΑΡΚΟΥ ΤΟΥ ἉΓΙΩΤΑΤΟΥ ΜΗΤΡΟΠΟΛΙΤΟΥ ἘΦΕΣΟΥ ΚΑΙ ΤΗΣ ἘΝ ΦΛΩΡΕΝΤΙΑ[7] ΣΥΝΟΔΟΥ, ΚΑΙ ΚΑΤΑ[8] ΓΕΜΙΣΤΟΥ ΚΑΙ ΒΗΣΣΑΡΙΩΝΟΣ[9], ΚΑΙ ἈΝΑΤΡΟΠΗ ΤΩΝ ΔΥΣΣΕΒΩΝ ΣΥΓΓΡΑΜΜΑΤΩΝ ΑΥΤΩΝ.

DOMNI MANUELIS MAGNI RHETORIS LIBER DE MARCO SANCTISSIMO METROPOLITANO EPHESI ET DE FLORENTINA SYNODO, NEC NON ADVERSUS GEMISTUM ET BESSARIONEM, IMPIORUMQUE EORUM LIBRORUM REFUTATIO. Paris. 1293 * f. 264.

1. Ἐπειδὴ μετά γε τῶν ἄλλων τῶν τῇ πρὸς ἡμᾶς σου[10] ἐμπεριειλημμένων ἐπιστολῇ καὶ τοῦτό μοι γράφων προσεπῄξίους, φίλων ἄριστε, τὸ ἐν κεφαλαίῳ σοι ἐκθέσθαι καὶ τὰ κατὰ τὸν μακάριον Μάρκον τὸν τῶν Ἐφεσίων ἀρχιερατικὸν ἐπικοσμήσαντα[11] θρόνον, ὅθεν τε ὥρμητο καὶ ὅπως ἐν τῇ κατ' Ἰταλίαν συστάσῃ ὀγδόῃ διατεθεὶς φαίνεται συνόδῳ, τίσι τε τῶν τηνικαῦτα προσδιαλεγομένων συντεταγμένος ἦν, καὶ εἴ γε κατὰ σκοπὸν ἀκριβῆ τοῖς ἁγίοις θεολόγοις διηγωρευμένος[12] τυγχάνει τελῶν, καὶ τίνες αὐτῷ ἀσυμφώνως διαμεμενηκότες, τῇ τῆς σφετέρας γνώμης συγκεχρημένοι στρεβλότητι καὶ ἑτέροις τῆς ὀρθῆς[13] καὶ εὐθείας ἀπογενέσθαι κατέστησαν αἴτιοι, — ἤδη σοι τὸν τοιοῦτον ἀφοσιούμενος πόθον, συνε-

1. Quoniam inter alia quae in tua ad nos epistola referebantur, illud etiam mihi scribens rogasti, amicorum optime, ut summatim tibi exponam res gestas a beato Marco, qui episcopalem Ephesiorum sedem exornavit, unde scilicet ortum habuerit et quomodo se gesserit in coacta apud Italos octava synodo, quibusnam inter id temporis litigantes se coniunxerit, num vero ad acccuratam sanctorum theologorum mentem disseruisse videatur, quinam pertinaciter ab eo dissentientes pro sua animi versutia ceteris quoque ab aequa rectaque via deflectendi auctores fuerint : agedum tuum hoc expleturus desiderium, ea breviter qui-

1. ἐνούσει A : ἐνούσῃ D. — 2. σοι : σε L. — 3. τὰ τοιαῦτα : ταῦτα N. — 4. εὐπαρησιάστοις P : εὐπαρισιάστοις A. — 5. κυροῦ A : praeit τοῦ αὐτοῦ P. — 6. λόγος om. A. — 7. Φλορεντία P. — 8. κατὰ : περὶ A. — 9. Βισσαρίωνος P, ac sic deinceps. — 10. σου om. A. — 11. ἐπισκοπήσαντα S. — 12. διηγωρεμένος P : διηγωνισμένος A. — 13. ὀρθοῦ P.

a) Parisinus 1293, f. 264-293 (= P). — Editio Arsenii archimandritae in actis rossicis *Christianskoe Chtenie* (Petropoli, 1886), t. 2, p. 102-162 (= A), quam curavit duorum codicum ope, nimirum Mosquensis 423 (olim 394), f. 107 sq., et Sinaitici, nunc Petropolitani 585, f. 40 sq. Qui codices, ubi ab A discrepant, ille *M*, hic vero *S*, nobis erunt.

dem, quoad fieri poterit, dicere conabor, ut in promptu habeas quod perlegas in eximiae virtutis exemplar et nostrae erga te sincerae amicitiae documentum.

* f. 264v

2. Is igitur sanctissimus Marcus ipsius regiae urbis proles et alumnus fuit. A primo quidem capillo, ut ita dixerim, a suis parentibus communibus addiscendis disciplinis addictus est; quas cum brevi tempore avis cuiusdam instar percurrisset, omnes suos condiscipulos coaetaneosque antecedebat. Tum sacro maioris Ecclesiae adscitus ordini, benedictione sacraque precatione impertita a sanctissimo inter patriarchas sapientissimoque illo Euthymio[a], omne studium in scripturis divinitus inspiratis collocavit; moxque monastica veste sumpta in sacro magnoque Manganorum monasterio, totum se solitariae vitae devovit. Adeo se in coenobio propriaque cella continebat studio utique servandae solitudinis, ut ne familiaribus quidem et amicis et ipsis sibi genere coniunctis visendi potestatem faceret, sed unam noctu et interdiu operam impendebat in perpetua divinarum litterarum meditatione, unde sententiarum illud sibi comparavit pelagus, quod edita ab eo opera testantur. Demum subacta divino sacerdotii iugo cervice, ac non multo post Ephesiorum antistes a magna sanctissimaque Ecclesia constitutus, invitus quidem, sed multis rogantibus amicis, maiorem exinde virtutis colendae palestram amplificavit ac pro viribus auxit.

* f. 265.

3. Dum autem ipse hoc pacto maiora in dies divina incrementa caperet, qui id temporis Romanorum sceptrum gestabat (is Ioannes erat bonae memoriae imperator, qui sextus a primo e Palaeologorum familia ordine fuit), cernens Agarenorum gentem in singulos dies latius progredientem, nostram vero undequaque coarctatam et in omnimodum ut ita dicam exter-

πτυγμένως πως, ὡς οἷόν τε, ταῦτ' ἐπελθεῖν πειράσομαι [1], ἵν' εἴης ἔχων ἀναλεγόμενος εἴς τε μίμησιν * τοῦ κατ' ἀρετὴν καλοῦ καὶ τῆς πρὸς σὲ ἡμετέρας ἀκραιφνοῦς φιλίας ὑπόμνημα.

2. Οὗτος τοιγαροῦν ὁ ἱερώτατος Μάρκος αὐτῆς τῆς βασιλίδος τῶν πόλεων γέννημα καὶ θρέμμα ἦν· ἐκ πρώτης δὲ τριχὸς [2] ὡς [3] εἰπεῖν ὑπὸ τῶν αὐτῷ γονέων τὴν ἐγκύκλιον ἐκπαιδεύεσθαι σοφίαν ἐκδέδοται, ἣν ἐν βραχεῖ καιρῷ πτηνός τις καθάπερ διελθών, πάντων συμμαθητῶν καὶ ἡλίκων ἐκράτει. Ἔπειτα δὲ τῷ ἱερῷ τῆς μεγάλης ἐκκλησίας ἐγκαταλεγεὶς κλήρῳ σφραγίδι καὶ εὐλογίᾳ τοῦ ἁγιωτάτου ἐν πατριάρχαις καὶ σοφωτάτου Εὐθυμίου ἐκείνου, ὅλον ἑαυτὸν τῇ θεοπνεύστῳ γραφῇ [4] ἐκδίδωσιν· εἶτα τὸ μοναχικὸν ἀμφιέννυται σχῆμα ἐν τῇ ἱερᾷ καὶ μεγάλῃ τῶν Μαγγάνων [5] μονῇ καὶ [6] ὅλος τῆς ἡσυχίας γίνεται· τοσοῦτον δὲ τῆς μονῆς καὶ τῆς ἰδίας κέλλης ἀπρόϊτος ἐτύγχανεν ὢν ἐφέσει δήπου τῆς κατ' αὐτὸν ἡσυχίας, ὡς καὶ γνωστοῖς καὶ φίλοις [7] καὶ αὐτοῖς τοῖς καθ' αἷμα συγγενέσι μηδὲ [8] εἰς ὄψιν ἐλθεῖν ἀνεχόμενος· μόνον δὲ αὐτῷ [9] νύκτωρ καὶ μεθ' ἡμέραν ἔργον ἦν ἀκατάπαυστον ἡ τῶν θείων μελέτη γραφῶν, ἔνθεν τοι καὶ νοημάτων ἐπλούτησε πέλαγος, ὡς τὰ αὐτῷ πονηθέντα συγγράμματα δείκνυσιν. Ἑξῆς [10] δὲ καὶ τὸν θεῖον τῆς ἱερωσύνης ζυγὸν ἐπαυχενίζεται καὶ * μετ' οὐ πολὺ ἀρχιερεὺς τῶν Ἐφεσίων ὑπὸ τῆς μεγάλης καὶ ἁγιωτάτης [11] καθίσταται ἐκκλησίας, οὐκ ἐθελοντὴς ἴσως, πολλῶν δ' ἀξιώσει τῶν συνήθων, καὶ οὕτω τὸν τῆς ἀρετῆς ἀγῶνα ἑαυτῷ μᾶλλον ἐπηύξησέ τε [12] καὶ κατ' ἰσχὺν ἐπέτεινε.

3. Τῶν κατ' αὐτὸν τοίνυν ταύτῃ τοι τὴν θείαν προκοπὴν καθ' ἑκάστην ἐπιδιδόντων, ὁ κατ' ἐκεῖνο καιροῦ τὴν τῶν Ῥωμαίων ἰθύνων σκηπτουχίαν [13] (Ἰωάννης δ' ὁ ἀοίδιμος βασιλεὺς οὗτος ἦν, ὃς ἕκτος [14] ἀπὸ τοῦ πρώτου τῶν Παλαιολόγων ἐτύγχανε γεγονώς), τὸ τῆς Ἄγαρ φῦλον καθ' ἑκάστην ὁρῶν ὑπαυξάνον, τὸ δ' ἡμέτερον στενούμενον πανταχόθεν καὶ εἰς ἔκλειψιν [15] συνωθούμενον [16] ὡς εἰπεῖν [17]

1. συνελθεῖν ταῦτ' ἐκπειράσομαι A. — 2. ἐκ πρώτου μὲν τριχὸς S. — 3. ὡς om. A. — 4. γραφῇ om. P. — 5. Μαγγένων P. — 6. καὶ om. S. — 7. καὶ φίλοις om. S. — 8. μὴ δὲν SA. — 9. αὐτῶν P. — 10. ἐξῆς P. — 11. ἁγίας A. — 12. τε om. A. — 13. σκηπτρουχίαν A. — 14. Non ἕκτος, sed ἕβδομος dicere debuit. — 15. ἔλλειψιν A. — 16. συνοθούμενον A. — 17. ὡς εἰπεῖν om. A.

a) Euthymius Secundus patriarcha ab Octobri vel Novembri anni 1410 ad Martium anni 1416.

παντελῆ, κἀντεῦθεν[1] δεδιὼς μὴ κατὰ βραχὺ τὰ πέριξ τῆς τῶν Ῥωμαίων ἀρχῆς ληϊζόμενον, καὶ αὐτὴν ὑποποιήσηται τὴν τῶν πόλεων βασιλίδα, καθάπερ δῆτα καὶ ἐσύστερον οἴμοι γέγονε, δεῖν ἔγνω συμμάχους ἑαυτῷ τοὺς ἐν τῇ Ἰταλίᾳ προσεπικτήσασθαι. Τοῦτο δ' ἄρ' οὐκ ἦν ἂν ἀσφαλῶς γενέσθαι, εἰ μὴ σύνοδον συγκροτήσειε[2] καὶ τὰ πρὸς τὴν καθ' ἡμᾶς θεολογίαν προσάντη τελοῦντα[3] κεφάλαια, ἅπερ ἐκεῖνοι καινοτομήσαντες τοῖς ὀρθοδόξοις προσπαρενείραντο δόγμασι, σπουδάσει πάσῃ δυνάμει ἢ διευθετηθῆναι ἢ ἐκ μέσου πως γενέσθαι· * τὰ δὲ ἦν, τό τε καὶ ἐκ τοῦ Υἱοῦ τὸ πανάγιον πρεσβεύειν Πνεῦμα καὶ τὸ περὶ τὴν θείαν οὐσίαν καὶ ἐνέργειαν ταὐτόν, ἅπερ δὴ καὶ νομίζων ἦν, ὡς εἴγε συνοδικῶς καὶ δογματικῶς ὡς εἰπεῖν μὴ διευλυτωθείη[4], οὐκ ἂν εἰς μίαν ὀρθοδοξίας περιωπὴν ἄμφω τὰ γένη[5] συνέλθοιεν, ἀλλ' οὐδ' ἀλλήλ' ἐπιτάρροθα λοιπὸν ἔσοιντ' ἄν. Τὸν τοιοῦτον τοίνυν ἀγαθὸν δοκοῦντα σκοπὸν ὁ φιλόχριστος οὗτος καὶ εὐσεβέστατος βασιλεὺς ὑπ' ἀνάγκης ἐν ἑαυτῷ θέμενος, πρὸς τὸν τῆς Ῥώμης πρεσβείαν[6] περὶ τούτου ἐκπέμπει πρόεδρον· ὃς δῆτα καὶ χαριέντως ἀποδεξάμενος ταύτην καὶ ἐνασμενισάμενος μάλα τῷ ἐνθυμήματι, δι' οἰκείων αὖθις προσεπηξίωσε πρέσβεων τὴν περὶ τούτων ἐν Φλωρεντίᾳ[7] γενέσθαι σύνοδον, ὅπερ καὶ γέγονε. Τῶν γὰρ περὶ ἑαυτὸν τοὺς ἐπιλέκτους ὁ βασιλεὺς εἰληφὼς καὶ λογάδας τινάς, συμπαρειλήφει[8] καὶ τὸν ῥηθέντα μακάριον Μάρκον, ὅνπερ[9] ἤδη ἐκεῖσε γενόμενος[10], καὶ τῆς συνόδου συστάσης[11], ἔξαρχον αὐτῆς ἁρμοζόντως κατέστησεν[12]· ἓξ γὰρ ἐξ ἑκατέρου μέρους τῶν προσδιαλεγομένων ταχθέντων, τῶν ἡμετέρων οὗτος ἐξάρχειν προστέτακται[13]· ἐν οἷς καὶ ὁ[14] χρηματίσας μητροπολίτης Νικαίας[15] Βησσαρίων καὶ Γεμιστός, οἱ θεομάχοι τε καὶ πολυειδῶς διεφθαρμένοι[16], σὺν ἑτέροις ἦσαν κοθόρνοις ἢ * θεοκαπήλοις[17], οἵτινες οὐχ αἱρετικοὶ μόνον ὑπούλως (ὅθεν δὴ καὶ τοῖς ἐναντίοις νῶτα δεδώκασι καὶ τοὺς προσανέχοντας αὐτοῖς τηνικαῦτα προσέφθειραν τὴν ἀλήθειαν προδοῦναι ἐπαγγελίαις τιμῶν τε καὶ δωρεῶν), ἀλλὰ καὶ ἀσεβεῖς ἄντικρυς ἦσαν, τὴν

minium reduci, atque ideo veritus ne sensim vastatis Romani imperii finibus, ipsa etiam urbium princeps in ditione redigeretur, quemadmodum utique reliquo tempore, pro dolor! accidit, aequum duxit eos belli socios sibi adiungere, qui in Italia versabantur. Id vero tuto asse qui non poterat, nisi coacto concilio ea capita theologiae nostrae contraria, quae illi novitatis studio dogmatibus orthodoxis interseruerant, totis viribus curaret aut componere aut de medio quodam modo tollere. Haec autem erant, tum Spiritum Sanctum ex Filio procedere, tum essentiam in Deo idem esse atque operationem : quae res, quantum equidem censebat, nisi synodaliter et ex professo ut ita dicam dilucidarentur, in unam recte sentiendi rationem utrique populi neque convenirent, neque ea propter mutuum inter se auxilium ferrent. Quod optimum in speciem quidem consilium cum ille Christi cultor religiosissimusque imperator necessitate pressus sibi proposuisset, legationem rei tractandae causa ad Romanum antistitem misit. Is cum urbane quidem eam recepisset, de proposito mire gavisus, per legatos suos vicissim postulavit, ut concilium ad negotia componenda Florentiae haberetur, quod et factum est. Etenim imperator, assumptis nonnullis circa se delectis doctisque viris, adscivit etiam quem supra diximus beatum Marcum, eumque, ubi illuc advenit et coacta est synodus, huius exarcham, ut par erat, constituit; namque sex ex utraque parte designatis viris qui sermonem haberent, Marcus iussus est nostratibus praeire, inter quos et Bessario, praesul ille Nicaenus, et Gemistus, homines scilicet Deo infensi et multis modis corrupti, cum aliis interfuerunt versipellibus sive rerum divinarum nundinatoribus. Isti non haeretici modo subdoli (ex quo factum est, ut adversariis terga darent suosque fautores eo ipso tempore ad veritatem tradendam honores praemiaque pollicitando sollicitarent), verum etiam impii

* f. 265v.

* f. 266.

1. κἀντεῦθεν : κἀκ τοῦ γε S. — 2. συγκροτήσειεν P. — 3. τελοῦντα : τελοῖως τὰ A. — 4. διευλητωθείη P διευλητωθείη A. — 5. τὰ γένη — τοιοῦτον τοίνυν om. S, in quo habetur ἄμφω κἂν ἀγαθὸν κτλ. — 6. πρεσβίαν P. — 7. ἐν Φλωρεντίᾳ — ὅπερ καὶ om. P. — 8. συμπαρειλήφθει P. — 9. περ om. A. — 10. γενόμενον A. — 11. συστάθης P. — 12. καθέστησεν A. — 13. ἔξαρχος προτέτακται A. — 14. ὁ om. A. — 15. Νικαίων A; legendum, si oppidanorum nomen adhibeatur, Νικαιέων vel Νικαέων. — 16. δι' ἐφθαρμένοι A. — 17. θεοκαπίλοις P.

erant apertissimi, priscam Graecorum circa deos, vel potius daemones, abominationem suis circumferentes animis, prout illi eorum libri plane scelestissimi satis demonstrant, quos ad simpliciores pervertendos et offendendos reliquerunt.

4. Porro, cum eorum nomina obiter memoraverimus, ut eorum impietas ac nequitia satis superque cunctis manifesta omnino pateat, ipsa quidem eorum verba hoc loco nuda referam; tum vero probrum ac dedecus, quod inde colligitur, veluti in summa ostendam, ut posita iam ante omnium oculos mentis eorum foeditate, nemo unus sibi capiat haecce impia eorum scripta perlegere, atque noverint omnes, quantum sit vitium arrogantia, qua nonnulli sibi confidentes nec divinos patres tuto sequentes, in impietatis ac dementiae praecipitium abrepti sunt. Ita vero ad verbum ea se habent, quae alter eorum, Bessario inquam cardinalis, ad Gemistum, hominem
* f. 266v. illum scelestissimum, scripsit, solutiones scilicet quarundam difficultatum exposcens circa eos, qui, ut illi equidem censent, se ipsi producunt, nimirum deos, de quibus disserendo a communi quidem opinione, qua omnia ab uno auctore, videlicet Deo, effecta fuisse statuitur, magistros suos ac proprii sui plane exitii auctores discrepare arbitrabatur. Constat autem inter nos omnesque secundum divinam humanamque sapientiam recte sentientes, qui sincera utique conscientia veritatem confitentur, hominem hunc neutiquam viris illis, quos hoc loco enumerat, multos deos colendi errorem crimini vertisse, dum Gemisto suffragatori suo haec dubia proponit (qui enim istud egisset, cum probe sciret eum eiusdem atque illi fuisse opinionis?); sed eorum theologiam per simulationem uti aenigma obstupescentem ac perlibenti animo exoptantem de ea firmissime instrui, nec, ut ita dixerim, balbutire. Sane ex aliis impiis eiusdem verbis plane apparet, firmum fixumque illum fuisse in eiusmodi

παλαιὰν Ἑλλήνων περὶ θεούς, ἢ δαίμονας εἰπεῖν οἰκειότερον, βδελυγμίαν [1] ἐν ταῖς σφῶν [2] αὐτῶν περιφέροντες ψυχαῖς, καθώς γε τὰ αὐτῶν ἀθεώτατα τῷόντι [3] συγγράμματα δείκνυσιν, ἅπερ [4] εἰς διαστροφὴν δῆθεν καὶ σκάνδαλον τῶν ἁπλουστέρων καταλελοίπασιν [5].

4. Ἀλλ' ἐπεὶ αὐτῶν εἰς μνήμην [6] κατὰ πάροδον ἤλθομεν, ἵν' ἐκ περιουσίας ἔτι ἡ αὐτῶν ἀσέβεια καὶ κακόνοια τοῖς πᾶσιν ἁπλῶς κατάδηλος γένοιτο, αὐτά γε [7] γυμνὰ ἐκθήσομαι [8] ὧδε ταῦτα αὐτῶν τὰ ῥήματα, ἀκολούθως δέ γε καὶ τὸν αὐτοῖς ὡς [9] ἐν κεφαλαίῳ ἐφαρμόζοντα ἐκφαυλισμόν τε καὶ παρεπόμενον ἔλεγχον, ἵνα ὡς προὔπτου λοιπὸν γενομένου αὐτοῖς τοῦ τῆς διανοίας σαθροῦ, μηδεὶς ὅλως ἔτι προσέχειν [10] αἱροῖτο [11] τούτοις τοῖς αὐτῶν ἀσεβέσι συγγράμμασι, προσγνοῖεν δ' ἅπαντες καὶ ὅσον κακὸν οἴησις, δι' ἧς τινες ἑαυτοῖς θαρροῦντες καὶ μὴ τοῖς θείοις ἀσφαλῶς ἑπόμενοι πατράσιν εἰς ἀσεβείας καὶ παρανοίας [12] κρημνὸν συναπήχθησαν. * Ἔχουσι δ' ἐπὶ λέξεως οὕτως, ἅπερ ἅτερος αὐτῶν, Βησσαρίων ὁ καρδινάλις [13] δηλαδή, πρὸς Γεμιστὸν ἐπέστειλε [14] τὸν ἀθεώτατον, λύσεις δῆθεν ζητῶν ἐπ' ἀπορίαις [15] τῶν κατ' αὐτοὺς αὐτοπαραγώγων [16] ἤτοι θεῶν, ἐν οἷς διαφωνεῖν κατά γε τὴν κοινὴν ἔννοιαν τὴν τὰ πάντ' ἐξ αἰτίου ἑνὸς εἶναι λέγουσαν, τοῦ Θεοῦ δηλαδή, τοὺς σφῶν ᾤετο διδασκάλους καὶ ἡγεμόνας τῆς ἰδίας ἀτεχνῶς ἀπωλείας [17]· δῆλος δ' ἐστὶν [18] ἡμῖν ὁ ἀνὴρ καὶ πᾶσι τοῖς εὖ φρονοῦσι [19] κατά τε [20] θείαν [21] καὶ ἀνθρωπίνην σύνεσιν, τοῖς ἐν ἀκιβδήλῳ [22] δήπου συνειδήσει τῇ ἀληθείᾳ [23] συνομολογοῦσιν, ὡς οὐ τῶν ἀνδρῶν τῶνδε, οὓς ἐνταῦθ' ἀπαριθμῶν τυγχάνει, τῆς πολυθέου αὐτῶν κατεγνωκὼς πλάνης, πρὸς τὸν ἑαυτοῦ ὁμόφρονα Γεμιστὸν ταῦτα τυγχάνει διαπορούμενος (πῶς γάρ, ὃν σαφῶς ᾔδει [24] τῆς ἐκείνων ἐξεχόμενον [25] διανοίας;), ἀλλὰ τὴν αὐτῶν [26] δῆθεν ὡς γρίφον ἀποθαυμάζων θεολογίαν καὶ γλιχόμενος μάλα [27] προθύμῳ γνώμῃ ἐν αὐτῇ στερρῶς ἐνιδρυνθῆναι καὶ ὡς εἰπεῖν μὴ βαμβαίνειν ὅλως, καθάπερ δὴ φαίνεται δι' ἄλλων ἑαυ-

1. βδελλυγμίαν P. — 2. Littera σ in σφῶν sup. lin. P. — 3. τῷ ὄντι A. — 4. ἅπερ — καταλελοίπασιν om. — 5. S. in hac postrema voce λοι sup. lin. P. — 6. εἰς μνήμην αὐτῶν A. — 7. γε om. A. — 8. ἐκθήσομαι S. — 9. ὡς : οἱ A. — 10. προσέχων A. — 11. αἱροῖτο A. — 12. παρανομίας A. — 13. καρδινάλλις P. καρδινάλης A. — 14. ἀπέστειλε A. — 15. ἀπορίας P. — 16. αὐτοπαραγάγων A. — 17. ἀπολεῖσθαι S. — 18. ἔστι A. — 19. εὔφρονοῦσι A. — 20. τε : γε A. — 21. τὴν θείαν A. — 22. ἀκιμβδήλῳ P. — 23. τῇ συνειδ. τε καὶ ἀληθείᾳ A. — 24. ἤδη S. — 25. ἐξερχόμενον P. — 26. τὴν αὐτοῦ M. — 27. μάλλα P.

τοῦ[1]· δυσσεβῶν ῥημάτων, ὅτι καὶ πεπαγείωται[2] ἐν τῇ τοιαύτῃ πολυθέῳ καὶ δυσσεβεστάτῃ πλάνῃ, καὶ ἀποστὰς γνώμῃ καὶ προαιρέσει ἐθελουσίῳ * ἀπὸ Θεοῦ ζῶντος, τοῦ ἑνὸς μὲν τῇ οὐσίᾳ, τρισσουμένου δὲ ταῖς ὑποστάσεσι καὶ ταῖς ἰδιότησιν[3], ἐξώλισθεν[4] σὺν αὐτῇ εἰς τὸ τῆς γεέννης πῦρ τὸ ἀφεγγὲς καὶ ἐξώτερον. Διὸ καὶ ὁ κατ'[5] αὐτοῦ τε καὶ τοῦ ὁμόφρονος αὐτῷ Γεμιστοῦ ἡμέτερος λόγος πρός τ' ἐκείνους[6] καὶ τὴν πολύθεον προσφυῶς διαβήσεται πλάνην, καὶ αὖ τοὔμπαλιν[7]· ταὐτὸν γὰρ οὗτοι τὴν δυσσέβειαν ἐκείνοις, κἀκεῖνοι τούτοις. Ἀλλὰ καταστρωτέον ἡμῖν ἤδη ταῦτα καὶ τὸν ἐν αὐτοῖς ἐξελεγκτέον διεστραμμένον καὶ ἀθεώτατον νοῦν.

5. « Κοινῆς οὖν, φησί, πᾶσιν ἐνεσπαρμένης « ἐννοίας, καὶ ταύτης ἀληθεστάτης, μηδὲν μηδαμῇ « ἀναίτιον εἶναι, οὐκ ὀλίγους δὲ[8] τῶν Πλάτωνος « ἑταίρων[9], ὡς Πρόκλον, Ἑρμείαν τε καὶ Δαμά- « σκιον, τήν τε ψυχήν, τούς τε πρὸ αὐτῆς πάντας, « εἴτε νοητούς[10], εἴτε νοητούς τε καὶ νοερούς, εἴτε « νοεροὺς θεούς, αὐθυποστάτους εἶναι τιθεμένους « εὑρίσκομεν· εἴποι δ' ἄν τις μηδ' ἂν μηδὲ[11] « Πορφυρίῳ, Ἰαμβλίχῳ[12], Συριανῷ περί γε τοῦ « τοιούτου καὶ τοσούτου πράγματος ἄλλως δοκεῖν, « τούς γε προειρημένους ὁρῶν συνεχῶς τὰς τούτων « ἀναλεγομένους ἐννοίας καὶ ταῖς αὐτῶν ἑπομένους « ὡς τὰ πολλὰ δόξαις. Ὥσπερ τοίνυν ἐκ μιᾶς δόξης « ἡ τριὰς τῶν * προειρημένων ἀνδρῶν αὐθυπόστατα « εἶναι τὰ τοιαῦτα τῶν ὄντων ἀποφαίνεται[13], καὶ « οὕτως αὐθυπόστατα, ὡς αὐτὰ ἑαυτὰ ὑφιστῶντα « καὶ αὐτὰ ἑαυτῶν αἴτια ὄντα καὶ ὅλα ἅμα αἰτιατά « τε καὶ αἴτια ».

6. Τοιαῦτα αὐτῷ τὰ τοῦ συγγράμματος φροίμια, ἐν οἷς κατανοητέον καὶ τὴν τοῦ ἀνθρώπου ἔνθερμον εἰς τούσδε τοὺς ἄνδρας πίστιν, ἢ πλάνην εἰπεῖν οἰκειότερον, μεθ' οἵας αὐτούς τε ἀπαριθμεῖ καὶ τὰ σφῶν καὶ ἑαυτοῦ ἐκτίθεται[14] δόγματα ἢ ὑθλήματα. Ἀλλὰ ταῦθ' ὡς κράσπεδον ἔστω τὸ (ὡς ἔθος) ὅλον ἐκδηλοῦν ἀθεώτατον ὕφασμα, ἅπερ ὡς δυσσεβεῖς λεσχηνείας[15] βδελύξαιτ'[16] ἄν τις, καὶ

errore scelestissimo, quo deorum multitudo adstruitur, atque sponte et ultro eiurato Deo vivo, uno quidem natura, trino vero hypostasibus ac proprietatibus, in illum gehennae ignem caliginosum et exteriorem, errore minime deposito, prolapsum esse. Quare nostra oratio, dum Bessarionem Gemistumque eius sectatorem insequitur, in illos etiam inque falsam deorum multitudinis persuasionem apposite delabitur, ac vice versa : namque eadem isti impietate laborarunt atque illi, et illi atque isti. Sed referenda iam nobis sunt istiusmodi verba, et ea redarguenda, quam exhibent, perversa Deoque infensissima sententia. * f. 267.

5. « Cum igitur una, inquit[a], apud omnes « invaluerit opinio eaque certissima, nihil « usquam, quod causam non habeat, existere, « Platonis tamen sectatores deprehendimus « non paucos, ut Proclum et Hermiam et « Damascium, qui tum animam, tum omnes « tempore ea priores, sive intelligibiles, sive » intelligibiles simul et intelligentes, sive intel- « ligentes deos, per se subsistentes arbitren- « tur; dixerit vero quispiam, ne Porphyrium « quidem et Iamblichum et Syrianum de tali « tamque gravi quaestione secus opinari, « quippe qui comperiat illos quos diximus « horum sententias frequenter usurpare « eorumque opinionibus plerumque assentiri. « Quare uno veluti consensu illorum quos « diximus virorum trinitas eiusmodi entia per « se subsistentia pronuntiat esse, atque ita « quidem per se subsistentia, ut se ipsa con- « stituant et se ipsa producant, cunctaque sint « simul et causata et causae ». * f. 267v.

6. Ab his verbis scriptum ille orditur, ex quibus intelligere est, quam fervida sit in viros illos hominis fides, vel ut verius dicam aberratio, quacum et eos recenseat et eorum suaque exponat placita vel nugamenta. At haec uti fimbria sunto, qua, ut fieri solet, tota patescit impurissima textura. Haec quidem tanquam impias confabulationes quisque respuerit, prae-

1. αὐτοῦ A. — 2. πεπαγίωται A. — 3. ἰδιότησι A. — 4. ἐξόλισθε P : ἐξόλισθε M : ἐξόλισθι δὲ S. — 5. κατὰ S. — 6. ἐκεῖνος P. — 7. αὐτοῦμπαλιν A. — 8. δὲ : μὲν S. — 9. ἑτέρων A. — 10. εἴτε νοητοὺς om. S. — 11. μηδὲ : μὴ γὰρ S. — 12. Ἰαμβλύχῳ P : Ἰαμβλήχῳ A. — 13. ἀποφαίνετο M. — 14. ἐκτίθετο M. 15. λεσχυνοίας P : λεσχηνοίας A. — 16. βδελλύξαιτ' PA.

a) Bessarionis ad Gemistum epistola, ex qua haec prodeunt verba, non sine gravissimis varietatibus, habetur apud Migne, *P. G.*, t. 161, c. 713.

sertim cum conclusio, quae exinde infertur, male deducta fuerit, id quod, ut in viro philosophiam profitente, prorsus incongruum videtur. Sed vana gloria, inquit Chrysostomus Ioannes[a], ubique in seipsam impingit. Quis enim, si salvo Dei cultu argumentationem scienter instituat, ens aliquod censuerit ita per se subsistens esse, ut se ipsum constituat et ex nihilo in esse per se prodeat; seu, quod idem est, ex potentia in actum se ipsum exserat? Id ne in ipsam quidem omnium causam, universorum nimirum Deum, cadere dicimus, a quo omnia ex non esse in esse producta sunt. Etenim id quod ex potentia in actum seipsum educit, fuit profecto tempus, cum non esset; quidquid autem tempore posterius, * f. 268. quomodo aeternum? quod vero non aeternum, quomodo Deus? Sane Aristoteles, littera lamda *Metaphysicorum,* id ipsum ostendit, dum praestantissimam primam mentem, scilicet Deum, asserit purum esse actum potentiaeque penitus expertem. « Possibile namque est, « ait[b], non operari, quod potentiam habeat; « nec item si operabitur quidem, substantia « vero eius potentia sit : non enim erit perpe« tuus motus. Quod enim potentia est, con« tingit non esse. Oportet igitur esse tale prin« cipium, cuius substantia actus sit ». Namque cum demonstrare vellet Deum et principii expertem esse et aeternum, neque existentiam nancisci a seipso, argumentationis vi ac necessitate coactus, illum et purum actum edicit et actum item esse ipsam eius existentiam, longe ab eo repellens quicquid potentiae sit iuxta duplicem vocis huius significationem. Quare, ut consectarium est, eundem asserit penitus immobilem. Undenam enim moveretur? Nam si utique moveretur, e potentia moveretur in actum. Atqui, cum actus quidem purus sit, prorsus immobilis secundum substantiam manet, alia utique omnia ineffabili potentia movens ac pro sua voluntate permutans, ut qui universa entia tam intelligibilia quam sensibilia condiderit. Quare eundem definit[c] : animans aeternum optimum. Atque

μάλιστα τὸ ἐξ αὐτῶν ἀναθρῷσκον πανταχόθεν ἀσυλλόγιστον, ὅπερ, τὸ ἐκ πατρὸς εἶναι φιλοσοφίαν ἐπαγγελλομένου, ἀπᾷδον τυγχάνει παντάπασιν. Ἀλλ' ἡ κενοδοξία, φησὶν ὁ χρυσοῦς τὴν γλῶτταν Ἰωάννης, πανταχοῦ αὐτὴ ἑαυτὴν περιπείρει. Τίς γὰρ τῶν θεοσεβείᾳ σὺν ἐπιστημονικῷ[1] συζώντων συλλογισμῷ νομίσαιτ' ἄν τι τῶν ὄντων αὐθυπόστατον εἶναι, ὡς αὐτὸ ἑαυτὸ ὑφιστὰν[2] καὶ ἐκ μὴ ὄντος εἰς τὸ εἶναι παραγαγόν[3], ταὐτὸν δ' εἰπεῖν ἐκ τοῦ δυνάμει εἰς τὸ ἐνεργείᾳ ἑαυτὸ κινοῦν, ὅπερ μηδ' αὐτὴν τὴν πάντων αἰτίαν, τὸν τῶν ὅλων δηλαδὴ Θεόν, φαμὲν ἐπιδέχεσθαι, ὑφ' οὗ πάντ' ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήχθη; * Ὃ γὰρ ἐκ τοῦ[4] δυνάμει εἰς τὸ ἐνεργείᾳ ἑαυτὸ παράγει, τοῦτ' ἦν χρόνος, ὅτε οὐκ ἦν· ὃ δὲ χρόνου δεύτερον, πῶς ἀΐδιον; ὃ δ' οὐκ ἀΐδιον, πῶς Θεός; καίτοι[5] τοῦτ' Ἀριστοτέλης ἐν τῷ λάμβδα[6] τῶν *Μετὰ τὰ φυσικὰ* δείκνυσιν, ἐν οἷς τὸν πολυτίμητον πρῶτον νοῦν ἤτοι τὸν Θεὸν εἰσάγει καθαρὰν ὄντα ἐνέργειαν καὶ παντελῶς[7] ἀμοιροῦντα τοῦ δυνάμει. « Ἐνδέχεται γὰρ τὸ δύναμιν ἔχον, « φησί, μὴ ἐνεργεῖν[8]· ἔτι οὐδ' εἰ ἐνεργήσει, ἡ οὐσία « αὐτοῦ δύναμις· οὐ γὰρ ἔσται κίνησις ἀΐδιος· ἐνδέ« χεται γὰρ τὸ δυνάμει ὂν μὴ εἶναι. Δεῖ ἄρα εἶναι « ἀρχὴν τοιαύτην, ἧς ἡ οὐσία ἐνέργεια ». Κατασκευάζων γὰρ τὸν Θεὸν ἄναρχόν τε καὶ ἀΐδιον ἀποφήνασθαι καὶ μηδ' ἐξ ἑαυτοῦ τὸ εἶναι ἔχοντα, ἀνάγκαις συλλογισμῶν ἐφελκόμενος ἐνέργειάν τε αὐτὸν ἐκτίθεται καθαρὰν καὶ αὐτὸ τὸ εἶναι αὐτοῦ ἐνέργειαν[9], τὸ κατὰ διπλῆν σημασίαν νοούμενον δυνάμει μακρὰν ἀποσκορακίζων[10] αὐτοῦ. Διὸ ἀκολούθως καὶ παντάπασι φησὶν ἀκίνητον· πόθεν γὰρ ἂν καὶ κινηθείη; εἰ γάρ τοι κινηθείη[11], ἐκ δυνάμεως εἰς ἐνέργειαν ἂν κινηθείη· ὁ δὲ ἐνέργειά[12] γε καθαρὰ ὤν, πάντῃ κατ' οὐσίαν ἀκίνητος μένει, τἄλλα γε πάντα ἀπορρήτῳ δυνάμει κινῶν καὶ μετασκευάζων ὡς βούλεται[13], ὡς δημιουργὸς ἁπάντων τῶν ὄντων[14] νοητῶν τε καὶ αἰσθητῶν.

1. συνεπιστημονικῷ P. — 2. ὑφεστὸς S : ὑφιστὸν P. — 3. πάραγόν A. — 4. ὃ γὰρ ἐκ τοῦ — πῶς θεός om. A. — 5. ὁ καίτοι A. — 6. λάμδα PA. — 7. παντελῶς : πολυτελῶς S. — 8. ἐνεργοῦν S. — 9. ἐνέργειαν ex ἐνέργεια corr. P. — 10. ἀποσκορρακίζων PA. — 11. εἰ γάρ τοι κινηθείη om. S. — 12. ὁ μὲν εἰ ἐνέργεια A, sumpto εἰ e cod. S. — 13. βούληται S. — 14. ὄντων om. A.

a) Chrysost. = *P.G.*, t. 58, c. 781, ubi tamen sententia non de vana gloria, sed de errore pronuntiatur. — b) Aristot. *Metaphys.*, XI, 6. — c) Aristot. *De caelo*, II, 3; *Metaphys.*, XIII, 7.

Ὅθεν καὶ ζῷον αὐτὸν[1] ὁρίζεται * ἀΐδιον ἄριστον, καὶ ζωὴ δέ γε, φησίν, ὑπάρχει· ἡ γὰρ νοῦ ἐνέργεια ζωὴ ἀρίστη καὶ ἀΐδιος. Καὶ καθόλου γε[2] συμπεραίνων ἐπάγει· Ὅτι μὲν οὖν ἐστιν οὐσία τις ἀΐδιος καὶ ἀκίνητος καὶ κεχωρισμένη[3] τῶν αἰσθητῶν, φανερόν, καὶ ὅτι ἀπαθὴς καὶ ἀναλλοίωτος, καὶ ὅτι μία καὶ οὐ πολλαί· « οὐκ ἀγαθὸν γάρ, φησιν « Ὁμηρικῶς, πολυκοιρανίη· εἷς κοίρανος », ἀντὶ τοῦ « μία ἀρχὴ τῶν ὄντων καὶ εἷς Θεός ».

vita quidem est, ait, cum vita sit aeterna et praestantissima mentis actus. Denique generalem adducens conclusionem subiungit : Aliquam igitur esse substantiam aeternam et immobilem, itemque a rebus sensibilibus distinctam, perspicuum est; eamque impassibilem esse et immutabilem; unam, non plures : « nam non est bonum, ait cum Homero[a], principum multitudo; unus esto princeps ». Ac si dixisset : Unum est rerum principium et unus Deus. * f. 268v.

7. « Ὅπερ γὰρ ἑνὸς ὑποκειμένου ἀρκούντως[4] γίνε« ται », κατ' ἄλλον τινὰ τῶν θεολόγων, « βέλτιόν ἐστι « δι' ἑνὸς ἢ διὰ πλειόνων γίνεσθαι. Ἀλλ' ἡ τῶν « πραγμάτων τάξις ἐστὶ καθ' ὅσον[5] εἶναι δύναται « βέλτιον· ἡ γὰρ δύναμις τοῦ πρώτου ποιοῦντος « οὐκ ἄπεστι τῆς ἐν τοῖς πράγμασι πρὸς τελειότητα « οὔσης δυνάμεως· ἀρκούντως[6] δὲ πάντα πλη« ροῦνται, ἀναγόμενα εἰς μίαν πρώτην ἀρχήν. « Οὐκ ἔστιν ἄρα τιθέναι πλείους ἀρχὰς οὐδὲ[7] « πλείους θεούς.

7. « Quod enim sufficienter fit uno posito », ut ait alius quidam theologus[b], « melius est per « unum fieri quam per multa. Sed rerum ordo « est sicut melius potest esse; non enim poten« tia agentis primi deest potentiae, quae est « in rebus ad perfectionem. Sufficienter autem « omnia complentur reducendo in unum pri« mum principium. Non est igitur ponere « plura principia neque plures deos.

« Καὶ ἔτι. Εἰ δύο εἰσὶν ὧν[8] ἑκάτερον ἀνάγκη « εἶναι, ἀνάγκη κοινωνεῖν τῷ λόγῳ τῆς ἀνάγκης « τοῦ εἶναι· ἀνάγκη ἄρα διακρίσεως ἑτέρῳ τινὶ « προστιθεμένῳ[9] ἢ τῷ ἑτέρῳ μόνῳ ἢ ἑκατέρῳ, « καὶ οὕτως ἀνάγκη ἢ τὸ ἕτερον ἢ ἑκάτερον εἶναι « σύνθετον· οὐδὲν δὲ σύνθετον ἀνάγκη εἶναι καθ' « ἑαυτό. Ἀδύνατον ἄρα εἶναι πλείω, ὧν ἑκάτερον « ἀνάγκη εἶναι, καὶ οὕτως οὐδὲ πλείους θεούς.

« Adhuc[c]. Si sunt duo quorum utrumque « est necesse esse, oportet quod conveniant « in intentione necessitatis essendi : oportet « igitur quod distinguantur per aliquid quod « additur, vel uni tantum, vel utrique. Et sic « oportet vel alterum, vel utrumque esse com« positum. Nullum autem compositum est « necesse esse per se ipsum. Impossibile est « igitur esse plura quorum utrumque sit « necesse esse; et sic plures deos.

« Καὶ αὖθις. Εἰ[10] πλείους * εἶεν θεοί, ἀνάγκη « τὴν φύσιν γε τῆς θεότητος ἐν ἑκάστῳ μὴ εἶναι « μίαν τῷ ἀριθμῷ, ὥσθ' ἕπεται ἄλλο τι εἶναι τὸ « τὴν θείαν φύσιν ἐνὶ ἑκάστῳ διακρίνον. Ἀλλὰ τοῦτ' « ἀδύνατον, ἐπεὶ ἡ θεία οὐσία προσθήκην οὐκ ἐπι« δέχεται οὐδ' ὅλως διαφοράν. Ἀλλ' οὐδὲ εἶδός ἐστιν « ἡ θεία φύσις ὕλης τινός, ὡς δύνασθαι μερίζεσθαι « πρὸς τὸν τῆς ὕλης μερισμόν. Ἀδύνατον ἄρα « πλείους εἶναι θεούς ».

« Amplius[d]. Si sunt plures dii, oportet « quod natura deitatis non sit una numero « in utroque : oportet igitur esse aliquid dis« tinguens naturam divinam in hoc et in illo. « Sed hoc est impossibile, quia natura divina « non recipit additionem neque ullam diffe« rentiam. Nec etiam natura divina est forma « alicuius materiae, ut possit dividi ad mate« riae divisionem. Impossibile est igitur esse « plures deos ». * f. 269

1. αὐτὸς ζῶον A. — 2. γε : δὲ P. — 3. κεχορισμένη P. — 4. ἀρκοῦντος P. — 5. καθόσον M. — 6. ἀρκούντως δὲ — πρώτην ἀρχήν om. S. — 7. οὐδὲ : οὐ γὲ A. — 8. ὧν om. A. — 9. προτιθεμένῳ P. — 10. εἰ om. P.

a) Homer. *Il.*, II, 204; Aristot. *Metaphys.*, XI, 10. — b) Quis fuerit alter ille theologus, auctor non declarat. Porro Arsenius archimandrita provocat ad Eustratium, saec. V scriptorem; at labitur vir doctus. Quae enim sequuntur, totidem verbis exscripta sunt e S. Thomae *Summa contra Gentiles*, lib. I, cap. 42, § *Item*. Notum quippe est cuivis rerum byzantinarum non plane rudi multa Aquinatis opera graece reddita fuisse, atque in primis praestantissimam Summam contra Gentiles. Ipsa S. doctoris verba mea feci in translatione cum huius loci, tum §§ quae mox habentur. — c) S. Thomas, *ibid.*, § *Adhuc*. — d) *Ibid.*, § *Amplius*.

Etenim si plures essent dii, cum ipsi sibi essentiam tribuant et ipsi se producant et ipsi suimetipsorum causa sint, plures etiam haberentur principatus. Sed omne quod plura habet principia, id natura sua seditiosum est et turbulentum totiusque divulsionem concitat. Ea enim ex causa Iupiter ipse, iuxta Homerum, structis a ceteris diis insidiis, in eo erat ut prosterneretur et in vincula coniiceretur, nisi citius a Thetide certior factus de inita coniuratione, Aegeonem sibi custodem constituisset[a]. Sane si Graeci in sua de diis doctrina unius principatum statuissent, eiusmodi seditio ac confusio locum apud eos non habuisset nec fabulosa garrulitas. Quare idem Homerus multorum dominatum aspernatus, « non est bonum, ait[b], plurium principatus : unus princeps esto ». Quae verba Aristoteles, ut philosophum decet, mutuatus, in tradenda sua theologia polyarchiam reiecit monar-
* f. 269v. chiamque probavit, hoc eodem adhibito versu.

8. Atqui Aristoteles, quamvis gentilis esset manifestus, tamen veritatem in nonnullis videtur carptim tetigisse, etsi essentiam et operationem in Deo idem esse falso arbitretur[c]. Nos enim aliud essentiam, aliud vero operationem et censemus recte et edicimus : id enim quod habet[d] distingui ab eo quod habetur, asserunt vere divini sapientissimique theologi. Sed, ut ut est, ille veritatem in plerisque aliquatenus attigisse deprehenditur; at vero Bessario et Gemistus, vel post latam gratiae legem, quam simulate participabant, et emissum ex ea veritatis divinitus datae florem, plane insipientes manserunt, ut proverbio dicitur : Qui per cribrum videre non valet, caecus est. Nam christianorum professionem tum in agendo tum in loquendo ementiti et Spiritum gratiae contumelia afficientes, cum Proclo, qui dux ipsis fuit ad perditionem, multos deos per se subsistentes sermonibus

Εἰ γὰρ πλείους εἶεν θεοί, ἐπεὶ αὐτοὶ ἑαυτοὺς οὐσιοῦσι καὶ αὐτοὶ ἑαυτοὺς παράγουσι καὶ αὐτοὶ ἑαυτῶν αἴτιοι, καὶ πλείους ἄρα ἀρχαί· πᾶν δὲ τὸ πολύαρχον, καὶ στασιῶδες φύσει καὶ ταραχῶδες καὶ διασπασμοῦ τοῦ ὅλου παραίτιον[1]· διὰ γὰρ τοῦτο καθ' Ὅμηρον καὶ Ζεὺς παρὰ βραχὺ ὕπτιος καὶ δεσμώτης προὔκειτ' ἂν ὑπὸ τῶν ἄλλων ἐπιβουλευθεὶς θεῶν, εἰ μὴ ὑπὸ Θέτιδος[2] τὴν βουλὴν θᾶττον κατέμαθέ τε[3] καὶ ἑαυτοῦ τὸν Αἰγαῖον[4] προὔστησε φύλακα. Εἰ δὲ μοναρχία ἦν ἐν τῇ καθ' Ἕλληνας θεολογίᾳ, οὐκ ἂν τοιαύτη στάσις καὶ ἀκαταστασία ἦν ἐν αὐτοῖς καὶ μυθώδης φλυαρία. Ὅθεν ὁ αὐτὸς τὸ πολύαρχον βδελυσσόμενος[5], « οὐκ ἀγαθόν », φησί, « πολυκοιρανίη· εἷς κοίρανος ». Ἐξ οὗ καὶ Ἀριστοτέλης λαβὼν φιλοσόφως, ἐπὶ τῆς κατ' αὐτὸν θεολογίας τὸ πολύαρχον ἀναιρῶν καὶ τὴν μοναρχίαν * ἀποδεχόμενος, τῷ ἔπει συγκέχρηται τούτῳ.

8. Ἀλλ' ὁ μὲν Ἀριστοτέλης καίπερ Ἕλλην ὢν ἐναργής, ἀκροθίγως τῆς ἀληθείας ἔν τισιν ἁπτόμενος φαίνεται, εἰ καὶ οὐσίαν καὶ ἐνέργειαν ἐπὶ Θεοῦ ταὐτὸν οἴεται[6] ἐπισφαλῶς· ἄλλο γὰρ ἡμεῖς οὐσίαν καὶ ἄλλο ἐνέργειαν καὶ[7] φρονοῦμεν καλῶς καὶ λέγομεν· ἄλλο γὰρ τὸ ὂν τοῦ προσόντος κατὰ τοὺς θείους τῷ ὄντι καὶ σοφωτάτους θεολόγους. Τέως δ' ἐγχρίπτων πως οὗτος τῇ ἀληθείᾳ ἐν τοῖς γε πλείοσι καθορᾶται[8]· Βησσαρίων δὲ καὶ Γεμιστὸς καὶ μετὰ τὸν τῆς χάριτος νόμον, οὗπερ ἐπιπλάστως μετέσχον, καὶ τὴν ἐπανθοῦσαν[9] αὐτῷ θεοδίδακτον ἀλήθειαν ἀσύνετοι μεμενηκότες κατὰ τὴν παροιμίαν· « Ὁ μὴ βλέπων διὰ κοσκίνου τυφλός ἐστιν[10] », τὴν τῶν χριστιανῶν ἔργοις τε καὶ λόγοις προσηγορίαν διαψευδόμενοι καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσαντες, μετὰ Πρόκλου τοῦ αὐτοῖς ὁδηγοῦ πρὸς ἀπώλειαν[11] πολλοὺς αὐθυποστάτους θεοὺς τῷ λόγῳ δημιουργοῦντες ἀναπλάτ-

1. παναίτιον A. — 2. Θέμιδος A, omnino perperam. — 3. τε : που A. — 4. Αἰγαῖον PA, quod ab ipso auctore positum fuisse videtur; at iuxta Homerum legendum est Αἰγαίωνα. — 5. βδελλυσσόμενος PA. — 6. οἴεται εἶναι S. — 7. καὶ ante φρονοῦμεν om. P. — 8. καθορᾶν A. — 9. ἐπελθοῦσαν A. — 10. ἐστι A. — 11. ἀπόλειαν A.

a) Homer. *Il.*, I, 397-405. — b) Homer. *Il.*, II, 204. — c) Divinas proprietates, praesertim relativas, ab essentia non ratione sola, sed reipsa quoque distingui, et antiquorum aliquot opinio fuit, et recentiorum Graecorum, quorum princeps et antesignanus exstitit in huiusmodi errore asserendo Gregorius Palamas monachus ac Thessalonicensis postea factus episcopus. Qui plura cupit, adeat Petavium, *Theolog. Dogmatum*, lib. I, cap. 12 et 13. — d) τὸ ὂν (*id quod est*) idem est atque οὐσία (*essentia*); latine reddidi *id quod habet*, quo melius significaretur oppositio inter τὸ ὂν et τὸ προσὸν graeci textus, quin ipsa sententia laedatur. Si quis tamen voluerit ipsa auctoris verba adhibere, dicat : *id quod est distingui ab eo quod inest* etc.

τουσί τε καὶ πρεσβεύουσι· καὶ ταῦτα μηδ' ὅλως[1] ἐν τοῖς οὖσι τοῦ αὐθυποστάτου ἤ[2] πῃ ἢ ἁπλῶς εἶναι δυναμένου[3], ὡς δέδεικται· οὐδὲν γὰρ τῶν ὄντων ἀναίτιον, οὔτε αἱ παρ' ἡμῖν νοεραὶ δυνάμεις, αἳ δεύτεραι λαμπρότητες οὖσαι ὑπὸ τοῦ πρώτου καὶ ἀναιτίου φωτὸς ὑπέστησαν καὶ τῆς ὡς ἀληθῶς ὀντότητος * τῶν ἄλλων κτισμάτων μᾶλλον μετέχουσιν, οὔτε τι τῶν ὑπὸ γένεσιν[4] ὄντων καὶ φθοράν. Ἀλλ' ἀτμοὶ μὲν ἀπὸ γῆς[5] ὑγρανθείσης, εἶθ' ὑπὸ τοῦ ἡλίου θερμανθείσης, ἐν οἷς γε τὸ μᾶλλον καὶ ἧττον θερμὸν καὶ ξηρὸν καὶ δίυγρον μίγδην συναναφερόμενα μέχρι τοῦ τόπου, ἐν ᾧ ὁ διπλασιασμὸς[6] τῆς ἀκτῖνος τῆς ἡλιακῆς περαίνεται, διὰ τὴν τοῦ θερμοῦ ἐκεῖσε ἀσθένειαν καὶ ψυχροῦ ἐπικράτειαν[7] διακρίνονται ἀναγκαίως· καὶ δῆτα ἐκ μὲν τοῦ μᾶλλον ἀναθυμιωμένου[8] θερμοῦ ἀστραπαί, ἐκ δὲ τοῦ ἧττον ἄνεμοι γίνονται, ἐκ δὲ τοῦ διύγρου νέφη, ὑετοὶ δὲ ἀπὸ νεφῶν· καὶ τὸ εἶδος ἀπὸ τοῦ σπέρματος, τοῦτο δὲ ἀπὸ τοῦ γεννήσαντος καὶ ὄντος ἐνεργείᾳ τελείου. Καὶ οὕτως γε ἀφ' ἑτέρου διοδεύων πρὸς ἕτερον, οὐκ ἂν σταίης πρὶν εἰς τὴν προτέραν ἀνέλθοις ἀρχὴν καὶ αἰτίαν, τὸν ὄντως ὄντα[9] Θεὸν δηλαδή.

9. Ὅθεν ἄρα οὐδὲν τῶν ὄντων αὐθυπόστατον, ὡς ἀφ' ἑαυτοῦ τὴν γέννησιν[10] ἔχον, οὔτε τῶν πάντῃ νοερῶν, οὔτε τῶν πάντῃ αἰσθητῶν, οὔτε τι τῶν μεταξύ. Εἰ γάρ τοι καὶ τὴν σύνθετον οὐσίαν ὁριζόμενοί φαμεν, πρᾶγμα αὐθύπαρκτον εἶναι μὴ δεόμενον ἑτέρου πρὸς ὕπαρξιν, ἀλλ' οὐ[11] τοῦτό γε λέγομεν νοοῦντες τὸ αὐτὴν ἑαυτὴν[12] παράγειν εἰς ὕπαρξιν καὶ αἴτιον ἅμα τὸ αὐτὸ καὶ αἰτιατὸν εἶναι, ὡς οἱ θεοὶ Γεμιστοῦ τε καὶ Βησσαρίωνος· γελοῖον[13] γὰρ ἂν ἦν καὶ ἐπιεικῶς ἀνόητον, * τό γε τὴν ἄϋλον οὐσίαν καὶ ἀϋλίας ἁπάσης ἀΰλως ὑπερεξῃρημένην[14] καὶ πάντῃ ἀσύνθετον μηδόλως γε πεφυκυῖαν τοῦθ' ὑποδέχεσθαι, τὴν καὶ ἑαυτὴν κυκλικῶς πως νοοῦσαν νοήσει τελείᾳ καὶ ἁπλουστάτῃ, τὴν δέ γε σύνθετόν τε καὶ ὑλικὴν τοῦτο δυναμένην, τὴν καὶ αὐτόθεν οὖσαν καταφανῆ, τήν τε ὕπαρξιν καὶ τὴν σύνθεσιν ὑπ' ἄλλου δεχομένην, τοῦ πάντων δηλαδὴ αἰτίου. Οὐ τοῦτο τοίνυν φαμὲν

procreant, effingunt, profitentur : idque cum nihil in rerum natura esse possit aut aliquatenus aut simpliciter per se subsistens, ut demonstratum est. Nulla enim res est quae causam non habeat, nec illae, ut dicimus, intelligentes potentiae, quae secundi splendores cum sint[a], a primo et principii experte lumine * f. 270.
productae sunt et ipsissimam entitatem prae ceteris rebus creatis participant, nec aliud quicquam eorum quae generationi et corruptioni sunt obnoxia. Sic vapores, cum terra madefacta fuerit atque a sole calefacta, quatenus plus minusve caliditas et siccitas et humiditas promiscue circumferuntur usque ad eum locum, ubi solaris radii repercussus iam desinit, eo quod calor illic debilitetur et frigus praevaleat, necessario dissolvuntur : ac proinde e calore, si magis refervescat, fulgura, sin minus, venti nascuntur; ex humido vero, nubes; et e nubibus, pluviae. Item species ex semine, hoc autem a generante qui sit actu integer. Atque ita porro ab alio ad aliud procedendo in via nequaquam subsistes donec, ad primum perveneris principium et causam, scilicet ad ipsissimum ens, Deum.

9. Liquet igitur nullum esse ens quod ita per se subsistat, ut generationem a seipso nanciscatur, nec inter mere intelligentia, nec inter mere sensibilia, nec inter ea quae sunt in medio. Etsi enim compositam substantiam definituri dicamus, eam esse rem per se subsistentem quae altero non indigeat ad subsistendum, tamen, dum id dicimus, minime censemus eam sibi per se tribuere existentiam, adeo ut una eademque res causa simul sit et causata, ceu dii illi a Gemisto et Bessarione positi. Namque ridiculum esset ac satis stultum, si quod in eam substantiam immaterialem et cuiusvis materialitatis immaterialiter * f. 270v.
plane vacuam nec ullo modo compositam, quae se ipsa quasi circulariter intelligit perfecta quadam simplicissimaque intelligentia, nullatenus naturaliter cadit, id ipsum substantiae congrueret compositae et materiali, quam quidem temporaneam esse plane constat, ut quae ab alio et existentiam et compositionem acceperit, nimirum ab universorum causa. Hoc igitur nec censemus nec dicimus, sed

1. μηδόλως A. — 2. ἢ ante πῃ om. S. — 3. δυναμένον P. — 4. ὑπὸ γένυ S. — 5. γῆς : τῆς A inepte. — 6. διπλασμὸς A. — 7. ἐγκράτειαν A. — 8. ἀναθυμιουμένου A. — 9. ὄντα : ὄτα P. — 10. γένεσιν S. — 11. ἀλλ' οὐ — εἰς ὕπαρξιν ad marg. P. — 12. αὐτὴ (αὐτῇ P) ἑαυτὴν PA. — 13. γελλοῖον P. — 14. ὑπεξῃρημένην A.

a) Gregor. Naz. = *P. G.*, t. 36, c. 320 C.

quod iugiter manu, a qua producta est, non indigeat : ubi enim causa efficiente semel saturata est ac plene perfruita, ipsa sibi sufficit tum ad suam ipsius tum ad accidentalium existentiam. Nihil ergo in rebus ita per se subsistit, ut a se ipso generationem accipiat; substantias vero per se subsistere eo dicimus modo, quo exposuimus, non quod ab altero non productae fuerint, sed quod a prima causa conditae, ex se iam pares sint ad existendum.

10. Nec minus ridiculum est, quod deos sibi effingant corruptioni obnoxios ac plane finitos. Si enim plures sint et multitudine auctiores fiant, finiti etiam profecto erunt. Nam infinitas considerari non potest nisi in uno solo universorum auctore, cui etiam immutabilitas attribuitur et omnimoda incompositio, f. 271. nec non immaterialitas et simplicitas et omnipotentia, ceteraque omnia, quae veluti perfectiones quaedam ei essentialiter insunt utpote enti revera absolutissimo et uni soli summe bono, in quo eae coalescunt modo incomprehensibili et singulari secundum excellentiam quamdam ineffabilem et inexplicabilem. Etenim inter ea entia, quae ab eo condita sunt, aliud alio eatenus potentius est, ut ita dixerim, et perfectius et a materia remotius et infinitius, quatenus unumquodque eum participare potest; at vero si cum eo conferantur, omnia aeque imperfecta sunt ac substantiae vacua, cum ille infinitis modis infinite ab omnibus omnino semotus sit iuxta initiatoriam theologicae scientiae rationem[a]. Itaque cum ii quos ponunt dii multi sint, hos finitos esse plane necesse est, itemque corruptibiles, quantum equidem censent, utpote genitos. Nam si per se subsistunt, profecto sunt etiam geniti, atque ideo corruptioni obnoxii : hi enim, ut est illorum opinio, ipsi se, cum non essent, in esse producunt, licet Proclus eorum

ἢ νοοῦμεν, ἀλλ' ὅτι[1] οὐ δεῖται διηνεχῶς τῆς ὑφεστώσης αὐτὴν χειρός· ἐκορέσθη γὰρ ἅπαξ τῆς ποιητικῆς αἰτίας, καὶ ὅλης αὐτῆς καταπολαύσασα, ἀρκεῖ ἑαυτῇ πρός τε τὴν ἰδίαν καὶ τῶν συμβεβηκότων ὕπαρξιν. Οὐδὲν οὖν[2] τῶν ὄντων αὐθυπόστατον, ὡς ἀφ' ἑαυτοῦ τὴν γέννησιν[3] ἔχον· αὐθυποστάτους δ'[4] ὡς εἴρηται τὰς οὐσίας[5] φαμέν, οὐχ ὅτι μὴ παρ' ἑτέρου ὑπέστησαν, ἀλλ' ὅτι περ ἀπὸ τῆς πρώτης παραχθεῖσαι[6] αἰτίας, ἀρκοῦσιν ἑαυταῖς πρὸς τὴν ὕπαρξιν.

10. Γελοῖον[7] δὲ καὶ τὸ νομίζειν τοὺς σφῶν γε θεοὺς ὑποκειμένους φθορᾷ καὶ[8] πάντῃ πεπερασμένους. Εἴπερ γάρ εἰσι πολλοὶ καὶ εἰς πλῆθος προΐασι, καὶ πεπερασμένοι δήπου τυγχάνουσι· τὸ γὰρ ἄπειρον ἐφ' ἑνὶ θεωρούμενόν ἐστι μόνῳ τῷ πάντων αἰτίῳ, ᾧ καὶ τὸ ἀναλλοίωτον ἐνθεωρεῖται[9] καὶ πάντῃ ἀσύνθετον, * πρὸς δὲ τὸ ἄϋλόν τε καὶ ἁπλοῦν καὶ παντοδύναμον καὶ τὰ λοιπὰ πάντα, ἅπερ ὡς τελειότητές[10] τινες οὐσιωδῶς ἔνεισιν αὐτῷ ἐν[11] ἀληθείᾳ παντελείῳ ὄντι καὶ ἄκρως ἀγαθῷ μόνῳ καὶ ἑνί[12], ἀπερινοήτως καὶ ἑνοειδῶς συνειληφότι ταύτας καθ' ὑπεροχὴν ἄφραστόν τε καὶ ἀνερμήνευτον. Ἄλλο μὲν γὰρ ἄλλου τῶν ὄντων, τῶν παρ' αὐτοῦ κτισθέντων δηλαδή, δυνατώτερόν τε ὡς εἰπεῖν καὶ τελειότερον[13] καὶ ἀϋλότερον καὶ ἀπειρότερον, καθ' ὅσον[14] ἕκαστον μετέχειν αὐτοῦ δύναται· πρὸς αὐτὸ δὲ πάντα ἀσυγκρίτως ἀτελῆ τέ ἐστι καὶ ἀνούσια, ὡς ὑπερανῳκισμένον ἀπειράκις ἀπείρως πάντων ἁπλῶς κατὰ θεοτελῆ θείας ἐπιστήμης λόγον[15]. Ἐπειδὴ οὖν πολλοί εἰσιν οἱ κατ' αὐτοὺς θεοί[16], καὶ πεπερασμένοι ἀναγκαίως τυγχάνουσιν[17] ὄντες· φθαρτοὺς δ' αὖθις νομίζουσιν ὡς γεννητούς· εἴπερ γὰρ αὐθυπόστατοί εἰσι, πάντως καὶ γεννητοί, ἑπομένως δὲ καὶ φθαρτοί· αὐτοὶ γὰρ ἑαυτοὺς κατ' αὐτοὺς εἰς τὸ εἶναι ἐκ μὴ ὄντων παράγουσιν, εἰ καὶ ὁ προστάτης αὐτῶν

1. ἀλλ' ὅ, τι A. — 2. οὖν : οὐ A. — 3. γένεσιν A. — 4. δ' om. A. — 5. οὐσίαν P. — 6. παραχθῆσαι P. — 7. γελλοῖον P. — 8. καὶ om. A. — 9. θεωρεῖται A. — 10. τελειώτητες P. — 11. ἐν : ὡς A. — 12. καὶ μόνῳ ἑνί A. — 13. τελειώτερον A. — 14. καθόσον A. — 15. κατὰ θεολογικῆς ἐπιστήμης λόγον A. — 16. εἰσὶ θεοὶ οἱ κατ' αὐτούς A. — 17. τυγχάνουσι A.

a) θεοτελῆ appellat, ni fallor, eam theologiae tradendae partem, quae symbolica et mystica sive arcana dicitur, eam nimirum quae sub figuratis quibusdam descriptionibus ac similitudinibus quae symbola vocantur, abstrusarum rerum significationes continet. Eadem apud Pseudo Dionysium Areopagitam nuncupatur συμβολικὴ et ἀπόρρητος et μυστικὴ et τελεστική, hoc est *symbolica arcana, mystica* et *initiatoria* vel *initiativa*. Epist. IX ad Titum.

Πρόκλος ἐν τεσσαρακοστῷ πέμπτῳ τῆς κατ' αὐτὸν *Θεολογικῆς Στοιχειώσεως* κεφαλαίῳ συλλογιζόμενος τάχα ἐκτόπως πως καὶ τετυφωμένως φρονεῖ τε καὶ λέγει κακῶς ἀποφαινόμενος· « Πᾶν τὸ αὐθυπόστατον ἀγέννητόν ἐστιν ». Οὕτω δὲ τοῦτ' ἀπορρίπτει μεθ' οἱασδήτινος ὑπεροψίας, * ὡς μὴ πρὸς ἀνθρώπους νοῦν ἔχοντας ἐκτιθέμενος καὶ γράφων· οὕτω γὰρ ὁ ἀλαζὼν εἴωθεν[1] καὶ τὰ ἑαυτοῦ ἐπιλήθεσθαι σφάλματα[2], τὸν νοῦν τῇ ψιθικῇ[3] ἐπισκοτούμενος ζάλῃ, ὡς τοὔμπαλίν γε ὁ ταπεινὸς φύσει καὶ τὰ ἑαυτοῦ πλεονεκτήματα καὶ κατορθώματα τῇ θείᾳ ἐλλαμπόμενος χάριτι. Ἐπειδὴ τοιγαροῦν αὐθυπόστατον λέγεται τὸ ὑφ' ἑαυτοῦ παραγόμενον κατὰ τόνδε τὸν παράδοξον ἐν πᾶσι φιλόσοφον, τὸ δὲ παραγόμενον οὐδὲν ἕτερόν ἐστιν ἢ γινόμενον, πῶς τὸ γινόμενον ἀγέννητόν ἐστιν; Εἰ δὲ τὸ γινόμενον[4] γεννητόν, καὶ φθαρτὸν εἶναι ἀνάγκη. Οὕτως οἱ θεοὶ Βησσαρίωνος καὶ Γεμιστοῦ φθαρτοί τε καὶ ἀνυπόστατοι ἐμφανῶς τυγχάνουσιν ὄντες ἔκ τε τῆς κοινῆς τῶν πιστῶν συλλελογισμένης[5] ἐννοίας καὶ ἐξ αὐτῶν τῶν συλλογισμῶν ἢ παραλογισμῶν τοῦ δοκοῦντος αὐτῶν προστάτου. Καὶ εἰς ταύτην[6] μὲν δήπουθεν τὴν ἀτοπίαν ὁ σοφὸς οὗτος αὐτῶν καὶ γλαφυρὸς ἐμπίπτει προστάτης, ἵνα μὴ τυχὸν ἀτελὲς εἴποι τὸ αὐθυπόστατον· οὐ συνορᾷ δὲ ὅτι καὶ τὸ ταῦτα φάσκειν, μειοῦν ἐστιν ἐναργῶς τὴν δύναμιν τῆς πρωτίστης ἁπάντων αἰτίας[7], ὡς ἄρα γε μὴ ἐξαρκούσης τέλει' ἄττα παράγειν ἐκ τοῦ μηδαμῇ μηδαμῶς ὄντος εἰς τὸ εἶναι[8].

11. Ἔτι δὲ καὶ τὸ φρονεῖν αὐτοὺς ἕκαστον τῶν κατ' αὐτοὺς θεῶν αἴτιον ἅμα * τὸν αὐτὸν καὶ αἰτιατὸν εἶναι, γελοιότατον[9] καὶ ἥκιστά γε φιλόσοφον. Τὸ γὰρ αἴτιον τοῦ αἰτιατοῦ ἢ τῷ χρόνῳ ἢ τῇ ἐπινοίᾳ ἀνάγκη πρότερον εἶναι· ἐπὶ δὲ τοῦ αὐτοῦ καὶ ἑνὸς πῶς τὸ πρότερον καὶ ὕστερον συνέλθοιεν; πῶς δέ τι[10] ταὐτὸν καὶ ἓν ὂν[11] καὶ πρὸς ἑαυτὸ κατ' οὐσίαν ἀδιάφορον, δύναιτ'[12] ἂν τοῦτ' αὐτὸ καὶ ταὐτὸν εἶναι καθ' αὑτὸ[13] καὶ ἕτερον; ἕτερον γὰρ ὄντως καὶ

patronus, capite XLV *Institutionis suae theologicae*[a], quasi argumentando absurde dementerque et sentiat et dicat perperam pronuntians : « Id omne quod est per se subsistens, generationis est expers ». Haec vero ille expromit non sine arrogantia, quasi ad homines mente carentes verba faceret ac scriberet. Ita * f. 271v. scilicet quilibet inanis iactator suos lapsus praeterire solet, mente vinolento obcaecata furore : contra vero is qui natura sua humilis est, cuius virtutes ac praeclare gesta divina gratia illustrantur. Cum ergo id per se subsistens dicatur quod se ex sese producit secundum istiusmodi abnormem per omnia philosophum; id autem quod producitur nihil aliud sit quam quod fit, quo tandem pacto illud quod fit expers erit generationis? Si vero quod fit generatum est, id ipsum corruptibile sit oportet. Quare deos a Bessarione Gemistoque positos et corruptibiles esse et per se non subsistere plane constat, cum ex vulgo statuta probeque deducta fidelium sententia, tum ex ipsis syllogismis vel potius paralogismis famosi illorum patroni. Sane in hanc quidem absurditatem incidit doctus iste atque absconsus eorum patronus, ne forte id quod per se subsistit imperfectum diceret; illud autem non animadvertit, quod qui haec dicit, is plane imminuat potentiam primae universorum causae, quasi vero idonea non esset ad res aliquas perfectas, cum nusquam omnino essent, ut sint, efficiendum.

11. Praeterea, quod sentiant unumquemque eorum quos reputant deorum causam simul * f. 272. ipsum esse et causatum, id ridiculissimum est nec ullo modo philosophicum. Nam causa causato suo vel tempore vel ratione prior sit oportet; at qui fieri possit, ut in una eademque re prius et posterius simul conveniant? quo vero pacto res aliqua, una eademque cum sit et a seipsa secundum substantiam haud

1. οἱ εἴωθε A, sed οἱ deest in M. — 2. τῶν ... σφαλμάτων S. — 3. ψηθηκῇ P : ψυχικῇ A. — 4. εἰ δὲ τὸ γενόμενον A. — 5. συλλελογισμενης — ἐξ αὐτῶν τῶν om. S. — 6. εἰς ταῦτα P. — 7. αἰτίας ἁπάντων A. — 8. καὶ εἰς ταύτην μὲν δήπουθεν — μηδαμῶς ὄντος εἰς τὸ εἶναι, locus totus exscriptus est e Nicolao Methonensi, *Refutatio institutionis theologicae Procli Platonici,* ed. I. Th. Voemel, Francofurti ad Moenum, 1825, p. 70; uti etiam ea quae leguntur paulo superius, nisi paucas excipias nullius momenti mutationes. — 9. γελλοίοτατον P. — 10. δέ τι : δ' ἔτι M. — 11. ἓν οὔ M. — 12. δύναντ' P. — 13. καὶ καθ' αὑτὸ A.

a) Proclus, *Institutio theologica,* ed. Fr. Creuzer, Francofurti ad Moenum, 1822, p. 74.

diversa, ea ipsa poterit et eadem per se esse et altera? Constat enim causatum et causam alterum revera esse et alterum, nisi nos ebriorum more insanimus. Id clare evincitur vel ex ipsa notione eorum quae sunt ad aliquid, ad quae sicut ad suam speciem tam causa quam causatum referuntur. Ea enim ad aliquid dicuntur, quotquot ea ipsa quae sunt, aliorum esse dicuntur vel quovis alio modo ad alterum referuntur : nam genus de sua etiam specie univoce praedicari solet. Quod si nos in nostra de Deo disserendi loquendive ratione dicimus, Patrem causam esse Filii et Spiritus, qui ex ipso sunt tanquam causati; tamen aliam quidem atque aliam causam dicimus aliorum atque aliorum causatorum in una natura ac substantia : siquidem alias atque alias dicimus hypostases, non tamen aliud atque aliud. « Vocem enim *alius* », ut ait philosophus
* f. 272r. aeque ac theologus Gregorius[a], « de iis quorum eadem substantia est, novi usurpari ». Equidem Deum dicimus primo ac per se seipsum intelligere, non vero seipsum producere vel causam esse sui ipsius. Nam cum res intellecta perfectio sit intelligentis[b], non erit aliud quidpiam primo intellectum a Deo praeter seipsum, quia nihil omnino exstat eo nobilius ac perfectius. Sin secus, cum operatio intellectualis speciem simul ac nobilitatem habeat secundum id quod est primo intellectum, operatio quidem intellectualis Dei speciem ac nobilitatem haberet secundum illud, quod est aliud ab ipso : hoc autem est impossibile. Nihil ergo est, quod a Deo primo et per se intelligatur aliud ab ipso. Itaque eum dicimus seipsum intelligere, non autem causam esse sui ipsius. Nulla ergo res, si una eademque est, causata potest esse et causa, neque ullo modo per se subsistere, prout iam demonstratum est, quasi ipsa sibi existentiam substantiamque daret, ne ipse quidem omnium rerum intelligibilium ac sensibilium opifex et Deus noster. Iterum enim dicit illa vere philoso-

ἕτερον[1] τὸ αἰτιατόν τε καὶ αἴτιον, εἰ μὴ μεθύομεν. Δῆλον δὲ τοῦτο σαφῶς τυγχάνει καὶ ἐξ αὐτῆς γε τῆς τῶν πρός τι ὑπογραφῆς, εἰς ἃ ὥσπερ εἶδος τό τε αἴτιον καὶ τὸ[2] αἰτιατὸν ὑπάρχει ἀναγόμενα· πρός τι γὰρ τὰ[3] τοιαῦτα λέγεται, ὅσα αὐτὰ ἅπερ ἐστὶν ἑτέρων εἶναι λέγεται ἢ ὁπωσοῦν ἄλλως πρὸς ἕτερον· ὁ γὰρ τοῦ γένους λόγος καὶ κατὰ[4] τοῦ οἰκείου εἴδους συνωνύμως κατηγορεῖσθαι πέφυκεν. Εἰ δὲ καὶ φαμὲν ἡμεῖς ἐν τῇ καθ' ἡμᾶς θεοσοφίᾳ τε καὶ θεολογίᾳ, τὸν Πατέρα αἴτιον τῶν ἐξ αὐτοῦ Υἱοῦ τε καὶ Πνεύματος ὡς αἰτιατῶν, ἀλλά γε ἄλλον αἴτιον ἄλλων αἰτιατῶν ἐν μιᾷ φύσει τε καὶ οὐσίᾳ· ἄλλας γὰρ τὰς ὑποστάσεις φαμέν, ἀλλ' οὐκ ἀλλοίας· « τὸ δὲ ἄλλος[5] », ὁ φιλόσοφος καὶ θεολόγος φησὶ Γρηγόριος, « ἐπὶ τῶν ὁμοουσίων οἶδα λεγόμενον ». Νοεῖν μέντοι φαμὲν τὸν Θεὸν ἑαυτὸν πρώτως καὶ καθ' αὑτό[6], οὐ μὴν παράγειν * ἢ αἴτιον ἑαυτοῦ εἶναι. Ἐπεὶ γὰρ τὸ νοητὸν τελείωσίς ἐστι τοῦ νοοῦντος, οὐκ ἔσται ἕτερόν τι πρώτως ὑπὸ τοῦ Θεοῦ γινωσκόμενον ἀλλ' ἢ αὐτός, ἅτε τιμιώτερον καὶ τελειότερον οὐδὲν ὅλως[7] τυγχάνον αὐτοῦ· ἄλλως τε[8] δὲ[9] καὶ ὅτι ἡ νοητικὴ ἐνέργεια ἔχει τὸ εἶδος ἅμα καὶ τὴν ἀξίαν ἐκ τοῦ καθ' αὑτὸ καὶ πρώτως νοητοῦ, ἔσχεν[10] ἂν τοίνυν ἡ νοητικὴ τοῦ Θεοῦ ἐνέργεια τό τε εἶδος καὶ τὴν ἀξίαν κατ' ἐκεῖνο, ὃ ἕτερόν ἐστι τοῦ[11] Θεοῦ, ὅπερ ἀδύνατον. Οὐκ ἄρα ἔστι τι τῷ Θεῷ ἕτερον πρώτως καὶ καθ' αὑτὸ γνωστόν. Νοεῖν οὖν φαμὲν ἑαυτόν, οὐ μὴν αἴτιον ἑαυτοῦ εἶναι. Οὐδὲν ἄρα τῶν ὄντων, ταὐτὸν καὶ ἓν ὄν, δύναται αἰτιατὸν εἶναι καὶ αἴτιον, ἀλλ' οὐδὲ αὐθυπόστατον ὅλως, καθάπερ ἤδη ἀποδέδεικται, ὡς ἀφ' ἑαυτοῦ τὴν παραγωγὴν ἔχον καὶ τὴν οὐσίωσιν, οὐδ' αὐτὸς ὁ πάντων νοητῶν τε καὶ αἰσθητῶν κτίστης[12] καὶ Θεὸς ἡμῶν. Φησὶ γὰρ αὖθις ἡ φιλόσοφος ὄντως καὶ θεολόγος φωνὴ ἐν τῷ *Περὶ δόγματος καὶ καταστάσεως ἐπισκόπων* λόγῳ· « Ἄναρχος οὖν ὁ

1. ἕτερον γὰρ ὄντως καὶ ἕτερον om. S. Iterum hoc loco auctor noster furatur Nicolaum Methonensem, *op. cit.*, p. 68. — 2. Alterum τὸ om. P. — 3. τὰ om. S; ταῦτα absque articulo habet Ioannes Damascenus, e quo in suum usum transtulit auctor noster; cf. *P. G.*, t. 94, c. 628 D. — 4. κατὰ : ὃν S. — 5. τὸ δὲ ἄλλως P. — 6. καθ' αὐτό P; item lin. 22 et 26 eiusdem pag. — 7. ὅλως : ἄλλως A. — 8. τε om. M. — 9. δὲ om. S. — 10. ἔσχοι S. — 11. τοῦ om. A. — 12. Littera κ in voce κτίστης sup. lin. P.

a) *P. G.*, t. 36, c. 445 A. — b) Locus fere ad verbum decerptus e S. Thoma, *Summa contra gentiles*, I, c. 49, § *Praeterea*, et § *Adhuc*.

« Πατήρ· οὐ γὰρ ἑτέρωθεν αὐτῷ οὐδὲ[1] παρ' ἑαυτοῦ τὸ « εἶναι· ὁ δὲ Υἱός, ἐὰν μὲν ὡς αἴτιον τὸν Πατέρα « λαμβάνῃς, οὐκ ἄναρχος· ἀρχὴ γὰρ Υἱοῦ Πατὴρ ὡς « αἴτιον· ἐὰν δὲ τὴν ἀπὸ χρόνου νοῇς ἀρχήν, καὶ « ἄναρχος· οὐκ ἄρχεται γὰρ ὑπὸ χρόνου ὁ χρόνων « ποιητής ».* Καὶ ὁ χρυσοῦς δὲ τὴν γλῶτταν[2] Ἰωάννης ἐν πρώτῳ λόγῳ τῶν *Περὶ ἀκαταλήπτου*· « Ὅτι « μὲν γάρ, φησίν, ὁ Θεὸς πανταχοῦ ἐστιν, οἶδα, καὶ « ὅτι ὅλος[3] ἐστὶ πανταχοῦ· ἀμερὴς γάρ· τὸ δὲ πῶς, « οὐκ οἶδα· οὐ γὰρ δέχεται λογισμὸν εἰδέναι· πῶς « γὰρ οἷόν τε οὐσίαν εἰδέναι μήτε παρ' ἑαυτῆς μήτε « παρ' ἑτέρου τὸ εἶναι ἔχουσαν; » Οὐκ ἄρα αὐθυπόστατον ὁ Θεός. Εἰ δ' ὁ Θεὸς οὐκ αὐθυπόστατον, πολλοῦ γε καὶ δεῖ τι τῶν ὄντων τοιοῦτον εἶναι, ἅπερ ἅπαντ'[4] ἐξ οὐκ ὄντων εἰς τὸ εἶναι παρ' αὐτοῦ παρήχθη. Οὐδὲ γὰρ ὅλως φαμὲν τὸν Θεὸν ἀρκεῖν ἑαυτῷ πρὸς ὑπόστασιν· τὸ γὰρ ἀρκοῦν ἑαυτῷ, αὔταρκες μόνον· τὸ δὲ αὔταρκες, ἐλλεῖπον πρὸς τὴν[5] μετάδοσιν· ὁ δὲ Θεὸς οὐκ αὐτάρκης, ἀλλ' ὑπεραυτάρκης, οὐδὲ πλήρης, ἀλλ' ὑπερπλήρης, καὶ ἀπορρέουσιν ἐξ αὐτοῦ οἱ τῆς ἀγαθότητος ὀχετοί. Ὡσαύτως δὲ καὶ κατ' ἀκριβῆ θεωρίαν οὐκ αἰώνιον ὁ[6] Θεός, ἀλλὰ προαιώνιον κυρίως ἂν λέγοιτο, μεθ' ὃν ὁ αἰών, εἶτα δὴ[7] τὸ αἰώνιον· αἰώνιον γὰρ τὸ μετέχον αἰῶνος· τὸ δὲ μετέχον τοῦ μετεχομένου καταδεέστερον. Οἷς οὖν ὑπερβαίνει τὸ αὔταρκες, ὑπερεκπίπτει καὶ τὸ αὐθύπαρκτον.

12. Ἀλλ' ἀρκεῖν μοι δοκεῖ τὰ λεχθέντα δὴ ταῦτα εἴς τε σαφεστάτην ἀπόδειξιν τοῦ ἀνυποστάτου τῶν θεῶν Βησσαρίωνος καὶ Γεμιστοῦ καὶ τῆς αὐτῶν δυσσεβείας, * ὧν χριστιανισμὸν δῆθεν ὑποκρινομένων ὁ μὲν τὰ τῶν Ἰταλῶν κατήσθιε[8] χρήματα, πολὺς τῷ δοκεῖν χρηματίσας[9] ἐκεῖσε καὶ δογματικοὺς ὑπούλως καὶ γελοίως[10] ἀναγράψας τε καὶ ἐκδεδωκὼς λόγους, ὁ δὲ ἀναξίως τῆς τοῦ πανευτυχεστάτου καὶ εὐσεβεστάτου δεσποτῶν Θεοδώρου τοῦ πάνυ εὐμενείας ἀπολαύων ἐτύγχανε. Καίτοι οὐδὲ τούτοις ἂν[11] πρὸς αὐτοὺς ὡς ἐν τύπῳ ἐχρησάμεθα τοῖς ἐλέγχοις ἐν

phica ac theologica vox in oratione *De dogmate et constitutione episcoporum*[a] : « Principii igitur expers est Pater : nec enim « aliunde, nec a se ipso esse habet. Filius « autem, si quidem Patrem ut causam accipias, nequaquam principio caret; principium enim Filii Pater est, ut causa; sin de « tempore principium intellexeris, principii * f. 273.
« quoque omnis est expers : neque enim temporum Dominus tempori subiectus est ». Aureus vero orator Ioannes in prima e suis *De Incomprehensibili* concionibus : « Quod « enim Deus, inquit[b], ubique sit, novi, et quod « totus quidem ubique sit; est enim partitionis « expers. Quo pacto autem, nescio : id enim « ratio assequi non valet. Qui enim possit ea « cognosci substantia, quae nec a se ipsa nec « ab alio esse habeat? » Ergo Deus non est quidpiam per se subsistens. Atqui, si Deus non est quid per se subsistens, multum sane abest ut aliud quicquam ex entibus eiusmodi aliquid sit, cum omnia ex non esse in esse ab illo producta fuerint. Quin immo neque praecise dicimus Deum sibi ipsi sufficere ad subsistendum. Quod enim sibi ex sese sufficit, id tantummodo sufficiens est; quidquid autem est sibi sufficiens, id non habet quod communicet. Atqui Deus non est sibi sufficiens, sed supersufficiens; nec plenus, sed superplenus, omnesque ex eo profluunt bonitatis rivi. Similiter, si rem accurate consideres, Deus non quid aeternum, sed proaeternum proprie dixeris; deinde habetur aevum; demum id quod sempiternum est. Illud enim sempiternum dicitur, quod aevum participat; res autem quaelibet participans re participata inferior profecto est. Quanto igitur antecedit id quod sibi sufficiens est, tanto exsuperat etiam id quod per se subsistit.

12. Sed quae hactenus dicta sunt, ea satis esse arbitror ad luculentissime probandum quovis fundamento carere deos illos a Bessarione ac Gemisto statutos, tum ad ostendendum quae fuerit amborum impietas : nam simulata * f. 273v.
profecto christiana professione, horum alter Italorum pecunias devorabat, magna in illis partibus existimatione potitus, subdolis ridiculisque de re dogmatica exaratis editisque libris; alter vero apud felicissimum religiosissimumque inter principes Theodorum illum percelebrem gratia plane immerito perfruebatur. Sane haud eiusmodi quasi adumbratas

1. οὐ δὴ S. — 2. δὲ τὴν γλῶτταν : θεολόγος P. — 3. ὅλως A. — 4. ἅπαντα A. — 5. τὴν om. A. — 6. ὁ ante θεός om. P. — 7. δὴ : δὲ A. — 8. κατήσχιε P. — 9. χρηματήσας A. — 10. γελλοίως P. — 11. τούτου οἷς ἂν S.

a) *P. G.*, t. 35, c. 1073 B. — b) *P. G.*, t. 48, c. 707.

in eos adhibuissemus confutationes, hac praesertim aetate, in qua nullus fere existit, qui talia accurate percipiat aut divino flagrans studio veritati vindicandae superstes sit, quippe cum apud plerosque rerum divinarum caritas refrixerit, ut ait Scriptura[a], ac prorsus submarcuerit; neque vero ut nostram in scribendo artem ostentemus, prout novit Dominus, vera scilicet ipsaque Sapientia; nec etiam, ut forte quispiam existimaverit, quod falsa eorum eruditionis subtilitatisque praestantia moereamus : non enim, Deo favente, ii sumus, neque adeo cadimus animo. Illi sane iis invideant, qui impietatis eorum errorisque participes effecti, ab eorundem tamen in verbis componendis peritia quam longissime distant. Itaque non quod ulla ex his rationibus moveamur, * f. 274. sed quod aegre feramus eorum apertissimam impietatem Deique negationem, quam quidem animis oreque conceptam studiose in scribendo effuderunt ad simpliciores plane decipiendos, prout vel ab operis exordio diximus, fervido fidei studio permoti huiusmodi in eos usi sumus sermonibus ac responsis. Quare si quis ex hisce nostris adversus eos verbis succenseat, is, ut videtur, christianorum religionem nomenque ementitus, in eodem atque illi errore impietateque versatur.

13. At vero verba quoque scelestissimi istius Gemisti hoc loco quasi obiter nobis referenda sunt, ac videndum quo pacto rescriptis ad Bessarionem defectionis suae socium litteris respondeat. « Profecto nequa« quam arbitrandum est, inquit[b], viros illos, « quos recenses, in omnibus inter se conve« nire. Sane in plerisque ac praecipuis capi« tibus inter se consentiunt; sunt tamen, in « quibus dissident. Exempli causa, quem « Plato citimum caeli huius opificem facit, « eum Proclus ad Orphei fabulas Platonica « referens dogmata quartum a prima causa « constituit; Plotinus vero tertium, ut qui « plerosque poetarum suspexerit; Iulianus « vero, secundum, uti a Maximo forsitan didi« cerat ».

τῷδε τῷ παρόντι καιρῷ, ἐν ᾧ οὔτε τῶν[1] πρὸς ἀκρίβειαν τῶν τοιούτων ἐπαΐειν σχεδόν τις ὑπάρχει τελῶν, οὔτε τῶν θεῖον πνεόντων[2] ζῆλον τῆς ἀληθείας εἵνεκα[3] ὑπολέλειπται, ὡς τῆς τῶν πολλῶν ἤδη περὶ τὰ θεῖα ἀγάπης κατὰ τὸ θεῖον λόγιον καταψυγείσης καὶ τέλεον ἀπομαρανθείσης, ἀλλ᾽ οὐδ᾽ ἀντεπιδείξεως ἡμετέρας χάριν τῆς περὶ λόγους, ὡς ὁ Κύριος[4] οἶδεν, ἡ ἀληθὴς καὶ ὄντως σοφία, ἔτι οὐδ᾽, ὡς ἄν τις[5] οἰηθείη, τῆς αὐτῶν δοκούσης σοφίας καὶ λεπτότητος τῷ περιόντι βασκαίνοντες· οὐ γὰρ τοιοῦτοι οὐδ᾽ οὕτως ἀπηλγηκότες ἐσμὲν σὺν Θεῷ· φθονείτωσαν δ᾽ αὐτοῖς ἐκεῖνοι, οἳ τῆς μὲν ἀσεβείας αὐτῶν καὶ πλάνης μετέσχον, τῆς δ᾽ ἀμηγέπῃ περὶ λέξιν συνθήκης σφίσιν εἰδήσεως ὡς πορρωτάτω[6] ὑπάρχουσιν ὄντες. Οὐ τούτων οὖν τινος ἕνεκεν, ἀλλὰ τῇ προφανεῖ δυσσεβείᾳ αὐτῶν καὶ ἀθεότητι χαλεπαίνοντες, * ἣν δὴ καρδίᾳ καὶ χείλεσι περισπουδάστως συγγεγραφότες κατέλιπον[7] εἰς πλάνην δῆθεν τῶν ἁπλουστέρων, ὡς[8] κἀν τοῖς προοιμίοις ἔφθημεν εἰπόντες, ζήλῳ διαπύρῳ τῆς πίστεως ἐκινήθημεν καὶ τοιούτοις κατ᾽ αὐτῶν χρώμεθα λόγοις καὶ ἀποκρίσεσιν· ὥστε εἴ τις ἂν τοῖς[9] ὑφ᾽ ἡμῶν τούτοις κατ᾽ αὐτῶν λεγομένοις νεμεσῴη, ἔοικε τὴν τῶν χριστιανῶν ὁ τοιοῦτος εὐσέβειάν τε καὶ προσηγορίαν διαψευδόμενος τὴν πλάνην κατ᾽ ἐκείνους εἶναι καὶ τὴν δυσσέβειαν.

13. Ἀλλ᾽ αὖθις ὡς ἐν παρόδῳ καὶ τὰ αὐτοῦ τούτου Γεμιστοῦ τοῦ ἀθεωτάτου κατατάξωμεν ἐνταυθοῖ, καὶ εἴδωμεν, οἷάπερ ἀντεπιστέλλων τῷ συναποστάτῃ αὐτοῦ Βησσαρίωνι ἀποκρίνεται. « Οὐ τοίνυν πάντα[10] « οἴεσθαι χρή », φησί, « τοὺς ἄνδρας τούτους, οὓς « καταλέγεις, ἀλλήλοις συμφωνεῖν, ἀλλὰ τὰ μὲν « μείζω καὶ κυριώτερα ἀλλήλοις συνᾴδειν, ἔστι « μέντοι περὶ ἃ καὶ διαφωνεῖν. Αὐτίκα ὃν Πλάτων « προσεχῆ τοῦδε τοῦ οὐρανοῦ τίθεται δημιουργόν, « Πρόκλος μέν, τὰ Πλάτωνος δόγματα ἐς τοὺς « Ὀρφέως ἕλκων μύθους, τέταρτον ἀπὸ τοῦ πρώτου « τίθεται αἰτίου· Πλωτῖνος δὲ τρίτον, ἐς τούς γε « πολλοὺς οὗτος ἀποβλέψας τῶν ποιητῶν· Ἰουλιανὸς « δὲ δεύτερον, παρὰ Μαξίμου ἴσως οὕτω[11] τοῦτο « δεδιδαγμένος ».

1. οὔτε τὴν S. — 2. οὔτε τὸν θεῖον πνέοντα S. — 3. ἕνεκα A. — 4. ὡς ὁ Χριστὸς S. — 5. οὐδ᾽ ἄν τις S. — 6. πορροτάτῳ P. — 7. κατέλειπον A. — 8. ὡς : ὃς A. — 9. τοῖς om. A. — 10. πάντα : πάντως S. — 11. ἴσως οὗτος S.

a) Mat. XXIV, 12. — b) Apud Migne, *P. G.*, t. 161, c. 717.

14. Σκοπητέον δὲ[1] σὺν τῷ κτύπῳ τῆς λέξεως καὶ τὴν ὑπερήφανον * αὐτοῦ διάνοιαν, μεθ' οἵας ὁ ματαιόφρων ταῦτα καὶ γράφει καὶ φθέγγεται· ἐξ ὧν τινες ὡσπερεί[2] τιν' ἀνδρογενῆ βούπρωρα[3] κατ' Ἐμπεδοκλέα ἴσως ἀνάπαλιν ἐκ τοῦ παρείκοντος ἀναπλασθέντες τἀνομοιομερῆ, ἀλόγως αὐτῷ παρείποντο, οὐ τῇ σὺν ἐπιστημονικῇ ἀκριβείᾳ θεολογίᾳ ἀναπεισθέντες[4] αὐτοῦ (οὔτε γὰρ αὐτῷ τοιαύτη τις φωτὸς προσῆν λαμπηδών, ὡς πρόδηλον τοῦτο ἐκ τῶν ἀκαθάρτων αὐτοῦ συγγραμμάτων παντὶ τῷ ἀμηγέπῃ λογικῆς εὐμοιροῦντι παιδείας, οὔτ' αὖ, εἰ προσῆν ἢ αὐτῷ ἢ ἑτέρῳ τῳ[5], τοιοῦτό τι[6] κατοπτεῦσαι[7] δεδυνημένοι· ὄνοι γὰρ πρὸς λύραν κατὰ τὴν παροιμίαν), ἀλλὰ φήμῃ ματαίᾳ[8] οὕτως[9] ὑπὸ τοῦ πλάνου διαβόλου σχεδιασθείσῃ[10] ἢ τῷ φίλως τἀνδρὶ πάνυ τοι ἔχειν καὶ τούτου τὸ πλέον[11] αὐτῷ χαριζόμενοι. Ὅμως[12] δὲ[13] ταῦτά γε καὶ τοιαῦτα[14] καὶ Γεμιστὸς[15] ἐξεμεῖ τὰ δυσσεβῆ φλυαρήματα ἐν ἐσχάτῃ τηνικαῦτα τελῶν πολιᾷ καὶ τῆς τοῦ ᾅδου πύλης ἐγγύς, τῆς θ' ὑλακῆς ἐπακούων τοῦ Κερβέρου καὶ τοῦ[16] τῶν Ἐρινύων[17] ἐπαισθανόμενος κτύπου[18]· ἀλλ' ἐκείνων[19] οὐδὲν μᾶλλον φροντίζων, ταῦτ' ἀνερυθριάστως καὶ φρονεῖ καὶ γράφει καὶ ἐναργῆ ποιεῖται ἀπόδειξιν τῆς ἐνδομυχούσης[20] αὐτῷ ἀθείας, συμπαραλαμβάνων εἰς τὴν τῶν κατ' αὐτὸν θεῶν ἀπογέννησιν δογματιστήν τε καὶ θεολέσχην καὶ[21] τὸν βδελυρὸν[22] καὶ ἀκάθαρτον * Ἰουλιανόν· κατὰ γὰρ τὴν κόπρον γε[23] καὶ τὸ πτύον.

15. Ἴσως δ' οὐδὲν θαυμαστὸν τὸ[24] τοιαῦτ' ἄττα αὐτὸν καὶ γράφειν καὶ φθέγγεσθαι ἐν τοῖς πρὸς τὸν ὁμόφρονα αὐτοῦ τοῖσδε Βησσαρίωνα· ὅμοια γὰρ

14. Intueri licet in verborum strepitu superbum hominis animum, quo insanus ille talia * f. 274v. scribat ac pronuntiet : quae nonnulli deligentes non secus ac monstra illa ex hominibus et bobus composita secundum Empedoclem[a], ni fallor, dissimiles partes ex similibus vicissim reformando, stulte ei suffragabantur; non quod re diligenter explorata theologiam eius probarent (non enim tantus ei inerat luminis splendor, uti ex impuris eius operibus cuivis artis dialecticae non plane rudi perspicuum fit, neque rursus, si fuisset sive ipsi sive cuipiam alteri, rem assequi valuissent : asini enim ad lyram, ut proverbio dicitur); sed quod vana fama ab impostore diabolo ita temere conficta ducerentur, vel quod intima homini familiaritate coniuncti, hunc amicitiae cumulum eidem tribuerent. Atque Gemistus, dum haec aliaque tam nefanda evomeret nugamenta, in extrema canitie constitutus, iam ad inferni portas accedebat, Cerberi latratum subaudiens Furiarumque strepitum percipiens; nihilominus tamen de his haud multum curans, haec sine pudore et sentit et scribit, luculentum praebens latentis suae impietatis argumentum, immo ad narrandas deorum suorum generationes in praeceptorem garrulumque theologum assumit vel ipsum exsecrabilem impurissimumque Iulianum : nam quale * f. 275. stercus, talis pala.

15. At nihil forsitan miri est, quod ille talia quaedam et scribat et disserat in hisce ad Bessarionem eiusdem opinionis fautorem

1. δὲ : δὴ S. — 2. ὥσπερ εἴ A. — 3. βούπρορα P. — 4. ἀναπισθέντες P. — 5. τῳ : τῷ A. — 6. τοιουτό τι P. — 7. κατοπλεῦσαι P. — 8. φήμη ματαία A adiecto puncto ante ἀλλὰ, quo orationis series penitus evertitur. — 9. οὔτω P. — 10. σχεδιασχείσῃ P : διασθείσῃ M. — 11. τούτῳ τοπλέον P. — 12. ὅμως : ὅλως A. — 13. δὲ : δὴ S. — 14. τὰ τοιαῦτα A. — 15. ὁ Γεμιστὸς A. — 16. τοῦ : τὸν P. — 17. ἐρρυννύων P : ἐρυννίων A. — 18. κτύπον P. — 19. ἐκεῖνος S. — 20. εὐδομοχούσης P. — 21. καὶ ante τὸν om. A. — 22. βδελλυρὸν P. — 23. γε om. S; in M habetur : τὴν κόπιόν τε καὶ τὸ πτύον. Proverbium his verbis expressum nunc primum, ni fallor, apud scriptores occurrit; tamen, ut me monuit cl. memoriae vir N. Polites professor Atheniensis, ubivis apud Graecos recentiores usurpatur, ut videre est in Sylloge I. Benizeli, Παροιμίαι δημώδεις, Athenis, 1846, p. 59, n. 119; 2ª edit. Hermopoli, 1867, p. 138, n. 334, in quo libro sic exprimitur : Κατὰ * τὰ πηλὰ καὶ τὸ φτυάρι. Asteriscus ibi appositus est, ne voce indecentissima honestae aures offenderentur; non enim πηλά, sed σκατά dicere solent Graeci, vel etiam, paucis immutatis : Κατὰ τὸ φοῦρνο καὶ τὸ φτυάρι, aut : Κατὰ τὴν πέτρα κι' ὁ πηλός, aut demum : Κατὰ τὸν πηλὸ καὶ ἡ λάσπη. — 24. τὸ : τοὶ M.

a) Empedocles philosophus Agrigentinus dixit ex concordia et amicitia elementorum cuncta constare, eorumque discordia et inimicitia dissipari ac dissolvi.

litteris; haud absimilia enim iis videntur quae legere est in admodum impio illo ac scelestissimo libro[a], in quo de deorum multitudine heu! insane vagans disputavit, tum de deorum providentia eorumque diversis generibus, maxime vero de septem praestantissimis diis, de ortu Posidonis ceterorumque deorum supercaelestium, de precibus ad deos fundendis, de unius viri cum multis mulieribus commercio, de sacris in deorum cultu peragendis, de Iove rege nec non de diis supercaelestibus et de iis qui in caelo versantur; ac deinceps de daemonibus et quod mali non sint, et contra eorum calumniatores : scilicet ipsi pro viribus decertandum erat pro impuris daemonibus, ad quorum arbitrium ac nutum totum se accommodarat, ut heres illius etiam fieret qui ipsis paratus est exterioris et caliginosi et inextinguibilis ignis[b]. Cum enim negasset miserrimus caeli terraeque opificem, ac plane ignorasset illud[c] : *In principio creavit Deus caelum et terram*, suos in perniciem duces de diis disserentes hoc etiam in loco absurde
* f. 275v. adducit ad statuendam originem primi eorum dei, Iovis videlicet, et ceterorum. Etenim quos ponunt deos, ii cum generantur tum intereunt, et, ut ita dicam, alii ad alios traducuntur. Annon mentis est plane aberrantis talia et sentire et scribere? Quem enim, ait, Plato, eius parens, universorum opificem facit, nimirum Iovem, eum Proclus, Orphei theologiam secutus, quartum fuisse asserit, ducta a primo enumeratione, intermediis profecto illum tempore praecedentibus. O miseram philosophiam, quae non de vero ente, quatenus licet, pertractat, sed fallacem quamdam ac fictitiam mythologiam contexit, de qúa mox agemús, qúo maiori sit contemptúi atque opprobrio Gemistús ille, qui atticae forsitan dialecti haud imperitus istiusmodi pudenda atqúe impia verba evomere affectat aniliter, non philosophica ratione, si sententia spectetur, verum úna sola utique falsa sermonis

καὶ[1] ταῦτα τοῖς ἐν τῇ πονηθείσῃ αὐτῷ ἀσεβεστάτῃ καὶ παμμιάρῳ ἐκείνῃ βίβλῳ, ἐν ᾗ περί τε πλήθους θεῶν φεῦ φρενοβλαβῶς ὁ πεπλανημένος συνέγραφε καὶ προνοίας θεῶν καὶ διαφορᾶς τῶν γενῶν[2] αὐτῶν, καὶ μάλιστα περὶ τῶν ἑπτὰ πρεσβυτάτων θεῶν, περί τε τῆς Ποσειδῶνος καὶ τῶν ἄλλων ὑπερουρανίων[3] θεῶν γενέσεως[4], καὶ περὶ εὐχῶν τῶν εἰς τοὺς θεούς, καὶ περὶ τῆς ἑνὶ ἀνδρὶ πολλῶν γυναικῶν συνοικήσεως, καὶ περὶ θυσιῶν τῶν εἰς τοὺς θεούς, καὶ περὶ Διὸς τοῦ βασιλέως καὶ τῶν ὑπερουρανίων[3] θεῶν καὶ τῶν ἐντὸς τοῦ οὐρανοῦ, καὶ ἀκολούθως περὶ δαιμόνων, καὶ ὡς οὐ πονηροί εἰσι, καὶ κατὰ τῶν διαβαλλόντων αὐτούς· ἐχρῆν γάρ, ὡς ἐνῆν αὐτῷ, ὑπεραγωνίσασθαι τῶν ἀκαθάρτων δαιμόνων[5], οἵτινες αὐτὸν ὑπηγάγοντο, ἵν' εἴη καὶ συγκληρονόμος τοῦ ἡτοιμασμένου αὐτοῖς ἐξωτέρου[6] καὶ ζοφώδους ἐκείνου καὶ ἀσβέστου πυρός· ἀθετήσας γὰρ ὁ τρισάθλιος τὸν τοῦ οὐρανοῦ καὶ γῆς ποιητὴν καὶ ὡς ἀληθῶς ἀγνοήσας τὸ *Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν*, τοὺς αὐτοῦ εἰς ἀπώλειαν κἀνταῦθα ὁδηγοὺς θεολογοῦντας * εἰσάγει ἀσυμφώνως εἴς τε τὴν τοῦ πρώτου αὐτῶν[7] θεοῦ παραγωγήν, τοῦ Διὸς δηλονότι, καὶ τὴν τῶν ἑτέρων· ταύτῃ τοι γὰρ οἱ κατ' αὐτοὺς θεοὶ γεννητοί τε καὶ φθαρτοὶ καὶ ὡς ἔπος εἰπεῖν ἀλλοπρόσαλλοι. Ἆρ' οὐ παρατροπὴ νοὸς σαφεστάτη τὸ τοιαῦτα καὶ φρονεῖν καὶ γράφειν; Ὃν γὰρ ὁ πατὴρ αὐτοῦ, φησί, Πλάτων δημιουργὸν τοῦ παντὸς τίθεται, τὸν Δία δηλαδή, τοῦτον ὁ Πρόκλος τέταρτον λέγει γενέσθαι ἀπὸ τοῦ πρώτου καταριθμῶν[8], τῶν μεταξὺ δήπου προϋπαρξάντων αὐτοῦ, τῇ τοῦ Ὀρφέως ἑπόμενος θεολογίᾳ. Φεῦ τῆς τοιαύτης φιλοσοφίας, ἥτις οὐ περὶ τὸ ὄντως ὄν, ᾗ πέφυκε[9], διατρίβει, ἀλλ' ἀπατηλῇ τινι καὶ πλασματώδει μυθολογίᾳ[10] συνεξυφαίνεται, ἣν εἰς ἐκφαυλισμὸν ἤδη λέξομεν καὶ κατάγνωσιν πλείονα τοῦ σὺν ἀττικισμῷ[11] τάχα ἐπιτηδεύοντος ἐξεμεῖν τὰ τοιαῦτα αἰσχυντηλῆ[12] τε καὶ ἄθεα ῥήματα Γεμιστοῦ,

1. καὶ post γὰρ om. A. — 2. γεννῶν P. — 3. ὑπὲρ οὐρανίων P. — 4. γενέσεως : γνώσεως A. — 5. δαιμονίων A. — 6. ἐξοτέρου P. — 7. αὐτῶν : αὐτοῦ A. — 8. κατ' ἀριθμῶν P. — 9. πέφηκε P. — 10. θεολογίᾳ A. — 11. συναττικισμῷ P. — 12. αἰσχυντιλῆ A.

a) Loquitur auctor de Gemisti libro, qui inscribitur : Νόμων συγγραφή, seu *Tractatus de legibus*. Cf. C. Alexandre, *Traité des lois de Pléthon. Notice historique et critique*, Parisiis, 1858. — b) Mat. xxv, 41. — c) Gen. I, 1.

γραωδῶς καὶ οὐ φιλοσόφως κατ' ἔννοιαν, μόνῃ δὲ δὴ ἐμβρενθυομένου τῇ δοκούσῃ καλλιρρημοσύνῃ, ἐς τοὺς Ὀρφέως φάσκοντος ἕλκειν [1] μύθους καὶ τὸν λόγον οὕτω πως ἐξοιδαίνοντος· ἣν δὴ συνθήκην καὶ εὐαρμοστίαν λέξεων ὁ μάταιος ὑποθέσεσι συναπώλεσε φαυλοτάταις, καθάπερ εἴ τις ἐν εναγέσιν ὕλαις καὶ πάντῃ * ἀτιμοτάταις τὴν περὶ στολαῖς ἀνθρωπίναις αὐτῷ τέχνην [2] ἐπιδεικνύοι, ἐξὸν αὐτῷ χρῆσθαι καθαραῖς τε καὶ ἁρμοδίαις. Ἀλλ' ὅμως ἤδη ἐροῦμεν τὴν κατ' αὐτοὺς ταύτην μυθώδη [3] ἢ φλυαρώδη [4] θεογενεσίαν εἰς ἔλεγχον αὐτῶν καὶ κατάγνωσιν πλείονα, ἵν' ἅπαντες γνοῖεν, οἵοις τερατολογήμασιν ἀνδραποδωδῶς [5] οἱ φιλοσοφεῖν ὑπισχνούμενοι εἵποντο, εἰ καίπερ ἄλλως πως [6] ἡμῖν ἀπᾷδον τελεῖ ὕθλους γε τοιούτους βδελυροὺς [7] εἰς μέσον ἄγειν καὶ φθέγγεσθαι, ὧν οὐδὲν ἀμεί[8]νω τὰ ἐν τῇ κωμικῇ δραματουργίᾳ λεγόμενα. Εἶεν [9].

16. Οὗτος δὴ τοίνυν ὁ παρ' Ἕλλησι μέγας θρυλλούμενος Ὀρφεύς, εἴπερ τι μέμνημαι, ἐν τῇ ὑπ' αὐτοῦ ἐκτεθείσῃ *Θεογονίᾳ* λεγομένῃ αὐταῖς λέξεσιν οὕτω μυθικῶς ἀναγράφων λέγει, Φάνητα μὲν γενέσθαι πρῶτον τὸν μέγιστον αὐτῶν [10] πατέρα,

Τὸν τόθ' ἑλὼν [11] διέμεινε θεοῖς θνητοῖσί [12] τε κόσμον [13],
οὗ [14] πρῶτος βασίλευσε περικλυτὸς Ἠρικαπαῖος·

ὃν μετὰ ἡ Νύξ,

σκῆπτρον ἔχουσ' ἐν χερσὶν ἀριπρεπὲς [15] Ἠρικαπαίου·

ἣν μετὰ Οὐρανός,

ὃς πρῶτος βασίλευσε θεῶν μετὰ μητέρα Νύκτα.

εἶτ' ἀθανάτων βασιλεὺς θεῶν Ζεύς. Ἕτεροι δὲ [16] τοῦτον καὶ πέμπτον βασιλέα φασὶ γενέσθαι κατὰ τοὺς παρὰ Νυκτὸς δοθέντας χρησμοὺς

Ἀθανάτων [17] βασιλῆα [18] <θεῶν> [19]

φασκούσης πρὸς αὐτὸν

πέμπτον σε γενέσθαι.

17. Οὗτοι δὴ οἱ κατὰ Γεμιστὸν μυστηριώδεις, ἢ γραώδεις εἰπεῖν οἰκειότερον, μῦθοι, ἐς [20] οὓς τὰ Πλάτωνος δόγματα ὁ προστάτης ἕλκει αὐτοῦ

elegantia superbiens, ad Orphei fabulas provocat sermonemque hoc qualicumque pacto extuberat. Quam verborum compositionem et concinnitatem pravissimis argumentis homo protervus vitiavit, ac si quis materias pollutas ac plane vilissimas adhiberet ad suam in conficiendis hominum indumentis artem osten- * f. 276.
tandam, cum mundis atque aptis ad rem uti potuisset. Sed iam exponenda nobis est fabulosa haec vel nugatoria quam fingunt deorum generatio, quo magis eos refutemus ac damnemus, omnesque probe sciant, quam portentosa turpissime tradiderint homines philosophiam profitentes, quantumvis ceteroqui molestum nobis sit foedas istiusmodi ineptias in medium addûcere ac proferre, quibus haud magis ea ridicula sunt quae in scenicis comicorum fabulis leguntur. Atque haec sunto.

16. Is igitur valde apud Graecos celebratus Orpheus, in ea, si bene memini, quam edidit *Theogonia,* ut vocatur, ipsis hisce verbis fabulas enarrans dicit, Phaneta primum omnium exstitisse, maximum eorum parentem,

Qui domitum divis tribuit mortalibus orbem,
Quem primus tenuit rex inclytus Ericapaeus.

Huic successit Nox,

Regia sceptra tenens manibus, decus Ericapaei.

Pone secutus est Uranus,

Divum rex primus Noctis post fata parentis.

Deinde venit « immortalium rex deorum Jupiter ». Hunc tamen alii regem quintum fuisse aiunt secundum oracula a Nocte data, dum eum alloquens, * f. 276v.

Regem perpetuos in divos

pronuntiavit

te fore quintum.

17. Atque hae quidem sunt, secundum Gemistum, arcanae illae, vel, ut verius dicam, aniles fabulae, ad quas Proclus, eius patronus,

1. ἕλκων P. — 2. τέχνην : τύχην A. — 3. θυμώδη ταύτην A, qui monet μυθώδη legi in M. — 4. φλοιαρώδη A. — 5. ἀνδραπωδῶς P : ἀνδραποδῶν A. — 6. πως : πατέρα M : πρᾶ SA, quod A in πρᾶγμα corrigi vult. — 7. βδελλυροὺς P. — 8. ἀμείνωτα M. — 9. λεγόμενα εἶεν A. — 10. αὐτῶν : αὐτοῦ A. — 11. τὸν τὸ θελὼν P : τὸν τὸ θεῶν A. Legendum τὸν τόθ' ἑλών, prout habet Syrianus ad Metaphysica, e quo totus hic locus exscriptus est. Cf. Kroll, *Syriani in Metaphysica commentaria,* Berolini, 1902, p. 182. Neque hunc neque sequentes versus agnovit Arsenius in edenda ista elucubratione. — 12. θνητοῖσσι A. — 13. κόσμου P. — 14. οὗ : ὃν M. — 15. ἀριπρεπέσιν S. — 16. δὲ : γε M. — 17. ἀθάνατον PA. — 18. βασιλέα M. — 19. θεῶν addidi cum Syriano, prout ratio metri postulat. — 20. εἰς A.

Platonica refert dogmata; ubi ipsa Nox ut propheta et vates apparet plane digna istis tenebrarum filiis. Sane quae noctu fiunt, ut proverbio dicitur, interdiu ridiculissima videntur. O quantas falsitates et ineptias sapientium istorum theologia effinxit! Quid turpius excogitari possit? Exsecrabiles quidem illi ob errorem, exsecrabiliores autem ob eorum, quae venerantur, vilitatem. Et illi philosophiam affectant et philosophandi artem, ut diximus, profitentur, quae scilicet, utpote in ipsiusmet entis, id est veritatis, investigatione potissimum versari, illudque studiose investigare solita, fabulosa istiusmodi figmenta tanquam male deducta entique contraria (falsa enim sunt) detestatur penitusque abiicit, prasertim illam multitudinem deorum, qui quatenus multi[a] eatenus finiti sunt et corruptibiles et imperfecti, ut ante diximus. Insuper, cum ab unitate tum ab invicem distant; sed quanto magis distant, tanto magis unitate carent et bonitate excidunt. Quare nec sunt simpliciter boni; quatenus vero non boni, mali sunt, quales
* f. 277. improbos novimus fuisse daemones, qui boni natura sua cum essent, prava voluntate turpissimi ac mali facti sunt. Hi quidem mali daemones cum Gemistum post obitum discedentem perquam festive excepissent et comiter, ut qui vitam in corpore ad eorum plane nutum transegisset, ad amentes eiusdem filios Bessario, eiusdem atque ille opinionis vir, missa epistola ad consolationes, quoad ei liceret, afferendas, dicit[b] : « Perlatum est ad me communem « parentem ac magistrum, terrenis rebus quibuslibet depositis, in caelum lucidissimaque « loca avolasse, arcanum cum diis Olympi saltaturum iacchum ». Eheu! post serenitatem, caliginosa nubes! post veritatem, mendacium! post solem, tenebrae! post unum natura in tribus hypostasibus Deum verum rerumque omnium pro nimia sua bonitate opificem, dii

Πρόκλος· ἐν οἷς γε καὶ Νὺξ προφήτης καὶ χρησμολόγος ἁρμόδιος τούτοις τοῖς τοῦ σκότους [1] υἱέσιν. Οὕτω γε τὰ νυκτερινὰ ἔργα κατὰ τὴν παροιμίαν ἐν ἡμέρᾳ εὐκαταγέλαστα. Ὦ πόσης ψευδολογίας καὶ παρανοίας ἡ θεολογία τῶν σοφῶν ἀναπέπλασται τῶνδε [2]· τί τούτων ἀσχημονέστερον γένοιτ' ἄν; Βδελυκτοὶ τῆς πλάνης [3], βδελυκτότεροι [4] τῆς εὐτελείας τῶν ὑπ' αὐτῶν προσκυνουμένων· καὶ ταῦτα φιλοσοφίας [5] ἀντιποιούμενοι καὶ φιλοσοφεῖν, ὡς εἴπομεν [6], ὑπισχνούμενοι, ἥτις περὶ τὸ ὄντως ὂν ἤτοι τὴν ἀλήθειαν πεφυκυῖα ὡς πλειστάκις [7] ἀναστρέφεσθαι καὶ τοῦτο προσεχῶς ἰχνηλατεῖν, τὰ τοιαῦτα μυθώδη ἀναπλάσματα ὡς ἀσυλλόγιστα καὶ τῷ ὄντι ἀντίθετα (ψευδῆ [8] γάρ) βδελύσσεταί τε καὶ παντάπασιν ἀποσείεται [9], καὶ μάλιστα τὸ τῶν κατ' αὐτοὺς θεῶν πλῆθος, οἵτινες ᾗ πολλοί, ταύτῃ καὶ πεπερασμένοι εἰσὶ καὶ φθαρτοὶ καὶ ἀτελεῖς, ὡς προείπομεν· ἔτι τε καὶ τοῦ ἑνὸς καὶ ἀλλήλων διΐστανται· καθόσον δὲ διΐστανται [10], κατὰ τοσοῦτον καὶ τοῦ ἑνὸς ἀμοιροῦσι καὶ τοῦ ἀγαθοῦ ἀποπίπτουσιν. * Ὅθεν ἄρα οὐδ' ἁπλῶς ἀγαθοί· ᾗ δὲ οὐκ ἀγαθοί, καὶ κακοί, ὁποίους ἴσμεν ὑπάρξαντας τοὺς ἀκαθάρτους δαίμονας ἐξ ἀγαθῆς [11] φύσεως προαιρέσει φαύλῃ αἰσχίστους καὶ κακοὺς γενομένους· ὧν ἄρα δὴ πονηρῶν δαιμόνων θανάτῳ προαπελθόντα τὸν Γεμιστὸν μάλα τοι χαριέντως ὑποδεξαμένων καὶ εὐπετῶς [12], ὡς σφόδρα γε κατὰ γνώμην αὐτοῖς τὴν μετὰ σαρκὸς διανύσαντα ζωήν [13], τοῖς αὐτοῦ παράφροσιν ὁ σύμφρων αὐτῷ Βησσαρίων γράφων καὶ ἐπιστέλλων υἱέσι [14] καὶ τὰ δυνατά γ' [15] ἑαυτῷ [16] παραμυθούμενος φησί· « Πέπυσμαι [17] τὸν κοινὸν « πατέρα καὶ καθηγεμόνα [18], τὸ γεῶδες πᾶν ἀποθέ« μενον, ἐς οὐρανὸν καὶ τὸν [19] ἀκραιφνῆ μεταστῆναι « χῶρον, τὸν μυστικὸν τοῖς ὀλυμπίοις θεοῖς συγχο« ρεύσοντα [20] ἴακχον ». Φεῦ! μετ' αἰθρίαν, νέφος ζοφῶδες· μετ' ἀλήθειαν, ψεῦδος· μετὰ ἥλιον, σκότος·

1. σκότου A. — 2. τῶνδε om. S. — 3. βδελυκτοὶ τῆς πλάνης om. P, quae tamen non omittenda erant, nam ex Gregor. Naz. deprompta sunt, *P. G.*, t. 31, c. 341 A. — 4. βδελλυκτότεροι P. — 5. φιλοσοφίαν S. — 6. ὡς εἴπομεν om. A. — 7. πληστάκις P. — 8. Ante ψευδῆ punctum posuit A, omnino perperam, ut quisque videt. — 9. ἀποσίεται A. — 10. καθόσον δὲ διΐστανται om. M. — 11. ἀγαθοῦ PA; Nicolaus habet ἐξ ἀγαθῶν φύσεων, non male. — 12. εὐπετῶς : εὐπαθῶς M. — 13. ζωὴν διανύσαντα P. — 14. υἱέσιν P. — 15. γε S. — 16. αὐτῷ A. — 17. πέπισμαι P : πέπεισμαι A. — 18. καθ' ἡγεμόνα P. — 19. τὸν om. M. — 20. συγχορεύοντα A.

a) Quod sequitur argumentum, fere ad verbum exscriptum est e Nicolao Methonensi, *op. cit.*, p. 26. — b) *P. G.*, t. 161, c. 695, ex editione Leonis Allatii, *De consensu*, p. 937, non sine varietatibus. Autographum ipsum imagine photographica expressum edidit I. Mercati in periodico *Bessarione*, t. 33 (1917), p. 184.

μετὰ τρισυπόστατον ἕνα τῇ οὐσίᾳ Θεὸν ἀληθῆ καὶ τῶν ὄντων ἁπάντων δι' ὑπερβολὴν δημιουργὸν ἀγαθότητος, θεοὶ πολλοί, κατά τε φύσιν καὶ χρόνον καὶ στάσιν διάφοροι καὶ αὐτοπαράγωγοι καὶ αὐταίτιοι, καὶ αὖθις[1] πῇ μὲν παραγόμενοι κατ' ἄλλους τῶν κατ' αὐτοὺς θεολόγων[2], πῇ δὲ παράγοντες, καὶ ἀσυστάτως οὕτω μεριζόμενοι, οὐδ' ὅλως[3] θεοὶ προσαγορεύεσθαι ἄξιοι (τὸ γὰρ θεῖον ἀμέριστον), ἐν οἷς γε καὶ * ὁ αἴσχιστος ἴακχος· καὶ ταῦτ'[4] ἐν ψυχῇ καὶ χείλεσιν ἐμφερόμενοι καὶ δόγμασι τοῦ τῆς πρεσβυτέρας Ῥώμης χρηματίσαντος καρδινάλεως[5] Βησσαρίωνος. Ἀκουέτωσαν συνετῶς οἱ ἐν τῇ κατ' Ἰταλίαν κοινῶς ἅπαντες χριστιανοί, ἀνάσσοντές τε καὶ ἀνασσόμενοι, ἰδιῶται καὶ ἄρχοντες, οἱ ὄντες καὶ ὀνομαζόμενοι πιστὸς Κυρίου λαός, ὡς τὴν τοῦ θείου βαπτίσματος ἐνδεδυμένοι χάριν· ἀκουέτωσαν οἷον ἀθεώτατον ἄνδρα δώροις ὅτι πολλοῖς καὶ ἀξιώμασι λαθόντες λαμπρῶς ἐτίμων, προφανῶς ἔργοις τε καὶ λόγοις Χριστὸν τὸν Θεὸν ἡμῶν ἀθετήσαντα καὶ τῇ μιαρᾷ ἑαυτοῦ ψυχῇ περιφέροντα θεοὺς πολλοὺς αὐτοπαραγώγους, ἤτοι πλῆθος ἀκαθάρτων δαιμόνων, καὶ τὸν ἑαυτοῖς[6] καὶ τοῖς Ἀριστοφανείοις[7] βατράχοις ἀσχημονέστατον ἴακχον, ἐν οἷς γε τὸν ἑαυτοῦ ὁμόφρονα Γεμιστὸν τῆς πρὸς αὐτὸν φιλίας καὶ ὁμονοίας[8] καὶ ἀμείβεται[9] καὶ τιμᾷ· οὕτω γὰρ τιμῶσι τοὺς αὐτοὺς τιμῶντας οἱ δαίμονες.

18. Πρὸς δὲ τούτοις καὶ σὺν τούτοις καὶ τὸν Πλατωνικὸν ἢ Πυθαγορικὸν μεταγγισμὸν τῶν ψυχῶν ἐν αὐτῇ ταύτῃ τῇ βεβήλῳ[10] καὶ δυσσεβεστάτῃ ἐπιστολῇ φρονῶν ὁ[11] αὐτὸς καὶ γράφων φησὶ παρακατιών· « Ὥστ' εἴ τις τὸν περὶ τῆς ἀπείρου τῶν « ψυχῶν ἀνόδου τε καὶ καθόδου Πυθαγόρου τε καὶ « Πλάτωνος ἀποδέχεται λόγον, πάνυ εὔλογον * ὄντα, « οὐκ ἂν ὤκνησε καὶ τοῦτο προσθεῖναι[12], ὡς ἄρα « Πλάτωνος τὴν ψυχὴν τοῖς τῆς Ἀδραστείας[13] « ἀρρήκτοις δεσμοῖς δεθῆσαν δουλεῦσαι καὶ τὴν « ἀναγκαίαν ἀποδοῦναι περίοδον, ἐπὶ τῆς γῆς « κατιοῦσαν τὸ Γεμιστοῦ σχῆνος καὶ τὸν σὺν ἐκείνῳ « βίον ἔχεσθαι ». Ἰοὺ τῆς σατανικῆς ἀπονοίας,

multi, natura, tempore, ordine diversi, se ipsi producentes et sui ipsorum auctores, itemque modo procreati, ut alii equidem inter eorum theologos censent, modo vero procreantes, atque hoc pacto in varias partes insulse abscissi, nec plane digni, qui dii vocentur (divinitas enim est quidpiam indivisum); ad haec accedit turpissimus ille iacchus. Et haec quidem animo, verbis, placitis refert ille, qui senioris * f. 277v. Romae cardinalis fuit, Bessario! Diligenter auscultent, quotquot per Italiam passim degunt christiani omnes, principes ac subditi, privati ac proceres, re et nomine fidelis Domini populus, utpote divini baptismatis gratia induti; auscultent, inquam, qualem scelestissimum virum, quin hunc agnoscerent, praemiis quam plurimis ac dignitatibus magnifice affecerint, etsi proculdubio tum re tum ore Christum Deum nostrum negasset atque impuro suo animo circumferret deos multos se ipsos in esse educentes, turbam nimirum improborum daemonum, immo turpissimum iacchum ab ipsis non secus atque a ranis Aristophaneis saltandum[a]. Sic fautorem suum Gemistum in amicitiae ac mutuae concordiae pignus prosequitur et colit : hoc enim pacto a daemonibus coluntur qui daemones colunt.

18. Praeter ea et cum iis animarum transfusionem ad Platonis vel Pythagorae placita in hac eadem impura ac scelestissima epistola profitens idem ille ac scribens paulo inferius dicit : « Quare si quis de perpetuo « animarum ascensu et descensu Pythagorae « aeque ac Platonis admittat doctrinam, mul- « tum equidem rationi consentaneam, is non * f. 278. « dubitaverit hoc etiam adiungere, Platonis « animam, postquam indissolubilibus Adra- « stiae vinculis constricta servisset fatalemque « absolvisset circuitum, in terras descendisse, « assumptoque Gemisti corpore, vitam cum « illo duxisse ». O diabolicam insaniam, qua egregius iste vir et sentiens et scribens res

1. Ante καὶ αὖθις habetur punctum apud A, reluctante sententia. — 2. αὖ θεολόγων S. — 3. οὐδόλως M. — 4. κἀνταῦτ' P. — 5. καρδινάλλεως P. — 6. ἑαυτοῖς : ἐν αὐτοῖς A. — 7. ἀριστοφανίοις A. — 8. τοῖς π. α. φιλίοις καὶ ὁμονίοις S. — 9. ἀμοίβεται P. — 10. βεβήλῳ : βίβλῳ A. — 11. ὁ om. A. — 12. προσθῆναι A. — 13. ἀδραστίας PA.

a) Iacchus ab initiatis invocatur apud Aristophanem in *Ranis*, v, 316 sq.

omnino alienas tum a communi fidei mente tum ab ipsa naturali consequentia et indole, harum doctrinam approbat perquam proterve atque impudenter ac rationi consentaneam esse asserit. Porro quod directe et e diametro opponantur christianorum religioni, id ipsis caecis, ut aiunt, perspicuum est; quod autem vel ipsi rerum nexui ac naturae, id iam considerandum nobis est, verbis hisce in hominem haud intempestive prolatis :

19. Sed heus tu, si ex tua una sola, non Pythagorae Platonisve sententia (hi enim non in caelum animas, ut illinc iterum descendentes in corpora immitantur, sed in tartarum asserunt abire, inde rursus in vitam redituras; quo fit ut hominum animae certo orbe non descendant, ut tu asseris, sed e tartaro ascendant : non enim in caelum puramque regionem, sed in tartarum, ut dictum est, ab illis dicuntur abire, modo in Canem, modo in Plutonem, modo in Persephona : id enim in *Phaedone* * f. 278v. secundum Platonem arbitratur Socrates dicens [a] : « Bonam spem de animo suo habere « debet, quicunque aliis voluptatibus ornamen- « tisque corporis neglectis, voluptates, quae in « discendo percipiuntur, studiose sectatus fuerit, « animumque non alieno, sed suo decoraverit « ornamento, temperantia, iustitia, fortitudine, « libertate, veritate, sic ad tartarum migrationem « exspectans, quasi inde migraturus, cum fatum « vocaverit); — si igitur ita e tartaro ascendentes in alia immittantur corpora et reviviscant, undenam tibi liquet, eam animam, quae in Gemisti corpus deverterit, Platonis fuisse? Neque enim unus solus in praesenti vita sapiens exstitit Plato, sed ante illum plurimi, post vero haud pauci cum sermone tum mente ei aequales, immo multo eo praestantiores fuerunt; praesertim vero plerique sanctae nostrae Ecclesiae sacri doctores eum et doctrina et ingenio longe multumque superarunt : ex quo fit, ut plane incertum sit cuiusnam fuerit eiusmodi anima. Etenim fieri potest, ut primum alterius cuiusdam fuerit, dein in Platonem

μεθ' ἧς ὁ γεννάδας οὗτος καὶ φρονῶν καὶ γράφων ἐναντία πάντῃ τῇ τε κοινῇ τῆς πίστεως ἐννοίᾳ καὶ τῇ τῆς φύσεως ἀκολουθίᾳ προσεπικρίνει τὸν περὶ αὐτῶν [1] λόγον ἀνυποστόλως οὕτω καὶ ἀναιδῶς καὶ τὸ εὔλογον ἔχειν. Καὶ ὅτι μὲν ἀπεναντίας ἐκ διαμέτρου τῇ τῶν χριστιανῶν εἰσι ταῦτ' εὐσεβείᾳ, καὶ αὐτοῖς φάναι τοῖς τυφλοῖς φανερόν· ὅτι δὲ καὶ τῇ φυσικῇ πως ἀκολουθίᾳ, ἤδη σκεπτέον ἂν ἡμῖν εἴη οὕτω πως πρὸς αὐτὸν οὐ παρέργως εἰποῦσιν·

19. Εἴ γε κατὰ σὲ καὶ μόνον, ὦ [2] οὗτος, οὐ κατὰ καὶ τὸν τοῦ Πυθαγόρου καὶ Πλάτωνος λόγον (ἐκεῖνοι γὰρ οὐκ εἰς τὸν οὐρανὸν αἱ ψυχαί, ἵν' ἐκεῖθεν αὖθις κατερχόμεναι μετενσωματῶνται [3], ἀλλ' εἰς τὸν ᾅδην φασὶν ἀπερχομένας αὐτὰς ἐκεῖθεν πάλιν εἰς τὸν βίον ἀνιέναι [4]· αἱ τοίνυν τῶν ἀνθρώπων ψυχαὶ περιοδικῶς οὐ κατερχόμεναι, ὡς σὺ φῄς, ἀλλ' ἐκ τοῦ ᾅδου ἀνερχόμεναι· οὐ γὰρ εἰς τὸν οὐράνιον καὶ ἀκραιφνῆ χῶρον, ἀλλ' εἰς τὸν ᾅδην, ὡς εἴρηται, κατ' ἐκείνους εἰσὶν * ἀπερχόμεναι εἴς τε τὸν Κύνα καὶ Πλούτωνα καὶ Περσεφόνην· οὕτω γὰρ ὁ κατὰ Πλάτωνα ἐν *Φαίδωνι* βούλεται Σωκράτης λέγων· « Θαρρεῖν χρὴ περὶ τῇ [5] αὑτοῦ ψυχῇ « ἄνδρα ἕκαστον, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας « ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἴασε « χαίρειν, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε « καὶ κοσμήσας [6] τὴν ψυχὴν οὐκ ἀλλοτρίῳ ἀλλὰ « τῷ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ « καὶ ἀνδρείᾳ [7] καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὕτω « περιμένει τὴν εἰς ᾅδου πορείαν ὡς πορευσόμενος [8], « ὅταν ἡ εἱμαρμένη καλῇ), — εἰ οὖν [9] οὕτως ἐκ τοῦ ᾅδου ἀνερχόμεναι ἑτέροις ἐνσκηνοῦσι σώμασι καὶ ἀναβιοῦσι [10], πόθεν σοι δῆλον, ὅτι ἡ τῷ τοῦ Γεμιστοῦ ἐνσκηνώσασα σκήνει ψυχὴ τοῦ Πλάτωνος ἦν [11]; οὐδὲ [12] γὰρ μόνος ἐν τῷδε τῷ βίῳ σοφὸς κεχρημάτικε Πλάτων, ἀλλὰ καὶ πρὸ αὐτοῦ πλεῖστοι καὶ μετ' αὐτὸν οὐκ ὀλίγοι τόν τε λόγον καὶ νοῦν αὐτῷ ἴσοι τε καὶ πολλῷ κρείττους, μάλιστα δὲ [13] τῶν τῆς καθ' ἡμᾶς ἱερᾶς ἐκκλησίας σοφῶν ἁγίων οἱ πλείους ὑψηλότεροι τήν τε σοφίαν καὶ τὴν διάνοιαν αὐτοῦ κεχρηματικότες εἰσὶν ἀπαραμίλλως,

1. περὶ αὐτοῦ P. — 2. ὦ A. — 3. μετενσωμάτωνται A. — 4. Post ἀνιέναι ponitur punctum in A contra orationis celeroquin implicatae seriem. — 5. τῇ om. A. — 6. κοσμήσειν S : κοσμῆσαι M. — 7. ἀνδρία P. — 8. πορευόμενος A. — 9. Ante εἰ οὖν iterum apud A perperam exstat punctum. — 10. βιοῦσι S. — 11. ἦν om. P. — 12. οὔ γε A. — 13. δὲ : γε A.

a) Platon. *Phaed.*, p. 114-115 (= p. 90 editionis Didot).

ὥστε παντελῶς ἄδηλόν ἐστι, τίνος ἦν ἡ τοιαύτη ψυχή. Ἐνδέχεται γὰρ αὐτὴν ἄλλου τινὸς οὖσαν πρότερον, μετέπειτα ἐνσκηνῶσαι τῷ Πλάτωνι, ἐξ ἐκείνου τε αὖ[1] * ἀναβιῶναι εἰς ἕτερον, καὶ πολλὰ διαμειψαμένην σώματα, τυχὸν δέ τι καὶ τῶν ἀλόγων ζῴων, ὄνου δηλαδὴ ἢ ἵππου ἢ λέοντος ἢ μελίσσης ἢ κηφῆνος, ὕστερον ἐνσκηνῶσαι τῷ Γεμιστῷ καὶ αὖ ἐξ ἐκείνου εἰς ἕτερα· ὥστε οὔ τινος ἂν ἡ τοιαύτη λεχθείη ψυχή· οὐδὲ γὰρ τοῦδε ἢ τοῦδε ὡρισμένη[2] ἐστίν· ἀόριστος γάρ, ἐπεὶ εἰς[3] ἐπ' ἄπειρον πληθὺν τῶν σωμάτων ὁ ἀμοιβαδὸν αὐτῆς μεταγγισμὸς θεωρεῖται. Ὥστε ἄδηλον τυγχάνει παντάπασι[4], τίνος ἦν ἡ ψυχὴ ἐκείνη ἡ ἐξ ᾅδου τε ἀνελθοῦσα καὶ τῷ κατηρτισμένῳ[5] εἰς ἀπώλειαν ἐνσκηνώσασα Γεμιστοῦ σκήνει· εἰ δὲ τοῦ Πλάτωνος ἦν ἡ[6] τοιαύτη ψυχή, ἄνευ ἄρα ἰδίας ψυχῆς ὁ Γεμιστὸς τὴν ἀρχὴν εἰς τὸν βίον παρήχθη, αἰσθητικῇ μόνῃ ψυχῇ καὶ ἀλόγῳ κινούμενος, ὕστερον δὲ τῇ μετουσίᾳ[7] τῆς τοῦ Πλάτωνος λογικευθεὶς ψυχῆς καὶ κατ' ἄνθρωπον κινηθείς, ὁμοίως δὲ καὶ οἱ λοιποὶ τῶν ἀνθρώπων. Ἀλλ' οὐδ' ἄτομον μήτ' αὐτὸς μήθ' ἕκαστος τῶν ἀνθρώπων δίκαιον λέγεσθαι· ὁ αὐτὸς γὰρ καὶ εἷς εἴς τε Γεμιστὸν καὶ Πλάτωνα τελεῖ μεριζόμενος καὶ τεμνόμενος· κατὰ μὲν γὰρ σῶμα, Γεμιστός· κατὰ δὲ ψυχήν, Πλάτων· ὁμοίως δὲ[8] καὶ Βησσαρίων μὲν κατὰ σῶμα, Ἐπίκουρος δὲ κατὰ ψυχήν, καὶ οἱ λοιποὶ οὕτω καθεξῆς τῶν ἀνθρώπων. Ὥστ' οἴχεται * καὶ ἡ κατ' αὐτὰ φιλόσοφος ἔννοια τῷ εὐλόγῳ[9] τοῦ Βησσαρίωνος λόγῳ.

20. Ὅτι δὲ καὶ τῇ τῆς φύσεως ἀκολουθίᾳ ὁ τοιοῦτος ἀπᾴδει λόγος καὶ οὐδόλως συμβαίνει, δῆλον ἐντεῦθεν. Οὐδαμῶς γὰρ πέφυκεν εἶδος ψυχῆς λογικῆς εἰς σκῆνος, ἔνθα πέφυκεν ἄλογος εἶναι ψυχή, εἰσελθεῖν, ὅτι ἡ μὲν λογική τε καὶ ἀθάνατος, καθάπερ τοῖς τε θύραθεν καὶ αὐτῷ Πλάτωνι[10] καὶ τοῖς ἡμετέροις θεολόγοις καὶ αὐτῇ δοκεῖ τῇ ἀληθείᾳ· ἡ δὲ ἄλογός ἐστι καὶ θνητή, τοῖς τοῦ ζῴου συμφθειρομένη χυμοῖς. Ὡς οὖν ἡ διαφορὰ ἐπὶ πλεῖστον αὐτῶν διέστηκε, καὶ τοσοῦτον, οὐδ' ὅσον εἰπεῖν, οὕτω καὶ τὰ τούτων σκηνώματα ἀλλήλων διενήνοχε καὶ τὰ ἑκατέρῳ τῶν σκηνωμάτων μόρια. Τὸ μὲν γὰρ τετράπουν ἐστὶ καὶ πρὸς γῆν νένευχε καὶ πρὸς οὐδὲν ἕτερον ἀφορᾷ ὅτι μὴ πρὸς τροφὴν καὶ μόνην

immissa, ex eo rursus in alium traducta revixerit, multis permutatis corporibus etiam forsitan bestiarum ratione carentium, puta asini aut equi aut leonis aut apis aut vespae, ac tandem * f. 279. in Gemistum deverterit, rursusque ex eo in alia, ita ut dici nequeat cuius tandem fuerit talis anima : neque enim huius vel illius definite dicenda est; nam eiusdem una tantum per infinitam corporum multitudinem continua transmigratio censetur. Quare nos omnino latet, cuius fuerit anima illa, quae e tartaro egressa in Gemisti corpore iam composito ad hominis perniciem inhabitaverit. Quod si Platonis fuerit illa anima, Gemistus utique absque anima propria primum in vitam editus est, sola sensibili rationisque experte anima praeditus ac citatus; serius vero, post acceptam scilicet Platonis animam, ratione instructus et humano more ipse se movens aeque ac reliqui homines. Atqui nec ipse nec unus aliquis hominum individuum vocari iure potest : nam unus atque idem cum in Gemistum tum in Platonem dividi ac scindi perhibetur : in Gemistum quidem, si corpus; in Platonem vero, si animam spectes. Eodem modo Bessario quidem secundum corpus, Epicurus vero secundum animam erit, atque ita porro reliqui homines. Atque hoc pacto diluitur philosophicus * f. 279v. obtentus rationalis illius Bessarionis sententiae.

20. Huiusmodi autem doctrinam ab ipsa rei natura et consequentia discrepare nec plane cohaerere, res est perspicua propter hanc causam. Siquidem animae rationalis species haudquaquam ita natura comparata est, ut in corpus immittatur, cui anima rationis expers naturaliter inest, quia illa rationalis est et immortalis, quantum equidem censent cum exteri sapientes et ipse Plato, tum nostri theologi, tum ipsa veritas; haec vero rationis expers et mortalis, una interiens cum animantis humoribus. Ut igitur quam maximo inter se discrimine differunt (tanto certe, quantum ne dici quidem possit), sic etiam harum corpora nec non utriusque corporis membra alia ab aliis discrepant. Nam alterum quadrupes est et

1. αὖ : αὖθις A. — 2. ὡρισμένη : ὡς σἴμεν (!) A. — 3. εἰς P. — 4. παντάπασιν A. — 5. κατηρτιμένῳ P. — 6. ἡ om. P. — 7. τῇ μεσιτείᾳ A. — 8. δὲ : γε A. — 9. τοῦ ἀλόγου B. λόγου A. — 10. τῷ Πλάτωνι A. Legitur in margine cod. P σημείωσον aut σημεῖον.

in terram pronum, ad nihil aliud respiciens quam ad unum solum cibum capiendum, naturae suae consentaneum; homo vero est animal bipes et erecto capite graditur, quodque maximum est, insitis proprietatibus et cerebro pollet, aliaque omnia tam membra quam sensoria prorsus dissimilia habet, ita ut animae rationalis facultates iis congruenter utendo
* f. 280. suas quaeque proprias operationes aptissime eliciant, nimirum intelligendi, cogitandi, opinandi, imaginandi, sentiendi : quibus adhibitis, homo semper ad res intelligibiles considerandas incitatus, ad superiora naturali desiderio cietur, rerum aeternarum vias ac rationes addiscendas impellitur, mente sua mentis primae rerum opificis pulchritudinem pervestigat, a qua illustratus divinaque mutatione permutatus, illius particeps plane efficitur. Quare ex parte intelligentiae, liberi arbitrii, immortalitatis, imago quoque illius iure dicitur. Eam quidem ob causam homo, etsi conveniat in genere cum aliis animalibus, specie tamen ab eis differt. Atqui cum discrimen secundum speciem discrimine secundum genus longissime praestet, diversas etiam in res subiectas inducit species, ut ante diximus.

21. Praeterea[a], quamvis anima rationalis dicatur species in materiam immissa, tamen materiam organumque naturaliter sibi coniunctum habet, quod substantiae suae congruat, prout sapientissimo Dei opificio constitutum est. Nam mens quidem et sentiendi facultas ita in ea naturaliter insunt, ut quo modo sentiendi facultas ad sensibilia, eodem modo intelligentia ad intelligibilia se habeat; nihilominus tamen secundum aliam rationem dissimiliter se habent, quatenus sentiendi facultas a re sensibili patitur cum aliqua corporis immutatione : unde rerum sensibilium excellentia sensoria laedere solet, id quod in intellectu
* f. 280v. non contingit; nam intellectus, si perquam maxima intelligibilium intellexerit, magis potest postmodum intelligere minora. Si vero in intelligendo fatigetur corpus, hoc est per accidens, quatenus intellectus indiget operatione virium sensitivarum, per quas ei phantasmata praeparantur. Quare Aristoteles, dum in libro primo

τῇ ἑαυτοῦ κατάλληλον[1] φύσει· ὁ δ' ἄνθρωπος δίπουν τε καὶ ὀρθοπεριπατητικόν[2], καὶ πλεῖστον, τό τε ἔμφυτον καὶ τὸν ἐγκέφαλον[3] τυγχάνει πλουτῶν καὶ τἄλλα πάντα τά τε μόρια καὶ αἰσθητήρια παντάπασιν ἀνομοίως ἔχων τελεῖ, ἵν' αἱ τῆς λογικῆς ψυχῆς δυνάμεις αὐτοῖς χρώμεναι προσφυῶς, τὰς οἰκείας σφίσιν αὐταῖς ἐνεργείας ἀποδοῖεν καλῶς, αἵτινές εἰσι νοῦς, διάνοια, δόξα, * φαντασία καὶ αἴσθησις· ἐξ ὧν ἀεὶ πρὸς τὴν κατὰ νοῦν κινούμενος θεωρίαν, πρὸς τὸ ἄναντες τὴν ἔφεσιν ἴσχει καὶ τῶν ἀϊδίων τὰς ὁδοὺς καὶ τὰς κινήσεις καταμανθάνειν ἐπείγεται[4] καὶ τῷ νοῒ τὴν τοῦ πρώτου δημιουργικοῦ νοῦ καλλονὴν ἀνιχνεύει[5], καθ' ἣν ἐλλαμπόμενος καὶ τὴν θείαν ἀλλοίωσιν ἀλλοιούμενος, ἐν μεθέξει αὐτοῦ ὅλως γίνεται· ὅθεν κατά τε τὸ νοερὸν καὶ αὐτεξούσιον καὶ ἀθάνατον καὶ εἰκὼν αὐτοῦ εἰκότως λέγεται. Διά τοι τοῦτο εἰ καὶ τοῖς ἄλλοις ὁ ἄνθρωπος κατὰ τὸ γένος κοινωνεῖ ζῴοις[6], ἀλλά γε τῷ εἴδει διαφέρει· ἡ κατ' εἶδος δὲ διαφορά, μεγάλην ἔχουσα τὴν κατὰ γένος διάστασιν, διάφορα καὶ τὰ τῶν ὑποκειμένων εἴδη ποιεῖ, ὡς προείπομεν.

21. Ἔτι δὲ εἰ καὶ ἔνυλον εἶδος ἡ λογικὴ λέγεται ψυχή, ἀλλ' ἐν ὕλῃ καὶ ὀργάνῳ πέφυκεν εἶναι καταλλήλῳ τῇ ἑαυτῆς οὐσίᾳ, καθάπερ ἡ τοῦ Θεοῦ πολύσοφος ἀπετέλεσε δημιουργία· νοῦς μὲν γὰρ δὴ καὶ αἴσθησις ἐν αὐτῷ φύσει σύνεισιν, ἵν' ὥσπερ τὸ αἰσθητικὸν πρὸς τὰ αἰσθητά, οὕτω καὶ τὸ νοερὸν πρὸς τὰ νοητὰ ἔχῃ[7]· καὶ ἕτερον αὖ τρόπον ἀνομοίως, καθόσον τὸ μὲν αἰσθητικὸν πάσχει ὑπὸ τοῦ αἰσθητοῦ μετά τινος σωματικῆς ἀλλοιώσεως· ἡ γὰρ τῶν αἰσθητῶν ὑπερβολὴ φθείρειν τὰ αἰσθητήρια εἴωθεν, ὅπερ ἐπὶ τοῦ νοῦ οὐδόλως συμβαίνει· * ὁ γὰρ τὸ πάντῃ ἄκρως νοῶν νοητὸν νοῦς, τὰ ἐλάττονα μᾶλλον μετὰ ταῦτα νοεῖ· εἰ δ' ἐν τῷ νοεῖν μοχθεῖ[8] τὸ σῶμα, κατὰ συμβεβηκὸς τοῦθ' ὑπάρχει, ἐπειδή γε ὁ νοῦς τῆς ἐνεργείας τῶν αἰσθητικῶν δεῖται δυνάμεων, δι' ὧν ἑτοιμάζονται αὐτῷ τὰ φαντάσ-

1. κατάλληλον om. A. — 2. ὀρθοπεριπατικόν P. — 3. τὸ ἐγκέφ. A. — 4. ἐπείγετο M. — 5. ἀνιχνεύειν A. — 6. Orae cod. P iterum adscriptum est σημείωσον vel σημεῖον. — 7. ἔχει M. — 8. μοχθῇ S.

a) Hoc argumentum sumpsisse videtur auctor e S. Thomae *Summa theologica*, p. I, q. 75, a. 3, ad 1. Sane quae mox habentur, lin. 25-37, fere ad verbum leguntur apud doctorem Angelicum, *loc. cit.*, ad 2, adeo ut dubitari nequeat de huius loci origine.

ματα. Καὶ Ἀριστοτέλης δὲ ἐν τῷ *Περὶ ψυχῆς* πρώτῳ λόγῳ τὴν τοιαύτην τοῦ Πυθαγόρου τε καὶ Πλάτωνος περὶ ψυχῆς ἀσυλλόγιστον ἔννοιαν ἐκμυκτηρίζων φησίν· « Ὥσπερ ἐνδεχόμενον κατὰ τοὺς « Πυθαγορικοὺς μύθους τὴν τυχοῦσαν ψυχὴν εἰς τὸ « τυχὸν ἐνδύεσθαι [1] σῶμα· δοκεῖ γὰρ ἕκαστον ἴδιον « ἔχειν εἶδος καὶ μορφήν [2]. Παραπλησίως δή τι « λέγουσιν, ὥσπερ εἴ τις φαίη [3] τὴν τεκτονικὴν « εἰς αὐλοὺς ἐνδύεσθαι· δεῖ γὰρ τὴν μὲν τέχνην « χρῆσθαι τοῖς ὀργάνοις, τὴν δὲ ψυχὴν τῷ σώματι » τῷ [4] κατὰ λόγον αὐτῇ καὶ προσφυῶς ἔχοντι· οὐ γὰρ πᾶν εἶδος ψυχῆς παντὶ σώματι συνάπτειν πέφυκεν. Οὐκ ἄρα πέφυκε ψυχὴ λογικὴ εἰς σκήνωμα γενέσθαι ἀλόγου, οὔθ' ἡ φαῦλον μετὰ τοῦ ἰδίου συνθέτου διάξασα βίον, οὔθ' ἡ δίκαιον καὶ ὅσιον· ἄμφω γὰρ τοῦ αὐτοῦ καὶ ἑνὸς ὑπάρχουσιν εἴδους. Εἰ δὲ λέγοι [5] τις, ἕνεκα [6] τιμωρίας ὑπὸ τῆς θείας δίκης εἰς τὸ ἀντίθετον αὐτῇ εἰσελαύνεται ἄλογον σκήνωμα [7], ἐκεῖνο γνώτω, ὅτι μάλιστα τιμωρία αὐτῇ προσήκουσα * καὶ μεγίστη ἐστὶ τὸ τῆς δόξης τοῦ Θεοῦ καὶ ἐλλάμψεως ἀθλίως ἀποπεσεῖν, οὗπερ τῇ εἰκόνι αὐτοῦ πρότερον ἦν λαμπρυνομένη καὶ τῷ κάλλει τῆς αὐτοῦ ἐντρυφῶσα θεωρίας, καθάπερ ἡ [8] ἡμετέρα τῶν χριστιανῶν πρεσβεύει [9] εὐσέβεια· ἄϋλος γὰρ οὖσα καὶ ἀθάνατος, τοῦ ἄκρως ἀΰλου καὶ ἀθανάτου ἀεὶ φυσικῇ ἀνατάσει ἐφίεται. Εἰ οὖν συμβαίη [10] αὐτῇ ἐκπεσεῖν παρὰ φύσιν γεωθείσῃ τοῖς τοῦ σώματος μολυσμοῖς, οὗ ἦν ἐφιεμένη φυσικῇ ἀνανεύσει, τοῦτο [11] ἐσχάτη ἂν εἴη αὐτῇ τιμωρία καὶ λύπη.

22. Ὅτι δὲ μέχρι τῶν σκηνωμάτων τῶν ἀλόγων ζῴων τὴν λογικὴν κατασπῶσι ψυχὴν καὶ καθέλκουσιν οἱ περὶ Πυθαγόραν τε καὶ Πλάτωνα καὶ τούτοις ἀναμιγνύουσι, δῆλον ἐν οἷς αὖθις ὁ κατὰ Πλάτωνα ἐν *Φαίδωνι* Σωκράτης [12] φησίν· « Ἐνδοῦνται δ' αἱ ψυχαί, ὦ Κέβης, ὥσπερ εἰκός, εἰς « τοιαῦτα ἤθη, ὁποῖ' ἄττ' [13] ἂν καὶ μεμελετηκυῖαι « τύχωσιν ἐν τῷ βίῳ. — Τὰ ποῖα δὴ ταῦτα λέγεις, « ὦ Σώκρατες; — Οἷον τοὺς μὲν γαστριμαργίας [14]

De Anima absurdam huiusmodi Pythagorae Platonisque circa animam opinionem deridetur, dicit [a] : « Perinde quasi fieri possit, ut « quavis anima sine ullo discrimine quodvis « corpus subeat, ut Pythagoricorum fabulae « dicunt : unumquodque enim propriam « speciem habere formamque videtur. Perinde « igitur dicunt atque si quispiam artem fabrilem fistulas subire dicat : etenim ars quidem « instrumentis, anima vero corpore utatur « oportet », quod sibi congruenter apteque conveniat. Neque enim quaelibet animae species ad quodlibet corpus naturaliter aptatur. Non ergo anima rationalis ita comparata est, ut bestiae corpus subeat, sive pravam cum proprio suo composito, sive iustam et sanctam duxerit vitam : ambo enim sunt unius atque eiusdem speciei. Si quis vero dixerit, animam a divina iustitia immitti in bestiae corpus sibi oppositum poenae luendae gratia, is probe illud sciat, poenam scilicet, quae ei aptissime potissimeque congruat, eam esse, ut Dei gloria ac claritate misere excidat, cuius * f. 281. imagine antea resplendebat contemplationis eius pulchritudine perfruendo, quemadmodum christiana religio nostra profitetur. Etenim cum materiae expers sit et immortalis, ad eum qui summe immortalis est et immaterialis naturali contentione perpetuo fertur. Quare si ei accidat, utpote corporis inquinamentis praeter suam naturam irretitae, ut illum amittat, cuius naturali appetitu flagrabat, id illi erit extremae poenae ac moerori.

22. — Animam autem rationalem in ipsa brutorum animalium corpora abduci atque protrahi iisque immisceri secundum Pythagoricos et Platonicos, rursus ex iis perspicuum fit, quae secundum Platonem in *Phaedone* Socrates ait [b] : « Induunt autem animae, o Cebes, ut ex « rei natura confici potest, eiusmodi mores, « quales in vita quique exercuerunt. — Quales « dicis mores, o Socrates? — Verbi gratia,

1. ἐδύεσθαι P. — 2. μορφὴν παραπλησίως κτλ. absque interpungendi signo A. — 3. φαίη : λέγει A. — 4. τῷ : τὸ P. — 5. λέγει A. — 6. ἕνεκεν A. — 7. σκήνομα A. — 8. ἡ sup. lin. P. — 9. πρεσβέβει P. — 10. In margine σημείωσον P. — 11. τούτων A. — 12. Ἰσοκράτης SM. — 13. ὁποῖάττ' A : ὁποῖ' ἄτ' P. — 14. γαστριμαργίαν A.

a) Aristot. *De anima*, I, 3. — b) Platon. *Phaed.*, p. 81 (= p. 64 edit. Didot).

« eos, qui liguritioni, libidini, vinolentiae
« dediti fuerunt, nec quicquam pudoris habue-
« runt, verisimile est asinos et eiusmodi bruta
« subire. Nonne putas? — Valde consentanea
« loqueris. — Qui vero iniurias, tyrannides,
« rapinas prae ceteris secuti sunt, luporum,
« accipitrum et milvorum genera. Aut quo
* f. 281v. « alio tales migrare dicemus? » — Et rursus
paucis interiectis[a] : « Nonne, inquit, horum
« felicissimi sunt et in optimum proficiscun-
« tur locum, quicunque popularem civilemque
« virtutem exercuerunt?... — Quonam pacto
« hi felicissimi? — Quoniam verisimile est,
« hos in tale quoddam genus iterum civile
« miteque demigrare, aut apum aut vesparum
« aut formicarum, vel etiam in idem rursus
« genus humanum, modestosque ex illis
« homines fieri ». — Num non sunt haec
genuina Platonis verba? Nemo certe infitias iverit, nisi perquam impudentissimus sit. Perpendant igitur omnes quaenam doctrina rationi plane consentanea a Bessarione dictitetur! O iustam a Deo derelictionem? Eheu! quam insanus est impius istiusmodi sermo! Sane Plato quidem, dum haec hisque similia disserit, non contendit rem certissime ita se habere : nam proxime ante finem eiusdem dialogi, post absolutum tum de Acherusia et Tartaro, tum de Pyriphlegethonte et Cocyto sermonem, et expressa multifaria animarum, quae in eis detinentur, tormenta et piacula, subdit[b] :
« Haec igitur eo se pacto habere, quo ego
« exposui, non decet virum sanae mentis con-
« tendere : esse tamen vel haec vel talia
« quaedam circa animos nostros, eorumque
« habitationes, quandoquidem animum immor-
« talem esse apparet, et decere mihi videtur,
« et dignum, quod quis cum periculo credat :
* f. 282. « honestum enim periculum est ». Itaque alia quidem, quaecunque enarravit, non omnino asserere audet; quae vero de animae immortalitate edisseruit, plane obfirmat ita certe ea se habere, ac pro illa defendenda alacri animo periculo se obiicit. Sic Plato quidem, ut philo-

« τε καὶ ὕβρεις καὶ φιλοτησίας[1] μεμελετηκότας
« καὶ μὴ διευλαβημένους[2] εἰς τὰ τῶν ὄνων γένη
« καὶ τῶν τοιούτων εἰκὸς ἐνδύεσθαι. *Η οὐκ οἴει;
« — Πάνυ μὲν οὖν εἰκὸς λέγεις. — Τοὺς δέ γε
« ἀδικίας καὶ τυραννίδας καὶ ἁρπαγὰς προτετιμη-
« κότας, εἰς τὰ τῶν λύκων τε καὶ ἱεράκων καὶ
« ἰκτίνων γένη.* *Η ποῖ ἂν ἄλλοσε[3] φαῖμεν[4] τὰς
« τοιαύτας ἰέναι »; — Καὶ παρακατιὼν αὖθις
« Οὐκοῦν[5] » φησίν « εὐδαιμονέστατοι καὶ τούτων
« εἰσὶ καὶ εἰς[6] βέλτιστον τόπον ἰόντες οἱ τὴν δημο-
« τικήν τε καὶ πολιτικὴν ἀρετὴν ἐπιτετηδευκότες...
« — Πῶς δὴ οὗτοι, ὦ Σώκρατες, εὐδαιμονέστατοι;
« — Ὅτι τούτους εἰκός ἐστιν εἰς τοιοῦτον πάλιν
« ἀφικνεῖσθαι πολιτικὸν καὶ ἥμερον γένος, ἤ που
« μελιττῶν ἢ σφηκῶν ἢ μυρμήκων ἢ[7] καὶ εἰς ταὐτόν
« γε[8] τὸ ἀνθρώπινον γένος, καὶ γίγνεσθαι[9] ἐξ
« αὐτῶν ἄνδρας μετρίους ». — Μῶν οὐ ῥήματα ταῦτά γε τοῦ Πλάτωνος γνήσια; Καὶ μὴν[10] οὐδεὶς ἂν ἀντερεῖν ἔχοι, κἂν πάνυ[11] ἀπαναισχυντῶν εἴη. Σκοπείτωσαν[12] οὖν ἅπαντες τὸν λόγον τὸν πάνυ εὔλογον ὄντα κατὰ Βησσαρίωνα. Ὢ τῆς τοῦ Θεοῦ δικαίας ἐγκαταλήψεως· φεῦ τοῦ διεφθορότος ἀθέου τοιούτου λόγου! Καίτοι ὁ μὲν Πλάτων ταῦτα καὶ τούτοις ὅμοια ἐκτιθέμενος, οὐ διϊσχυρίζεται ἀσφαλῶς οὕτως ἔχειν· ἔγγιστα γὰρ τῷ τέλει τοῦ αὐτοῦ διαλόγου, μετὰ τὸ ἐξελθεῖν τὸν περὶ τῆς Ἀχερουσιάδος καὶ Ταρτάρου λόγον τοῦ τε Πυριφλεγέθοντος καὶ Κωκυτοῦ καὶ τῶν ἐν αὐτοῖς ψυχῶν πολυειδῆ πειρασμόν τε καὶ καθαρμόν, φησί· « Τὸ
« μὲν οὖν ταῦτα διϊσχυρίσασθαι οὕτως ἔχειν, ὡς ἐγὼ
« διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί· ὅτι μέντοι
« ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἄττα[13] περὶ τὰς ψυχὰς
« ἡμῶν * καὶ τὰς οἰκήσεις, ἐπείπερ ἀθάνατόν τι ἡ
« ψυχὴ φαίνεται οὖσα, τοῦτο καὶ πρέπειν ἐμοὶ
« δοκεῖ, καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν·
« καλὸς γὰρ ὁ κίνδυνος ». Ὥστε τὰ μὲν ἄλλα γε, ὅσα δὴ προκατέλεξεν, οὐ πάνυ τοι ἀποφαινόμενος φαίνεται· περὶ δέ γε τῆς ψυχῆς ἀθανασίας καὶ μάλα

1. φιλοτησείας P φιλοτησίαν A; in vulgato Platonis textu φιλοποσίας; utraque vox eodem sensu vel a Platone adhibetur. — 2. διευλαβουμένους PA. — 3. ἄλλο γε A. — 4. φαμὲν PA. — 5. οὐκοῦν P. — 6. εἰς om. A. — 7. Postremum ἢ om. PA. — 8. εἰς αὐτό γε S. — 9. γίνεσθαι A. — 10. καὶ μὴ M. — 11. κἂν πάνυ — τὸν λόγον τὸν om. P. — 12. σκοπήτωσαν S. — 13. τοιαῦτάττα A : τοιαῦτ' ἄττα P.

a) *Ibid.*, p. 82 (edit. Didot, p. 64).— b) *Ibid.*, p. 114 (ed. Didot, p. 90).

διϊσχυρίζεται ἀσφαλῶς οὕτως ἔχειν καὶ ὑπερκινδυνεῦσαι αὐτῆς προθυμεῖται. Ἀλλ' ὁ μὲν Πλάτων [1] οὕτω [2], φιλοσόφως δ' ἴσως, οὐχ ἑαυτῷ τεθάρρηκε ταῦτα γράφων· Βησσαρίων δὲ ἀπρὶξ τῶν διεφθαρμένων τοιούτων [3] ἐχόμενος δογμάτων, ἀλαζόνως οὕτω καὶ ἀναιδῶς τὸν περὶ αὐτῶν λόγον καὶ πάνυ εὔλογον ἀποφαίνεται, μηδὲν ὑποστελλόμενος, μήτε συνορῶν τὴν πολυειδῆ ἐνοῦσαν αὐτοῖς σαθρότητα, ἥτις καὶ αὐτοῖς τοῖς τυφλοῖς δήλη καθέστηκε [4]· καὶ ταῦτα μετὰ τὴν διὰ σαρκὸς ἐπιφάνειαν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ τὴν ὄντως ἀλήθειαν ἐν πᾶσιν ἔγνωμεν, ὅπερ [5] Πλάτωνα [6] μὲν ἴσως παραιτεῖται τῷ πρότερον αὐτὸν γενέσθαι, τοῦτον δὲ καὶ πάσης καὶ παντοίας ἀπολογίας ἀποστερεῖ.

23. Ὅθεν ἡμεῖς καὶ πάνυ εὐλόγως καὶ θαρρούντως ἤδη λέγομεν, ὡς οὐχ ἡ Πλάτωνος ψυχὴ ἐξ ᾄδου τε [7] ἀνῆλθε καὶ τῷ σκήνει Γεμιστοῦ [8] ἐνεσκήνωσε, τὴν Στίγα λίμνην προλιποῦσ' ἐκείνην καὶ τὸ Πυριφλεγέθοντα κατ' ἐκεῖνον καὶ Κωκυτόν * (τοῦτο γὰρ ἀδύνατον ἤδη ἀρκούντως ἡμῖν ἀποδέδεικται), ἀλλ' ὅλος λεγεὼν πονηρῶν δαιμόνων, καὶ τοῖς ἀμφοτέρων ἐπεισρυεὶς [9] ἐψυχωμένοις [10] σώμασιν, ὑφείλκυσεν [11] αὐτοὺς καὶ παρέπεισε τοιαῦτ' ἄττα [12] καὶ φρονεῖν καὶ πρὸς ἀλλήλους γράφειν καὶ πλῆθος αὐτοπαραγώγων θεῶν τῷ παντὶ ἐπεισφέρειν [13] καὶ τοῦ ὡς ἀληθῶς μόνου δημιουργοῦ καὶ κτίστου τῶν ὅλων ἀποστῆναι Θεοῦ, ὅς, εἰ κατά γε φιλοσοφίας καὶ θεολογίας ἐπιστημονικῆς ἀκριβείας ἐχόμενον λόγον, εἷς ἐστι, καθάπερ δῆτα καὶ ἦν καὶ ἔστι καὶ ἔσται, καὶ ἓν καὶ τἀγαθὸν αὐτὸν [14] λέγεται, ὡς [15] μόνος τὴν ὅλην ἐν ἑαυτῷ συνειληφὼς ἀγαθότητα ὑπεροχικῶς καὶ ἑνικῶς, τί δεῖ [16] ἄλλους ἀναπλάττειν καὶ εἰσάγειν μερικοὺς [17] θεοὺς αὐτοπαραγώγους τε καὶ αὐθυποστάτους, τάχα μερικὰς ὄντας ἑνάδας καὶ μερικὰς ἀγαθότητας; Ἢ γὰρ ἐκεῖνος πᾶσαν προείληφεν ἀπειροδυνάμως ἀγαθότητα καὶ ἁπαξαπλῶς πάντ' ἀγαθύνειν δύναται (τοῦτο γὰρ δὴ καὶ βούλεται) καὶ ἀγαθαρχικῶς καὶ ἀεννάως ἐνεργῶν

sophum decet, sibi tantum non sumpsit, ut haec confidenter scriberet; Bessario vero, pravissima huiusmodi placita mordicus tenens, iactanter impudenterque, ut erat, expressam super hisce sententiam rationi plane consentaneam pronuntiat, nihil ex iis subtrahens, quin animadvertat multifariam, quibus laborabant, vitiositatem, quae vel ipsis caecis perspicua apparet : idque post manifestatum in carne Dominum Deum et Salvatorem nostrum Iesum Christum, per quem certam super omni re veritatem compertam habemus : quo fit, ut Plato forsitan culpa liberetur, quippe qui ante illum vixerit, Bessarioni vero omnis omnimodaque excusatio adimatur.

23. Quare nos illud recte omnino confidenterque iam asserimus, non Platonis animam e tartaro ascendisse Gemisti corpus subituram, post relictam paludem illam Stygem et Pyriphlegethontem, ut ille ait, et Cocytum (id enim fieri non posse iam satis demonstra- * f. 282v. vimus), sed universam improborum daemonum turbam, quae in animata amborum corpora illapsa, eos subduxit et induxit, ut talia quaedam et sentirent et ad se invicem scriberent, multitudinem deorum, qui se ipsi producant, in rerum universitatem inferentes, eiurato uno revera opifice et conditore universitatis Deo, qui si, accurata philosophiae ac theologiae ratione habita, unus est, quemadmodum quidem et erat et est et erit[a], itemque si unum et ipsummet bonum dicitur, utpote solus universam in se complexus bonitatem modo eminenti atque singulari, quid opus est alios fingere ac ponere particulares deos, qui se ipsi procreent ac per se subsistant, cum nihil aliud sint nisi forte peculiares unitates particularesque bonitates? Aut enim ille quamlibet praestantissime complexus est bonitatem, omnia omnino bona reddendi vi pollens (hanc enim voluntatem profecto habet), necnon ut boni principium iugiter operans, cum omnipotens optimusque et sit et denominative laudetur, et hoc modo

1. Πλάτων om. P. — 2. οὕτως P. — 3. τούτων A. — 4. καθέστηκε δήλη A. — 5. ὅπερ : ὅπως A. — 6. Πλάτων A. — 7. τε : γε A. — 8. τοῦ Γεμ. A. — 9. ἀμφοτέρωθεν ἐπεισδὺς A. — 10. ἐψυχομένοις P. — 11. ἐφείλκυσε A. — 12. τοιαυτάττα A. — 13. ἐπισφέρειν A. — 14. αὐτὸν : ὁ αὐτὸς A. — 15. ὡς : καὶ P. — 16. δει P. — 17. μερικοὺς : μετρίους A.

a) Cf. Gregor. Naz., *P. G.*, t. 36, c. 625 C.

supervacaneum sane est multos deos ponere; vel, si superflui quidem non sunt, certe bonitates quasdam constituunt, quas ipsi per se rebus impertiuntur, quo fit ut ille non amplius * f. 283. sit omnipotens nec summe bonus, nec proinde ipsummet bonum simpliciter neque ipsummet unum, quia nec solus, neque omnipotens, sed particularis et ipse atque unus e multis; aut eos forsitan nominant deos[a], qui a nobis divini angeli dicuntur, divinosque ordines horum agmina intelligunt; at vero vel istis congruunt, ut par est, tum totalitates et particularitates, tum proximitates ac distantiae unitatis. Quamvis enim immateriales sint et incorporei, tamen haud incircumscripti sunt nec superessentiales : id enim unius est divinitatis. Atque isti nec sunt nec nominantur dii, nec ipsi per se subsistunt et se ipsi procreant, nec ipsi, cum non essent, ut sint efficiunt; neque vero ipsi sibi ridicule et absurde causae suae sunt et causati, quales Bessarionis Gemistique dii; sed ex nihilo in esse ab optimo Deo et universorum principio intelligibiliter conditi, quemadmodum loquitur Gregorius noster a vera theologia cognominatus[b] : « Primum quidem angelicas « et caelestes virtutes excogitavit, atque illa « cogitatio opus erat, quod Verbo conficiebatur ac Spiritu explebatur; atque ita secundi « splendores procreati sunt, primi splendoris « administri ». Eo inquam pacto conditi ab universitatis Deo, rursus sunt *administratorii* * f. 283v. *spiritus*, ut cum divino Paulo loquamur[c], *in ministerium missi propter eos, qui hereditatem capiunt salutis;* quin etiam divinae gloriae apparitores.

24. Sed satis superque se habet, ut arbitramur, haec invectiva in eos oratio ad confutandam utcunque eorum impietatem, plura cogitandi et dicendi eosque iure oppugnandi cura iis commissa fidelibus, qui nobis peritiores sunt rerumque divinarum cognitione ac sapientia collustrantur. Isti igitur cum tales

ἐστιν, ἅτε παντοδύναμος καὶ πανάγαθος καὶ ὢν καὶ παρωνύμως ἐξυμνούμενος, καὶ οὕτω περιττοὶ λοιπὸν οἱ πολλοὶ θεοί, ἢ εἰ μὴ οὗτοί γε περιττοί, ἀλλὰ συντελοῦσιν ἀγαθότητάς τινας, ἀφ' ἑαυτῶν χορηγοῦντες τοῖς οὖσιν, * οὐκ ἄρα παντοδύναμος ἐκεῖνος οὐδὲ πανάγαθος, οὐδ' ἄρα ἁπλῶς τἀγαθὸν οὐδὲ τὸ ἕν, ὅτι μὴ μόνος, οὐδὲ[1] παντοδύναμος, ἀλλὰ μερικὸς κἀκεῖνος καὶ τῶν πολλῶν εἷς· ἢ τάχα τοὺς θείους παρ' ἡμῖν ἀγγέλους φασὶ θεούς, καὶ θείας τάξεις τὰ τούτων τάγματα· ὅμως γε μὴν καὶ τούτοις ἁρμόζουσιν ἴσως αἵ τε ὁλικότητες[2] < καὶ αἱ μερικότητες >, αἵ τ' ἐγγύτητες καὶ πορρότητες τοῦ ἑνός. Εἰ γὰρ καὶ ἄϋλοί εἰσι καὶ ἀσώματοι, ἀλλὰ οὐκ ἀπερίγραπτοι ἢ ὑπερούσιοί εἰσι· μόνον γὰρ τὸ θεῖον τοιοῦτον. Ἀλλ' οὗτοί γε[3] οὔτε θεοί εἰσιν οὔτ' ὀνομάζονται, οὐδ' αὐθυπόστατοι καὶ αὐτοπαράγωγοι, οὐδ' αὐτοὶ ἑαυτοὺς ἐκ μὴ ὄντων εἰς τὸ εἶναι παράγουσιν, ἀλλ' οὐδ' αὐτοὶ ἑαυτοῖς[4] γελοίως[5] καὶ ἀφιλοσόφως αἴτιοι ἑαυτῶν ἅμα καὶ αἰτιατοί εἰσιν, ὡς οἱ θεοὶ Βησσαρίωνος καὶ Γεμιστοῦ, ἀλλ' ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ὑπὸ τοῦ παναγάθου Θεοῦ καὶ πάντων αἰτίου νοητῶς παραχθέντες, ὡς ὁ ἡμέτερος φησὶ Γρηγόριος, ὁ τῆς ὄντως θεολογίας ἐπώνυμος· « Πρῶτον μὲν ἐννοεῖ τὰς ἀγγελικὰς δυνάμεις καὶ « οὐρανίους, καὶ τὸ ἐννόημα ἔργον ἦν Λόγῳ συμπλη- « ρούμενον καὶ Πνεύματι τελειούμενον, καὶ οὕτως « ὑπέστησαν λαμπρότητες δεύτεραι, λειτουργοὶ τῆς « πρώτης λαμπρότητος ». Οὕτως[6] οὖν παραχθέντες ἐκ τοῦ τῶν ὅλων Θεοῦ, εἰσὶν αὖθις κατὰ τὸν θεῖον * φάναι ἀπόστολον Παῦλον *λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν*, πρὸς δὲ καὶ παραστάται[7] τῆς θείας δόξης τυγχάνουσιν.

24. Ἀλλ' ἀποχρώντως σχεδόν[8] τοι[9] ἡμῖν ἔχειν δοκεῖ οὗτος ὁ πρὸς αὐτοὺς ἐλεγκτικός γε ἀπόλογος τὴν σφῶν ἁμωσγέπως στηλιτεύων δυσσέβειαν[10], τὰ πλείω παριεὶς νοεῖν τε καὶ λέγειν καὶ κατ' αὐτῶν ἐνδίκως στρατεύεσθαι τοῖς τῶν πιστῶν σπουδαιοτέροις τε καὶ τὴν θείαν πεφωτισμένοις γνῶσίν τε καὶ σοφίαν. Οὗτοι τοίνυν τοιοῦτοί γε ὄντες, ὡς ἐκ

1. μὴ μόνος, οὐ μὴν παντοδ. A. — 2. ὁλικότητες : τελειότητες A; addidi cum Nicolao καὶ αἱ μερικότητες, quae verba ex mera amanuensis ἀβλεψίᾳ excidisse videntur. — 3. γε om. P. — 4. ἑαυτοὺς PA, sed legendum ἑαυτοῖς, ut recte admonet A. — 5. γελλοίως P. — 6. οὕτως : οὗτοι A. — 7. παραστάτας M. — 8. σχέδιον M. — 9. τοι om. A. — 10. δυσέβειαν P.

a) Tota haec paragraphus fluxit e Nicolao Methonensi, *op. cit.* p. 161. — b) Gregor. Naz. = *P. G.*, t. cit., c. 320 C et c. 629 A. — c) Hebr. I, 14.

τῶν[1] σφῶν αὐτῶν ἤδη ἀποδέδεικται[2] λόγων[3], καὶ πολυειδῶς κατὰ νοῦν διεφθαρμένοι τε καὶ πεπλανημένοι, ἅτε οἰκητήρια γεγονότες τῶν τῆς πονηρίας πνευμάτων, ὑφ' ὧν καὶ ἀνεπείσθησαν δήπου ἀνακαινίσαι[4] τὴν ὑφ' Ἑλλήνων τοῖς οὖσιν ἐπεισαχθεῖσαν ἀθέως θεοπλαστίαν ποτέ, νῦν δ' ἀπομειωθεῖσαν καὶ μαρανθεῖσαν παμπήδην ταῖς[5] τοῦ ἡλίου τῆς δικαιοσύνης καὶ ἀληθείας ἀκτῖσιν, — οὗτοι οὖν[6] τοιοῦτοί γε ὄντες καὶ τὴν χριστώνυμον ἐμφανῶς ὑποκρινόμενοι κλῆσιν, οὐ μόνον αὐτοὶ τὴν ἀλήθειαν ἐν τῇ συγκροτηθείσῃ[7] τῷ τότε[8] συνόδῳ ἐπιλυγάζοντες ἦσαν (τῇ τῆς θείας γὰρ καὶ ὑπερουσίου πίστει καὶ εὐσεβείᾳ τριάδος ἀπεναντίας θεομάχως τελοῦντες, τὰ τῶν χριστιανῶν ὑπέρσεμνά τε καὶ θεοπαράδοτα δόγματα * εἰς οὐδὲν ἐλογίζοντο), ἀλλὰ καὶ ἑτέρους προσδιαφθείραντες, ὑπούλως παρεκρούσαντο τὴν ἀλήθειαν προδοῦναι. Ἀλλ' οὐχ οὕτως ὁ τρισμακάριος Μάρκος, τὸ καθαρὸν τοῦ παναγίου Πνεύματος σκήνωμα, ὁ καρδίᾳ καὶ χείλεσι τὴν ἡλιοειδῆ καὶ θεοπαράδοτον τῶν χριστιανῶν εὐσέβειαν καὶ ὀρθοδοξίαν τοῖς πᾶσιν ἀνακηρύξας, ἢ πέπραχέ τι τοιοῦτον ἢ ἀγεννῶς πως περὶ τῆς τῶν δογμάτων ἀκριβείας τε καὶ ὀρθότητος διετέθη τε ἢ διείλεκται[10] (οὗπερ τὴν μνήμην ἄγομεν ἐν εὐφροσύνῃ ψυχικῇ καὶ ἀγαλλιάσει· *ἐγκωμιαζομένου γάρ*, φησὶν ἡ Σοφία, *δικαίου, εὐφρανθήσονται λαοί*· εἴς τε γὰρ μίμησιν τοῦ καλοῦ ἡ μνήμη αὐτοῦ καὶ ἀντίδοσιν τῶν οἷς ὑπὲρ τῆς ἐκκλησίας Χριστοῦ διηγώνισται), ἀλλὰ[11] πάντων ὡς εἰπεῖν ὑπενδόντων τοῖς ἐναντίοις καὶ αὐτοῦ τοῦ φιλοχρίστου καὶ φιλευσεβοῦς βασιλέως συνυπαχθέντος[12], μόνος αὐτὸς ἴσως ἔργοις τε καὶ λόγοις στύλος ἀνεδείχθη ὀρθοδοξίας, ἐναντίον βασιλέων καὶ τυράννων, ὡς ἔπος εἰπεῖν, γυμνῇ τῇ κεφαλῇ τὴν ἀλήθειαν ἀνακηρύττων καὶ τὴν ἐν τῷ ἁγίῳ συμβόλῳ τῆς πίστως ἐπισφαλῶς εἰσαχθεῖσαν προσθήκην οὐδόλως ἐπιδεχόμενος, τοῖς τ' ἀντενηνεγ-

essent, prout ex ipsorum libris iam demonstratum est, mente multis modis corrupti atque aberrantes, ut qui domicilia evasissent spirituum nequitiae, a quibus impulsi sunt utique ad resuscitandam illam deorum confictionem olim a Graecis impie in rerum universitatem inductam, nunc vero diminutam ac funditus contabefactam solis iustitiae veritatisque radiis; hi, inquam, cum tales essent, et christiani nominis professionem aperte ementirentur, non ipsi modo veritatem in coacta per illud tempus synodo obumbrarunt (divinae enim ac superessentialis Trinitatis fidei et pietati impiorum more adversati sunt, christianorum dogmata summe veneranda divinitusque tradita pro nihilo ducentes), verum etiam ceteros a se labefactatos ad veritatem tradendam subdole impulerunt. Enimvero non sic ter beatus Marcus, purum illud sancti Spiritus domicilium, qui animo et labiis clarissimam divinitusque traditam christianorum religionem rectamque fidem passim praedicavit, non inquam, vel tale quidpiam admisit vel quicquam ignobile circa accuratam rectamque dogmatum rationem edisseruit vel recitavit (cuius memoriam agimus cum animi voluptate et exultatione : *dum enim laudatur iustus,* ut ait Sapientia[a], *laetentur populi :* nam ad virtutem imitandam confert eius commemoratio, eaque remuneranda, quae pro Christi ecclesia fortiter gessit); sed cum omnes, ut ita dicam, adversariis paulatim cessissent, ipseque Christi aeque ac religionis studiosus imperator se subiecisset, unus solus ille, ut par erat, cum re tum sermone rectae fidei columna obstitit contra reges et tyrannos, nuda fronte, ut ita dixerim, veritatem praedicans, inductamque periculose in sacrum fidei symbolum additionem nequaquam recipiens, sed fortiter adversus contradicentes dimicans, sanctorumque ac divinitus afflatorum Patrum, luminum illorum ecclesiae Christi, vestigiis inhaerens, unum principium in immaculata ac superdivina Trinitate apertissime omnibus manifestabat : Patrem nimirum, ex quo Filius quidem per generationem, sanctis

* f. 284.

1. τῶν : τῆς A. — 2. ἀποδεδείχχται P : ἀποδεδείχεται A. Ex accentus positione coniicere licet auctorem scripsisse ἀποδεδείχαται, a δέδειχα praeter usum deductum. — 3. λόγων : λόγον P : θεολογίας A. — 4. ἀνακινῆσαι P. — 5. ταῖς : τοῖς A. — 6. οὗτοι μὲν αὖ A, sed legitur οὖν in M. — 7. συγκροτιθείσῃ P. — 8. τοτότε P. — 9. γὰρ : τε A. — 10. διήλεκται P. — 11. Tum hic ante ἀλλὰ, tum paulo superius ante οὗπερ ponitur punctum in A, quo orationis series profecto perturbatur; nam ἀλλὰ opponitur verbis ἀλλ' οὐχ οὕτως, quae in principio periodi habentur. — 12. αὐτὸν τὸν φιλόχριστον καὶ φιλευσεβῆ βασιλέα συνυπαχθέντα P.

a) Prov. xxix, 2.

simus vero Spiritus per processionem tanquam ab una causa effulserunt; sibi in re consentientes habens in primis ac praecipue ipsum [* f. 284v.] unigenitum Dei Patris principii expertis Filium Deum, qui ante saecula modo arcano manens in paternis sinubus, postremis temporibus nobiscum in carne conversatus homoque re ipsa factus, quin sua proprietate ullo modo excideret, ac magister verae theologiae effectus, in sacro evangelio pronuntiat ac dicit[a] : *Cum autem venerit Paracletus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me.* Porro aliud quidem esse missionem, aliud vero processionem, plane constat : mittit enim Filius Spiritum consentiendo Patri in illo mittendo et ablegando, quemadmodum etiam ipse Filius a Spiritu manifeste amandatur secundum divinam Scripturam[b] : *Spiritus Domini super me; propter quod unxit me, evangelizare pauperibus misit me.* Etenim cum una sit substantia ac natura Patris et Filii et Spiritus sancti, una profecto est etiam eorum voluntas, operatio, potentia, consilium. Quare et verbis Deo plane dignis dicit : *Quem ego mittam* (id est « consensu Patri praestito amandabo ») *Spiritum veritatis, qui a Patre* (ubi observa articulum τοῦ, qui determinandi vim habet, ac si diceret : « Qui a solo Patre ») *procedit,* scilicet « qui a Patre esse habet » : hoc enim aperte significat vox *processio.* — Hunc igitur in primis habens divus Marcus sacrum institutorem atque in tradenda altissimae theologiae doctrina interpretem; deinde eodem modo disserentes omnes etiam Ecclesiae praecones ac theologos a Deo edoctos, inter quos maxime praestat peritissimus in divinis Gregorius, a vera theologia merito [* f. 285.] cognominatus, qui in omnibus quidem forsitan locis divinorum suorum eximiae altitudinis librorum, ex uno Patre Spiritum sanctum prodire affirmat, cum ille una sit ambarum personarum causa, in oratione vero *ad Heronem philosophum* de eadem re disputans multo evidentius dictitat[c] : « Quin pietatis nostrae, « inquit, doctrinam praescribe, sic nos instituens, ut Deum unum ingenitum agnoscamus, hoc est Patrem; unum item genitum « Dominum, Filium videlicet, qui Deus qui-

μένοις[1] γενναίως διαμαχόμενος καὶ τοῖς τῶν ἁγίων καὶ θεολήπτων πατέρων τῶν τῆς Χριστοῦ ἐκκλησίας φωστήρων ἀσφαλῶς ἑπόμενος ἴχνεσι[2], * μίαν ἀρχὴν ἐπὶ τῆς ἀκηράτου καὶ ὑπερθέου Τριάδος διετράνου τοῖς πᾶσι διαπρυσίως, τὸν Πατέρα δηλαδή, ἐξ οὗ ὁ μὲν Υἱὸς γεννητῶς, τὸ δὲ πανάγιον Πνεῦμα ἐκπορευτῶς, ὡς ἀπ' αἰτίας μιᾶς ἐξέλαμψαν[3], συμφώνους[4] ἔχων ἐν τούτῳ προηγουμένως τε καὶ ἐν πρώτοις αὐτὸν τὸν μονογενῆ Υἱὸν καὶ Θεὸν τοῦ ἀνάρχου Θεοῦ καὶ Πατρός, τὸν πρὸ αἰώνων μὲν μένοντα[5] ἀνεκφοιτήτως ἐν τοῖς πατρῴοις κόλποις, ἐν ὑστέροις δὲ χρόνοις διὰ σαρκὸς ἡμῖν ὁμιλήσαντα καὶ ἄνθρωπον ἐν ἀληθείᾳ γενόμενον, ἰδιότητος μηδόλως τῆς ἰδίας ἐκστάντα, διδάσκαλόν τε τῆς ὄντως χρηματίσαντα θεολογίας, κἀν[6] τῷ ἁγίῳ εὐαγγελίῳ ἀποφαινόμενον καὶ λέγοντα· *Ὅταν*[7] *δὲ*[8] *ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρός, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.* Καὶ ὅτι μὲν ἄλλο πέμψις καὶ ἄλλο ἐκπόρευσις, φανερόν· πέμπει γὰρ ὁ Υἱὸς τὸ Πνεῦμα τῷ συνευδοκεῖν εἰς τὴν αὐτοῦ πέμψιν τε καὶ ἀποστολὴν τῷ Πατρί, καθάπερ αὖθις καὶ ὁ Υἱὸς ὑπὸ τοῦ Πνεύματος σαφῶς ἀποστέλλεται κατὰ τὴν θείαν[9] γραφήν· *Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με.* Ἐπεὶ γὰρ μία οὐσία καὶ φύσις Πατρὸς Υἱοῦ τε καὶ Πνεύματος, καὶ μία δήπου θέλησις καὶ ἐνέργεια καὶ δύναμις καὶ βουλή· διὰ τοῦτο καὶ θεοπρεπῶς φησιν· *Ὃν ἐγὼ πέμψω** (ἀντὶ τοῦ· « τῷ Πατρὶ συνευδοκήσας ἀποστελῶ ») *τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς*[10] (σημειωτέον δὲ τὸ **τοῦ** ἄρθρον δύναμιν ἔχον προσδιορισμοῦ[11], ὡσεὶ ἔλεγεν « ὃ παρὰ μόνου τοῦ Πατρός ») *ἐκπορεύεται*, ἀντὶ τοῦ « παρὰ τοῦ Πατρὸς[12] τὸ εἶναι ἔχει »· τοῦτο γὰρ σημαίνει σαφῶς ἡ ἐκπόρευσις. — Τοῦτον οὖν ἔχων ἐν πρώτοις μυσταγωγὸν καὶ τὴν γνῶσιν ἐξηγούμενον τῆς ὑψηλῆς θεολογίας ὁ θεῖος Μάρκος, ἔπειτα δὲ συνῳδὰ[13] φθεγγομένους καὶ ἅπαντας τοὺς ἱεροκή-

1. ἀντ' ἐνηνεγμένοις P. — 2. ἴχνεσιν P. — 3. ἐκλάμψας S : ἐκλάμψαι M. — 4. συμφώνως A. — 5. μὲν ὄντα A. — 6. κἂν A. — 7. ὅτε P. — 8. δὲ om. S. — 9. θείαν om. A. — 10. πατρὸς ἐκπορεύεται A, qui videtur non intellexisse orationis seriem. — 11. προσδιωρισμοῦ P. — 12. ἀντὶ τοῦ παρὰ τοῦ πατρὸς om. A. — 13. συνωδᾶ P.

a) Ioan. XV. 26. b) Is. LXI, 1. — c) *P. G.*, t. 35, c. 1220 B.

ρυχας τῆς ἐκκλησίας καὶ θεοφάντορας θεολόγους, ἐν οἷς ἐμπρέποντα μάλιστα τὸν πολὺν τὰ θεῖα Γρηγόριον, τὸν ἀξίως τῇ ὄντως θεολογίᾳ ἐπωνυμήσαντα, ὃς δὴ καὶ πανταχοῦ μὲν ἴσως ἐν τοῖς ἑαυτοῦ θείοις καὶ[1] ὑψηγόροις συγγράμμασιν ἐκ τοῦ Πατρὸς μόνου προϊέναι τὸ Πνεῦμα φάσκει τὸ ἅγιον, ὡς μόνης αἰτίας ἀμφοτέρων τελοῦντος, ἀλλὰ κἂν τῷ εἰς *Ἥρωνα τὸν φιλόσοφον* αὐτοῦ λόγῳ περὶ τοῦ αὐτοῦ[2] δογματίζων λαμπρότερον ἄγαν φθέγγεται « Ὁρίζου[3] » λέγων « καὶ τὴν ἡμετέραν εὐσέβειαν, « ἕνα μὲν διδάσκων εἰδέναι Θεὸν ἀγέννητον, τὸν « Πατέρα· ἕνα γεννητὸν κύριον, τὸν Υἱόν, Θεὸν μέν, « ὅταν[4] καθ' ἑαυτὸν λέγηται, προσαγορευόμενον, « Κύριον δέ, ὅταν[4] μετὰ Πατρὸς[5] ὀνομάζηται, τὸ « μὲν διὰ τὴν φύσιν, τὸ δὲ διὰ τὴν μοναρχίαν· ἓν « δὲ[6] Πνεῦμα ἅγιον, προελθὸν ἐκ τοῦ Πατρὸς ἢ καὶ « προϊόν[7], * Θεὸν τοῖς νοητῶς νοοῦσι τὰ παρακείμενα, « τοῖς μὲν ἀσεβέσι[8] καὶ πολεμούμενον, τοῖς δὲ ὑπὲρ « τούτους νοούμενον, τοῖς πνευματικωτέροις δὲ καὶ « λεγόμενον· μήτε ὑπὸ ἀρχὴν ποιεῖν τὸν Πατέρα, « ἵνα μὴ τοῦ πρώτου τι πρῶτον εἰσαγάγωμεν, ἐξ « οὗ καὶ τὸ εἶναι πρώτῳ[9] περιτραπήσεται, μήτε « ἄναρχον τὸν Υἱὸν ἢ τὸ Πνεῦμα τὸ ἅγιον, ἵνα μὴ « τὸ τοῦ Πατρὸς[10] ἴδιον περιέλωμεν· καὶ γὰρ οὐκ « ἄναρχα καὶ ἄναρχά πως, ὃ καὶ παράδοξον· οὐκ « ἄναρχα μὲν τῷ αἰτίῳ· ἐκ Θεοῦ γάρ, εἰ καὶ μὴ « μετ' αὐτὸν ὡς ἐξ ἡλίου φῶς· ἄναρχα δὲ τῷ χρόνῳ· « οὐ γὰρ ὑπὸ χρόνον, ἵνα μὴ τὸ ῥέον[11] ᾖ τῶν ἑστώτων « πρεσβύτερον καὶ τῶν οὐσιῶν τὸ ἀνούσιον[12]· μήτε « ἀρχὰς τρεῖς, ἵνα μὴ ἑλληνικὸν ᾖ τὸ πολύθεον· « μήτε μίαν μέν, ἰουδαϊκὴν δὲ στενήν τινα καὶ « φθονερὰν καὶ ἀδύνατον ». Καὶ μετ' αὐτόν γε ὁ θεῖος Κύριλλος ἐν τῇ κατὰ Λουκᾶν ἁγίου ἐξηγήσει εὐαγγελίου οὕτω φησίν· « Ὥσπερ ὁ δάκτυλος τῆς « χειρὸς ἀπήρτηται, οὐκ ἀλλότριος ὢν αὐτῆς, ἀλλ' « ἐν αὐτῇ φυσικῶς, οὕτω δὴ καὶ τὸ Πνεῦμα τὸ « ἅγιον τῷ τῆς ὁμοουσιότητος λόγῳ συνῆπται μὲν « πρὸς ἕνωσιν τῷ Υἱῷ, ἐκ τοῦ Θεοῦ δὲ καὶ Πατρὸς « ἐκπορεύεται ». Τούτοις γε δὴ καὶ[13] ὁ Νύσσης συνᾴδων Γρηγόριος, σαφῶς ἐν τῷ *Περὶ θεωνυμίας* λέγει· « Ἓν γὰρ πρόσωπον καὶ τὸ αὐτὸ τοῦ « Πατρός, ἐξ οὗ ὁ μὲν Υἱὸς γεννᾶται, τὸ δὲ ἅγιον

« dem appellatur, cum de eo separatim sermo « est, Dominus autem, quando cum Patre « nominatur : illud propter naturam, hoc « propter unicum divinitatis principatum; « unum denique Spiritum sanctum, a Patre « procedentem aut etiam prodeuntem, Deum « quoque ipsum, apud eos, quae ea quae pro- « pinqua sunt, apprime intelligunt; qui ab « impiis quidem etiam oppugnatur; ab iis « autem, qui supra eos assurgunt, animo et « mente concipitur; ab iis vero, qui magis « spiritales sunt, etiam praedicatur. Illud « item praescribe, ut nec Patri principium « tribuamus, ne quid primo prius inducamus, « ex quo etiam id, quod primum est, perire « necesse sit; nec Filium et Spiritum sanctum « principii expertes esse astruamus, ne Patri, * f. 285v. « id quod ipsi proprium est, adimamus. Illi « quippe et principio minime carent, et quo- « dam modo carent : quod sane dictu mirum « est. Non enim, quantum ad causam, princi- « pio carent : ex Deo enim sunt, licet non « post ipsum, quemadmodum ex sole lumen, « sed quantum ad tempus, principii sunt « expertes. Nec enim tempori subiecti sunt, « ne quod fluxum est, iis quae stabilia sunt, « et quod non est, iis quae sunt, prius atque « antiquius sit. Nec item tria principia consti- « tuamus, ne in gentilem deorum multitudi- « nem incidamus; nec rursus unum quidem, « sed iudaicum quoddam et angustum atque « invidum et imbecillum ». — Post illum vero divinus Cyrillus in Commentario ad sacrum evangelium secundum Lucam dicit[a] : « Sicut « digitus pendet a manu, ab ipsa non alienus, « sed in eadem naturaliter existens, sic etiam « Spiritus sanctus consubstantialitatis ratione « Filio unitus est, quamquam a Deo Patre « procedit ». — His sane et Gregorius Nyssenus assentiens in libro *De divinis notionibus* perspicue dicit[b] : « Nam una et eadem « persona Patris, ex quo Filius generatur et

1. καὶ om. P. — 2. περὶ τῶν αὐτοῦ P. — 3. ὁρίζον A. — 4. ὅταν : ὅτι S. — 5. τοῦ πατρὸς A. — 6. ἕν γε A. — 7. ἢ προϊὸν A. — 8. τοῖς δὲ ἀσεβέσι P. — 9. πρώτου A. — 10. ὁ τοῦ πατρὸς A. — 11. ῥρέον P. — 12. τὸ οὐσιῶν ἀνούσιον S. — 13. τούτοις τε καὶ A.

a) Cyrill. Alexandr. = *P. G.*, t. 73, c. 704 B. — b) Gregor. Nyss. = *P.G.*, t. 45, c. 180 C.

* f. 286. « Spiritus sanctus procedit ». — Insuper et sanctus Nilus in suo *De Trinitate* tractatu his verbis loquitur : « Sancta et catholica ecclesia « Patrem quidem profitetur ingenitum, Filium « vero genitum ex Patre, Spiritum autem « sanctum ex uno Patre, non autem et ex « Filio ».

* f. 291. 25. Sed quis ad unum percenseat omnes sanctos, fulgentissima illa Christi ecclesiae lumina ac doctissimos revera theologos, qui ad hanc sententiam accurate consentiunt iisdem verbis ac conceptibus? Nam una fuit gratia eos omnes illuminans, quae quidem inter singulos fideles eam recipiendi capaces quodammodo multiplicatur; verum, si splendor ipse spectetur, una sola est et simplex et uniformis, ipsa sibi omnino consentanea indesinenter permanens. Porro si quis divina horum omnium dicta, quae ad hunc scopum collimeant, in unum colligere vellet, copiosiore profecto disputatione indigeret, multumque sibi imponeret laboris. Nobis vero non is fuit

* f. 291v. animus propositusque finis (ista enim nobis exciderunt oblata divi Marci celebrandi opportunitate); sed oppugnanda erat nequitia virtuti opposita nec non impietas ac falsa multorum deorum opinio, cuius participes ac fautores fuerunt Gemistus et Bessario aliique eiusdem generis; ac propugnanda virtus eiusque commendatio nec non in Deum pietas ac veritas castitati coniuncta, cuius vicissim particeps fuit ac suffragator deiformis ille cum mente tum animo Marcus, iique omnes, qui ad eius exemplum honestatem virtutemque studiose ambierunt. Siquidem immensae huiusmodi ac divinae illustrationis participatione ille sanctorum atque in rebus divinis peritissimorum doctorum ac theologorum universus in Christi Dei ecclesia coaluit coetus : quos ipse divinissimus Marcus proxime tutoque secutus, cum mente totoque animo, tum casto ore clarum apparuit lumen in ecclesiae Christi firmamento,

« * ἐκπορεύεται Πνεῦμα ». Ἔτι δὲ καὶ ὁ ἅγιος Νεῖλος ἐν τῷ περὶ Τριάδος αὐτοῦ λόγῳ οὕτως ἐκτίθεται λέγων[1]· « Ἡ ἁγία καὶ καθολικὴ « ἐκκλησία τὸν μὲν Πατέρα δογματίζει ἀγέννητον, « τὸν Υἱὸν δὲ γεννητὸν ἐκ τοῦ Πατρός, τὸ δὲ Πνεῦμα « ἅγιον ἐκ μόνου τοῦ Πατρός, ἀλλ᾽ οὐχὶ καὶ ἐκ τοῦ « Υἱοῦ[2] ».

25. Ἀλλὰ τίς ἂν ἀπαριθμήσειεν ἅπαντας τοὺς ἁγίους τοὺς[3] τῆς Χριστοῦ ἐκκλησίας λαμπτῆρας καὶ σοφωτάτους τῷ ὄντι[4] θεολόγους ἐν τῇδε τῇ ἐννοίᾳ συνᾴδοντας ἀκριβῶς αὐταῖς λέξεσι καὶ νοήμασι; Μία γὰρ ἦν ἡ χάρις ἡ τούτοις ἐπιλάμψασα πᾶσιν, ἥτις κατὰ μὲν δὴ τὰ ἄτομα τὰ τῆς ὑποδοχῆς αὐτῆς ἄξια τῶν πιστῶν πληθύνεταί πως, κατὰ δὲ[5] τὴν ἔλλαμψιν μία τις καὶ ἁπλῆ καὶ μονοειδὴς καὶ σύμφωνος πάντη αὐτὴ ἑαυτῇ οὖσα τυγχάνει ἀεί. Ὃς γὰρ δὴ τὰ πάντων τούτων ἐν τῷδε τῷ σκοπῷ συμφωνοῦντα θεῖα ῥητὰ ὑφ᾽ ἓν συναγαγεῖν βουληθείη, διεξοδικωτέρας ἂν δεηθείη διατριβῆς καὶ πολὺν ὑποστήσεται πόνον· ἡμῖν δὲ οὐχ οὗτος ὁ σκοπὸς καὶ ἡ πρόθεσις[6] (καὶ ταῦτα γὰρ τῇ μνήμῃ * τοῦ θείου συμπαρωδεύθησαν[7] Μάρκου), ἀλλὰ κατά τε κακίας τῆς πρὸς ἀρετὴν ἀντιθέτου καὶ δυσσεβείας[8] καὶ πολυθέου πλάνης, ἧς κοινωνοί τε καὶ μέτοχοι Γεμιστός τε καὶ Βησσαρίων καὶ οἱ τούτοις ὅμοιοι, καὶ ὑπὲρ ἀρετῆς καὶ τοῦ κατ᾽ αὐτὴν ἐπαίνου καὶ θεοσεβείας καὶ σὺν καθαρότητι[9] ἀληθείας, ἧς μέτοχος αὖθις καὶ κοινωνὸς ὁ θεοειδὴς τήν τε ψυχὴν καὶ προαίρεσιν Μάρκος καὶ οἱ κατ᾽ αὐτὸν τοῦ καλοῦ τε καὶ τῆς ἀρετῆς ζηλωταί. Οὕτω γὰρ τῆς ἀπλέτου καὶ θείας φωτοχυσίας ἐν μεθέξει ἡ τῆς Χριστοῦ τοῦ Θεοῦ ἐκκλησίας τῶν ἁγίων καὶ θεοσόφων διδασκάλων καὶ θεολόγων ἁπάντων ὁμήγυρις[10] γέγονεν· οἷσπερ καὶ ὁ θειότατος προσεχῶς τε καὶ ἀσφαλῶς ἑπόμενος Μάρκος, νοΐ τε καὶ καρδίᾳ ὅλῃ καὶ ἁγνῷ στόματι φῶς ἀνεδείχθη σαφῶς ἐν τῷ τῆς ἐκκλησίας Χριστοῦ στερεώματι ἐπιδαψιλευόμενος

1. Qui Nilo adscribitur liber de Trinitate, nihil aliud est quam S. Basilii epistola VIII, in qua tamen ipsa verba ab auctore adducta haud reperiuntur, si bene legi. Adde vocem aliquam excidisse post τὸ δὲ Πνεῦμα ἅγιον, scilicet ἐκπορευτόν. — 2. Post τοῦ υἱοῦ verba Κείμενον ἑτέρου λόγου αὐτοῦ ad marginem adscripta leguntur in cod. P, qui exhibet ab hoc folio 286 usque ad f. 291 testimoniorum farraginem ab hoc tractatu alienam, ut ipse amanuensis notavit, sed ex alio Manuelis nostri opere decerptam. Deest omnino in codd. SM, ac propterea mihi omittenda fuit. — 3. τοὺς ante τῆς om. A. — 4. τῷόντι P. — 5. δὲ : γε A. — 6. Post πρόθεσις non modo punctum posuit A, verum etiam initium novae paragraphi inde fecit. — 7. συμπαροδεύθησαν P. — 8. δυσεβείας P. — 9. συγκαθαρότητι P. — 10. ὁμίγυρις P.

πᾶσι τὰς τῆς ἀληθοῦς διδασκαλίας θείας αὐγάς, στόμα τε χαριτόπνουν χρηματίσας καὶ γλῶσσα πυρίμορφος τοῦ παναγίου Πνεύματος, οὗπερ ἡ θεία χάρις, τὴν ἑαυτοῦ εὑροῦσα ψυχὴν καθαρόν τε καὶ ἄσπιλον ὑποκείμενον[1], ἐν αὐτῇ τε ἐπανεπαύσατο καὶ δι' αὐτοῦ τὴν ἀλήθειαν τοῖς ἐν τοῖς πέρασι πᾶσι πιστοῖς διεξήπλωσε· μύρον γὰρ δοχείῳ καθαρῷ πιστεύεται.

26. Οὕτω τοίνυν ἐν Ἰταλίᾳ λαμπρῶς ἀγωνισάμενος * καὶ πάνυ ἀποδειχθεὶς ἔν τε δημηγορίαις καὶ διδασκαλίαις καὶ διαλέξεσιν ἀκαταγώνιστος, καὶ τὴν μὲν ἀλήθειαν, ὡς εἴρηται, οὕτως, ὡς οὐκ ἦν ἄμεινον, διατρανώσας, τοὺς δὲ θεοκαπήλους καταισχύνας, εἰς τὴν βασιλεύουσαν αὖθις τῶν πόλεων μετὰ τοῦ ἀοιδίμου[2] ἀπάνεισι βασιλέως· κἀνταῦθα δὲ[3] πολλοὺς ἐνστησάμενος ἀγῶνας, καὶ τῶν ὑπαχθέντων ἐκεῖσε τοὺς μὲν ἐπανακτησάμενος καὶ αὐτὸν δῆτα τὸν ἀοίδιμον[2] βασιλέα, τοὺς δὲ[3] πᾶσι τρόποις εἰς τὴν προτέραν ὑγίειαν τῆς τῶν δογμάτων ὀρθότητος ἐπανιέναι κατηχήσας, καὶ Γεννάδιον τὸν σοφώτατον ἐν ἀληθείᾳ καὶ ἁγιώτατον καὶ μέγα κλέος ἐπὶ παντοίᾳ σοφίᾳ καὶ ἀρετῇ ἀράμενον, τὸν ἐσύστερον δηλαδὴ ψήφῳ θείᾳ πατριάρχην γεγονότα, διάδοχον ἑαυτοῦ τῆς εὐσεβείας καὶ τῶν ὀρθῶν τῆς θεολογίας δογμάτων, ὑπασπιστήν τε καὶ γενναιότατον πάνυ καταλελοιπὼς πρόβολον, καὶ τρία ἐπιβιοὺς ἔτη, πρὸς Κύριον ἐξεδήμησε[4], πολλὰ τῇ τοῦ Χριστοῦ ἐκκλησίᾳ συγγράμματα ἐκδεδωκώς, ἅπαντα χάριτος καὶ θεολογίας ὑψηλῆς ἔμπλεω.

27. Ἔχοις ἂν ἤδη ὅπερ ᾔτησας, ὦ φιλότης, δι' ὀλίγων μὲν ἴσως ἐκδοθὲν λέξεων, καταδρομὴν δὲ[5] περιέχον ὡς ἐν τύπῳ καὶ ἔλεγχον τῆς δυσσεβείας[6] * καὶ πολυθέου πλάνης Γεμιστοῦ τε καὶ Βησσαρίωνος, ἔπαινον δὲ τῆς τε ἀρετῆς καὶ εὐσεβείας καὶ ἁγιότητος Μάρκου τοῦ θειοτάτου τῶν Ἐφεσίων προέδρου καὶ τῶν κατ' αὐτόν· οὗτος γὰρ καὶ ὁ τῆς ἱερᾶς ἡμῶν ἐκκλησίας ὑπάρχει σκοπός[7], τὸ τοὺς θεοσεβεῖς τε καὶ σὺν ἀρετῇ ζῶντας παντοίᾳ καὶ ζῆλον ὑπὲρ τῆς ὄντως πνέοντας ἀληθείας καὶ τῶν θείων δογμάτων ἐπαινεῖν τε καὶ στεφάνων καὶ ὕμνων καταξιοῦν πολλῶν, τοὺς δ' ἀπεναντίας τούτοις ὄντας καὶ

in omnes fusius emittens divinos verae doctrinae radios, os effectus suaviter spirans atque ignea lingua Spiritus sancti, cuius divina gratia, cum in illius anima puram illibatamque sedem reperisset, in ea requievit, ac per eum in omnes longe lateque fideles veritatem effudit : unguentum enim vasi puro committi solet.

26. Eo igitur pacto cum in Italia splendide certasset, praeclaram consecutus famam, in concionibus, praelectionibus, colloquiis invictissimus, veritatemque, ut dictum est, sic ut nihil supra, manifestasset, nundinatores vero rerum divinarum probro affecisset, in regiam urbem simul cum bonae memoriae imperatore iterum rediit; ubi cum multis perfunctus esset laboribus, eorum, qui illic desciverant, alios recuperans et ipsum quidem felicis memoriae imperatorem, alios totis viribus ad redintegrandam pristinam recte de dogmatibus sentiendi sanitatem hortando; cumque Gennadium, virum re ipsa doctissimum ac sanctissimum, qui magnam gloriam ob omnimodam eruditionem virtutemque sibi comparavit, eum nimirum, qui postmodum divino suffragio patriarcha renuntiatus est, suum in pietate colenda rectisque profitendis theologiae dogmatibus heredem defensoremque ac fortissimum plane inclytumque propugnaculum reliquisset, ac tribus supervixisset annis, ad Dominum emigravit, multis pro ecclesia Christi editis libris, qui omnes gratia altissimaque theologia praestant.

* f. 292.

27. Habueris iam quod rogasti, vir amicissime, paucis forsitan verbis digestum, in quo tamen insectatio summatim exhibetur confutatioque impietatis ac falsae multorum deorum opinionis cum Gemisti tum Bessarionis, laus vero virtutis, pietatis, sanctitatis Marci sanctissimi Ephesiorum praesulis, resque ab eo gestae. Hac enim mente est sancta nostra ecclesia, ut qui pietate in Deum omnique virtutum genere in vita claruerint, veritatis non fictae divinorumque dogmatum studio flagrantes, eos laudibus afficiat multisque

* f. 292v.

1. καθαράν τε... ὑποκείμενην A. — 2. ἀοιδήμου A. — 3. δὲ : γε A. — 4. ἐξεδήμησεν A. — 5. δὲ : δὴ A. — 6. δυσεβείας P. — 7. σκοπὸς ὑπάρχει P, sed suprascriptis litteris β et α significatur duo illa vocabula fuisse praepostere posita.

coronis et canticis nobilitet; qui vero secus fecerint, omnibus flagitiis admissis, impios Deoque infensos spectandos se praebentes, utpote aptissima diaboli vasa effecti, hos aeterno anathemate, exsecrationibus, congruis poenis, contumeliis, conviciis prosequatur. Sane iustae ipsis damnationi ac supplicio erit ille, quo illic apprehendendi sunt, inextinguibilis exterior ignis, qui paratus est diabolo et angelis eius, sicut iustos lumen vespera carens excipiet; at vero cum Dei locum in terra sancta occupet Ecclesia, quae sui muneris sunt, ea omnino debet exsequi, ad illius exemplum per omnia
* f. 293. sese componens, ut eo pacto suos filios, cunctos nimirum fideles, alios quidem arceat, alios vero virtutis imitatores reddat et ad idem, quo illi viri arserunt, sanctitatis studium impellat. Itaque cum petitionis tuae solutionem acceperis, ora pro nobis miseris, ut ipsissimae veritatis lumine undequaque perfusi divinaque gratia copiose repleti, veram assequamur illuminationem humilitatemque et mansuetudinem, ut praesenti vita ad gloriam Christi eiusque Ecclesiae traducta, partem ibi inter salvandos nanciscamur, misericordia et gratia Domini Dei et Salvatoris nostri Iesu Christi, cui gloria et adoratio in saecula saeculorum, amen.

παντοίᾳ κακίᾳ συζῶντας καὶ ἀσεβεῖς καὶ θεομάχους ἀναφανέντας, ὡς σκεύη ἐπιτήδεια κεχρηματικότας τῷ διαβόλῳ, τῷ ἀναθέματι τῷ αἰωνίῳ αὐτοὺς καὶ ἀραῖς καὶ ποιναῖς ταῖς πρεπούσαις καὶ ἀτιμίαις καὶ ἐλέγχοις καθυποβάλλειν. Ἴσως ἡ κατ' ἀξίαν αὐτοῖς τιμωρία τε καὶ κόλασις τὸ ὑποδεξόμενον αὐτοὺς ἐκεῖσε ἄσβεστον ὑπάρχει πῦρ τὸ ἐξώτερον[1], τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ, καθάπερ καὶ τοὺς δικαίους τὸ ἀνέσπερον φῶς· ἀλλ' ἐπεὶ τὸν τοῦ Θεοῦ τόπον ἐπὶ γῆς ἡ ἁγία φέρει ἐκκλησία, ὅσον τὸ ἀνῆκον αὐτῇ, ἀναγκαίως ὀφείλει πράττειν, ἐν πᾶσιν αὐτὸν μιμουμένη, ἵν' ἐντεῦθεν τὰ ἑαυτῆς τέκνα, πάντας τοὺς πιστοὺς δηλαδή, τῶν μὲν ἀπαγάγῃ, * τῶν δὲ τῆς ἀρετῆς μιμητὰς ἀπεργάσηται[2] καὶ εἰς τὸν ὅμοιον αὐτοῖς περὶ τὰ καλὰ ὑποθήξῃ[3] ζῆλον. Τὴν τοῦ αἰτήματος οὖν δεξάμενος πλήρωσιν, εὔχου ἡμῖν τοῖς εὐτελέσι τῷ φωτὶ τῆς ὄντως περιαυγάζεσθαι διὰ παντὸς[4] ἀληθείας καὶ δαψιλῶς ἐμφορηθῆναι τῆς θείας χάριτος καὶ τῆς ἐλλάμψεως τῆς ἀληθοῦς τυχεῖν ταπεινώσεώς τε καὶ πρᾳότητος, ἵνα τὴν παροῦσαν ζωὴν εἰς δόξαν Χριστοῦ καὶ τῆς αὐτοῦ ἐκκλησίας διαβιβάσαντες, τύχοιμεν καὶ τῆς μερίδος ἐκεῖσε τῶν σῳζομένων, ἐλέει καὶ χάριτι τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ ἡ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

1. ἐξότερον P. — 2. ἀπεργάση P. — 3. ὑποθήξῃ A. — 4. διαπαντὸς P.

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I

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II. — Marci Archiepiscopi Ephesii oratio prima de igne purgatorio. . . . . [39]

III. — Responsio Graecorum ad positionem Latinorum de igne purgatorio a Bessarione Nicaeno recitata die 14 iunii 1438. . . . . [61]

IV. — Latinorum responsio ad libellum a Graecis exhibitum circa purgatorium ignem . . . . [80]

V. — Marci Archiepiscopi Ephesii oratio altera de Purgatorio . . . . [108]

VI. — Marci Archiepiscopi Ephesii responsio ad postremas Latinorum quaestiones super igne purgatorio. . . . . [152]

II

ŒUVRES ANTICONCILIAIRES DE MARC D'ÉPHÈSE.

(*Tome XVII, pp. 307-524.*)

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VII. — Marci Ephesii oratio ad Eugenium Papam Quartum. . . . . [198]

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Errata

Page [313], ligne 17, *au lieu de :* ex sole, *lire :* ex solo.
Page [319], ligne 4, avant *caudam* ajouter *quia*.

LE SYNAXAIRE ARABE JACOBITE

(RÉDACTION COPTE)

V

LES MOIS DE BAOUNAH, ABIB, MESORÉ ET JOURS COMPLÉMENTAIRES

TEXTE ARABE PUBLIÉ, TRADUIT ET ANNOTÉ

PAR

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Tome I, fasc. 3, pp. [1] à [166], mois de Tout et de Babeh.

Tome III, fasc. 3, pp. [167] à [470], mois de Hatour et de Kihak.

Tome XI, fasc. 5, pp. [471] à [826], mois de Toubeh et d'Amchir.

Tome XVII, fasc. 2, pp. [827] à [1066], mois de Barmahat, Barmoudah et Bachons.

* بدؤ شهر بوونه المبارك[1] *f. 216 v°.

اليوم الاول منه[2]

فى[3] هذا اليوم كان تكريز بيعة القديس لاونتيوس الشامى وعجوبة قد[4] ظهرت منه[5] وذلك ان القديس لما[6] استشهد بمدينة طرابلس[7] فى الثانى والعشرين من شهر ابيب حسب ما شهد به سيرته اتت امرأة مسيحية وكان زوجها[8] احد القواد الكبار[9] واخذت[10] جسم القديس بعد ان انفقت[11] عنه اموالا جسيمة[12] فكفنته[13] فى ثوب مذهب لزوجها ووضعته فى صندوق فى خزانة فى بيتها ثم علقت[14] قدامه قنديل وصورت له صورة وكان القائد زوجها قد غضب عليه ديقلاديانوس وخلّده فى بعض الحبوس بانطاكية فلما اهتمت زوجته

1. *Deest in* B. — 2. B من بوونه. — 3. B *addit* مثل. — 4. *Deest in* B. — 5. B *addit* عظيمة جدا. — 6. B *addit* ان. — 7. B اطرابلس. — 8. B وكانت زوجت. — 9. *Deest in* B. — 10. B واجابت. — 11. B ابدلت. — 12. B مزيد. — 13. B وكفنته. — 14. B وكانت تقد.

COMMENCEMENT DU MOIS BÉNI DE BAOUNAH

PREMIER DE BAOUNAH (26 mai).

En ce jour eut lieu la consécration de l'église de saint Léonce (*Lâountyous*) le Syrien (*Ech-Châmi*) : des merveilles apparurent par son fait. Ainsi, quand le saint fut martyrisé dans la ville de Tripoli (*Ṭarabolos*)[1] le 22 du mois d'abib, comme le témoigne sa vie, une femme chrétienne, dont le mari était un des principaux officiers, vint prendre le corps du saint, après avoir dépensé pour cela des sommes considérables, l'enveloppa dans un vêtement doré appartenant à son mari et le plaça dans un coffre dans un cellier de son habitation : puis elle suspendit une lampe et fit faire une image du saint. L'empereur Dioclétien (*Diqlâdyânos*), irrité contre l'officier, son mari, l'avait condamné à une prison perpétuelle dans Antioche (*Anṭâkyah*). Quand la femme

1. B *Aṭrabolos*.

بجسم الشهيد هذا[1] الاهتمام فلم[2] يرض[3] شاهد المسيح وفارسه[4] ان[5] تتفضل عليه امرأة[6] بل كافاها فى هذا الدهر بانه خلص زوجها ويكافيها[7] فى الدهر الاتى بانه يشفع فيها قدام المسيح فظهر[8] فى تلك الليلة للقائد[9] زوجها فى السجن فأشرق عليه نورا عظيما الى ان اضاء الحبس[10] ثم رأى[11] فارسا شابا باضياه ولامعا[12] بنوره[13] وهو معه داخل[14] الحبس وعليه الثوب المذهب الذى يعرفه انه ثوبه فقال له[15] الفارس[16] لا تحزن ولا تكتيب فانك غدا تتخلص وتأكل مع الملك على مايدته[17] وتمضى الى منزلك فبقى الرجل متحير من عدة اشياء[18] من منظر الفارس والاشراق[19] الذى عليه ومن دخوله الى السجن وهو مختوم ومن[20] الثوب المذهب[21] الذى تركه فى صندوق[22] ثم غاب عنه القديس[23] ومضى الى الملك ايضا فى تلك الليلة ولكزه برجله فانتبه ولما راه ارتعب[24] وفزع[25] فقال[26] * القديس اذا كان باكرا اخرج القائد فلان من السجن[27] واكرمه ودعه * f. 217 r°.

1. B بهذا. — 2. B لم. — 3. B يرضى. — 4. B فارسلت. — 5. *Deest in* B. — 6. B الامراة فاشرق عايد. — 7. A وسيكافيها. — 8. B *addit* له. — 9. B القائد. — 10. *Haec verba a desunt in* A. — 11. B ونظر الى. — 12. B لامعا. — 13. *Deest in* B. — 14. A *addit* فى. — 15. *Deest in* A. — 16. A للفارس. — 17. B مايديه. — 18. A جهات. — 19. B والاشرق. — 20. B ثم من. — 21. *Deest in* A. — 22. B *addit* لانه ذلك الثوب وكان مدبج بالذهب وهو كثير الثمن غالى جدا. — 23. B ثم ان القديس غاب عنه. — 24. *Deest in* B. — 25. B فزع جدا — 26. B *addit* له. — 27. *Desunt haec duo verba in* B.

prit soin du corps du saint, le martyr et le chevalier du Messie n'accepta pas qu'elle l'emportât sur lui en générosité, mais il la rétribua en ce moment en délivrant son mari et la récompensa pour l'avenir en intercédant pour elle devant le Messie. Cette nuit, il apparut à son mari, l'officier emprisonné, et répandit sur lui une telle lumière que la prison en fut illuminée. Cet homme vit un jeune cavalier éclatant et brillant de lumière, étant avec lui dans l'intérieur de la prison et portant le vêtement doré qu'il savait être le sien. Le cavalier lui dit : « Ne t'afflige pas et ne t'attriste pas : demain tu seras délivré, tu mangeras avec l'empereur à sa table et tu iras dans ta demeure. » L'homme demeura stupéfait à la vue du cavalier, de l'éclat qui le couvrait, de son entrée dans la prison, quoiqu'elle fût fermée, et du manteau doré qu'il avait laissé dans un coffre. — Puis le saint disparut et alla cette même nuit trouver l'empereur qu'il frappa du pied; Dioclétien se réveilla, et, à sa vue, fut saisi d'effroi et de crainte. « Demain de bonne heure, lui
f. 217 r°. dit le martyr, * fais sortir tel officier de la prison, honore-le et laisse-le aller,

يروح الى بيته ليلا تهلك[1] فاجابه وهو يرتعد[2] منه نعم ياسيدى كلما تامرنى به انا افعله ولما كان باكر[3] ارسل اخرجه من السجن[4] واكرمه كرامة[5] كثيرة واخلع[6] عليه واكل معه على مايدته واعلمه بالفارس الذى ظهر له فازداد القائد تعجبا وكان الملك يظن ان ذلك سحرا فاجابه القائد اننى[7] ما اعرف[8] شيا[9] من السحر ولا اعلم من هو[10] الذى ظهر لك فلم يجسر[11] الملك ان يكلمه بما يولم قلبه[12] بل أرساله الى بلده مكروما ولما أخذ القائد بالمسير فى الطريق رافقه القديس وبقى يوانسه[13] ويحدثه الى ان وصل الى مدينة طرابلس[14] فغاب[15] بغتة[16] فدخل الرجل الى منزله وسلم على اهله وقص عليهم كيف[17] ظهر له[18] الفارس داخل الحبس وعليه الثوب المذهب[19] وكيف اوعده بالخلاص وكيف تخلص باكرا[20] وكيف ظهرله فى الطريق والثوب[21] المذهب عليه ايضا فعلمت زوجته انه القديس[22] فاجابته اذا انت رايته تعرفه فاجابها نعم فادخلته الى المكان الذى فيه صورة

1. B اهلكك. — 2. B مرتعد. — 3. A باكر. — 4. من السجن *deest in* B. — 5. A كرامات. — 6. B وخلع. — 7. B انى. — 8. B اعلم. — 9. B شى. — 10. *Deest in* B. — 11. B يتجسر. — 12. B خاطره. — 13. B يانسه. — 14. B اطرابلس. — 15. B *addit* القديس. — 16. *Deest in* B. — 17. B *addit* كان. — 18. B *addit* القديس. — 19. A الذهب. — 20. B خلص. — — 21. B وكيف ابصر. — 22. B قديس.

chez lui, sinon, tu périras. » L'empereur répondit en tremblant : « Oui, mon Seigneur, je ferai tout ce que tu m'ordonnes. » Le lendemain, de bon matin, il l'envoya tirer de prison, lui témoigna de grands égards, le revêtit d'un vêtement d'honneur et mangea avec lui à sa table. Il lui apprit qu'il avait vu le cavalier et l'étonnement de l'officier redoubla. L'empereur croyait que c'était de la magie, mais l'autre lui dit : « Je ne sais pas de magie et je ne connais pas celui qui t'a apparu. » Dioclétien n'osa pas lui parler de ce qui tourmentait son cœur, mais il le renvoya dans sa ville, comblé d'honneurs. Quand l'officier se mit en route, le saint l'accompagna et resta avec lui à causer jusqu'à ce qu'il arriva à la ville de Tripoli; alors il disparut subitement. L'officier rentra dans sa maison, salua les siens et leur raconta comment le cavalier lui était apparu à l'intérieur de la prison, portant le vêtement doré, comment il lui avait promis de le sauver, comment il avait été délivré le matin, et comment il lui était apparu en chemin, toujours avec le vêtement doré. La femme reconnut que c'était le saint et dit à son mari : « Si tu le voyais, tu le reconnaîtrais? » — « Oui, » répondit-il. Alors elle le fit entrer dans l'endroit où était l'image du saint. Quand il la vit, il dit :

القديس فلما ان[1] عاينها قال هذا يشبه ذلك ثم كشفت[2] الصندوق الذى فيه الجسم فابصره وعليه الثوب المذهب ثم كشف عن وجهه فتحقق انه الذى ظهر له[3] فسألها عن قضيته[4] ومن هو فاعلمته بسيرة القديس فشكرها على ما فعلت ووصاها ان لا تبطل الوقيد والبخور من[5] قدامه فلم يزالا هكذا الى ان هلك[6] ديقلاديانوس فبنيا[7] له كنيسة ونقل جسده اليها وكرزت فى مثل هذا اليوم صلاته وبركاته[8] تكون معنا ومع الناسخ المسكين[9] امين

[10]وفيه ايضا نعيد لقزمان الشهيد الذى * من اهل[11] طحا ورفقته

[12]وفيه ايضا استشهد القديس بفام شفاعته معنا امين

[13]وفيه استشهد القديس زكام شفاعة الجميع تحفظنا الى النفس الاخير امين

1. *Deest in* B. — 2. A كشف. — 3. A حكى عنه B *addit* وخلصه. — 4. B قصته. — 5. *Deest in* B. — 6. B اهلك الله. — 7. A فبنوا, B فبنا. — 8. *Deest in* B. — 9. *Haec tria verba desunt in* A. — 10. *Haec commemoratio deest in* Ludolf. — 11. *Deest in* B. — 12. *Haec commemoratio deest in* A. — 13. *Haec commemoratio deest in* B, Maï, Assemani, Malan *et* Ludolf.

« Celui-ci lui ressemble. » Puis elle découvrit le coffre où était le corps. Il le vit, revêtu du vêtement doré, puis il découvrit son visage et fut certain que c'était celui qui lui avait apparu. Il interrogea sa femme sur son aventure et lui demanda qui c'était. Elle lui raconta la conduite du saint; il la remercia de ce qu'elle avait fait et lui recommanda de ne pas négliger d'allumer une lampe et de brûler des parfums devant lui. Ils continuèrent ainsi jusqu'à ce que Dioclétien périt. Alors ils bâtirent une église au saint, y transportèrent son corps et la consécration eut lieu ce jour-là. Que sa prière et ses bénédictions soient avec nous et avec l'humble copiste! Amen.

[1] En ce jour aussi nous célébrons la fête du martyr Qozmân qui était * des gens de Ṭaḥâ et de ses compagnons.

[2] En ce jour aussi subit le martyre saint Bifâm, que son intercession soit avec nous! Amen.

[3] En ce jour mourut martyr saint Zikâm; que l'intercession de tous nous protège jusqu'au dernier soupir! Amen.

1. Cette commémoration manque dans Ludolf. — 2. Cette commémoration manque dans A. — 3. Cette commémoration manque dans B, Maï, Assemani, Malan et Ludolf.

اليوم الثانى من شهر[1] بونه

فى[2] هذا اليوم كان ظهور جسم القديس يوحنا الصابغ وجسم القديس النبى اليشع تاميذ الياس الغيور بمدينة الاسكندرية وذلك ان يوليانوس الكافر لما قصد بزعمه ان يبنى هيكل اليهود باورشليم[3] من بعد ما هدمه اسباسيانوس وابنه طيطس فقصد[4] بسؤ رأيه ان يبطل قول الرب فى الانجيل انه[5] لا ينبغى ان[6] يبقى هاهنا حجر على حجر الا ينقض[7] فلما شرع بالبناء اول وثانى وثالث وهو ينهدم قال[8] له اليهود ان فى هذا الموضع اجساد ايمة النصارى واذا لم تنقلع[9] من هاهنا[10] والا ما يبنى[11] فأمر بأخذ اجساد القديسين واحراقهم فلما اخذوا جسد القديس[12] يوحنا المعمدانى واليشع وقصدوا ان يحرقوهم أتوا المومنين وأعطوا الجند فضة[13] وأخذوا[14] الاجساد وقرروا معهم[15] ان لا يبقوهم فى تلك البلاد ليلا يسمع الملك[16] فيهلكهم واما اخبار الملك يوليانوس فانه لما[17] احاطوا به أعداه[18] فى الحرب

1. *Deest in* B. — 2. B *addit* مثل. — 3. A باروشليم. — 4. B قصد. — 5. B ان. — 6. ينبغى ان *deest in* B. — 7. A ينقض Matthaeus, xxiv, 3. — 8. B قالوا. — 9. B تقلع. — 10. A منها. — 11. A تبنا. — 12. *Deest in* B. — 13. B مال. — 14. B *addit* تلك. — 15. *Pro his duobus verbis* B *habet* استحلفوهم الجند وبعد ان. — 16. *Deest in* B. — 17. A ولما. — 18. B الجنداه.

DEUX DE BAOUNAH (**27 mai**).

En ce jour eut lieu l'apparition des corps de saint Jean (*Youḥannâ*) Baptiste et du prophète Élisée (*Elicha'*), disciple d'Élie (*Ilyâs*) le zélé, dans la ville d'Alexandrie (*El-Iskandaryah*). Voici à quelle occasion : Julien (*Youlyânos*) l'infidèle conçut le projet de rebâtir le temple des Juifs (*El-Yahoud*) à Jérusalem (*Ourichalim*) après qu'il avait été détruit par Vespasien (*Asbâsyânous*) et son fils Titus (*Ṭiṭos*) : il avait l'intention coupable de démentir la parole du Seigneur dans l'Évangile[1]. « *Il ne faut pas qu'il reste ici pierre sur pierre qui ne soit renversée.* » La construction commencée une fois, une seconde, une troisième, était toujours détruite. Les Juifs dirent : « Il y a dans cet endroit les corps des chefs des chrétiens; si on ne les enlève, on ne construira pas ». Julien ordonna de prendre ces corps et de les brûler. Lorsqu'on prit ceux de saint Jean-Baptiste et d'Élisée et qu'on alla les brûler, les fidèles vinrent et donnèrent de l'argent aux soldats. Ils reçurent les corps après s'être engagés à ne pas les laisser dans la ville de peur que l'empereur ne l'apprît et fît périr les gardes. Pour ce qui est de l'histoire de

1. Matthieu, xxiv, 3.

ارسل القديس[1] مرقوريوس بالروح من بعد ان[2] استشهد وطعنه برمح فى حلقه[3] ومن قبل ان يسلم الروح[4] أخذ من دمه ملو حفنتيه ورماها فى الجوّ قائلا يا ربى[5] يسوع خذ الروح الذى اعطيتنى وهكذا مات بميتة[6] سؤ فاما الاجساد المقدسة فأتوا بهم الى مدينة الاسكندرية الى القديس اتناسيوس ففرح بهم وخباهم[7] الى ان يبنى لهم مكان وفى بعض الايام كان جالسا فى بستان لابائه ومعه تاوفيلس كاتبه فقال ان اعطانى الرب زمان بنيت هذا الموضع كنيسة على اسم القديس[8] يوحنا المعمدانى * واليشع النبى وجعلت أجسادهما[9] فيها[10] ولما تقدم القديس تاوفيلس ذكر الكلام الذى قاله اتناسيوس فبنا الكنيسة وأخذ جماعة الكهنة والشعب ومضى الى حيث كان[11] الجسدين العظيمين[12] فحملوهما بكرامة عظيمة وفى عبورهم بهما على دار امرأة صابية لها اربعة ايام تطلق فسمعت الضجة فتطلعت من الطاق ولما[13] علمت السبب نذرت بامانة قائلة يا قديس الله يوحنا متى تخلصت من هذه[14] * f. 218 r°.

1. B *addit* العظيم. — 2. B ما. — 3. B عنقه. — 4. B ان يموت. — 5. *Deest in* B. — 6. B بموته. — 7. B واخباهم. — 8. *Deest in* B. — 9. A اجسادهم. — 10. B فيه. — 11. *Deest in* A. — 12. *Deest in* B. — 13. B فلما. — 14. B هذا.

Julien, quand il fut entouré par les ennemis à la guerre, saint Mercure (*Marqouryous*), après avoir été martyrisé, fut rappelé à la vie et le frappa d'un javelot à la gorge. Avant de rendre l'âme, Julien remplit sa main de sang et le jeta en l'air en disant : « Mon Seigneur Jésus (*Yasou'*), reçois le souffle que tu m'as donné. » C'est ainsi qu'il mourut de male mort. Quant aux saints corps, on les apporta dans la ville d'Alexandrie à saint Athanase (*Atanâsyous*) qui en fut réjoui et les cacha jusqu'à ce qu'on pût leur bâtir une demeure. Un jour, il était assis dans un jardin appartenant à ses ancêtres : avec lui était Théophile (*Tâoufilos*), son secrétaire. Il lui dit. « Si le Seigneur me donne du temps, je construirai à cet endroit une église sous l'invocation de saint Jean-Baptiste et du prophète Élisée et j'y placerai leurs corps * ». Quand saint Théophile devint patriarche, il se rappela la parole qu'avait prononcée Athanase et construisit l'église. Il prit avec lui une troupe de prêtres et de laïques, et alla à l'endroit où étaient les deux corps vénérables. On les emporta avec de grands honneurs. Tandis qu'on passait avec eux devant la maison d'une femme sabéenne, qui depuis quatre jours attendait sa délivrance, elle entendit le bruit et regarda par la fenêtre. Quand elle en sut la cause, elle fit un vœu avec foi en disant : « Jean, saint de Dieu, si tu me délivres de cette détresse, je me ferai chrétienne. » — A peine eut-elle prononcé cette parole

الشدة صرت [1] نصرانية فلم تتم الكلمة[2] حتى [3] وضعت الولد حيا فاسمته[4] يوحنا وتعمدت وكل اهل[5] بيتها واما الاجساد فوضعوهما فى البيعة. وظهرت[6] منهما[7] ايات وعجائب واما القديس[8] تاوفيلس وجماعة قديسين فانهم ابصروا[9] القديسين يوحنا واليشع وهما يدوران[10] فى البيعة مع البطريرك وهو يكرزها[11] وكانت هية يوحنا رجلا شعرانى بلحية نازلة على صدره واليشع طويل القامة[12] خفيف الشعر وكان من[13] بعد لما استشهد القديس ابو مقار[14] الاسقف فجعلوا جسده مع جسديهما[15] صلاتهما[16] الجميع تكون[17] معنا ومع الناسخ المسكين[18] امين

اليوم الثالث من شهر[19] بوونه المبارك[20]

[21] فى[22] هذا اليوم استشهدت[23] القديسة المجاهدة الناسكة مرتا وهذه[24] العابدة كانت من اولاد مصر[25] وكان[26] ابائها غنيين[27] جدا فهويت نجاسة السيرة وكانت اولاد الاكابر والاشراف

1. B فصرت. — 2. B الكلام. — 3. B الى ان. — 4. B واسمته. — 5. *Deest in* B. — 6. B وظهر. — 7. A منهم. — 8. *Deest in* A. — 9. B راووا. — 10. B وهم يدوروا. — 11. A يكرزهما. — 12. *Deest in* A. — 13. *Deest in* B. — 14. B امقار. — 15. B جسدهم. — 16. B صلاتهم. — 17. *Deest in* B. — 18. *Haec tria verba desunt in* A. — 19. *Deest in* B. — 20. *Deest in* B. — 21. Ludolf *refert hanc commemorationem ad 30 diem Baunah.* — 22. B *addit* مثل. — 23. B تنيحت. — 24. B هذا القديسة. — 25. A ومصر. — 26. A وكانوا. — 27. B اغنياء.

qu'elle mit au monde l'enfant en vie. Elle le nomma Jean et fut baptisée ainsi que tous les gens de sa maison. Quant aux corps, on les déposa dans l'église et ils firent des miracles et des prodiges. Pour saint Théophile et la troupe de saints, ils virent les saints Jean et Élisée faire le tour de l'église avec le patriarche pendant qu'il la consacrait. L'apparence de Jean était celle d'un homme couvert de poils avec une barbe descendant sur sa poitrine; Élisée avait une longue taille et les cheveux peu épais. Ensuite, quand le saint père Macaire (*Abou Maqâr*) l'évêque souffrit le martyre, on plaça son corps avec les leurs. Que toute leur prière soit avec nous et avec l'humble copiste! Amen.

TROIS DE BAOUNAH (28 mai).

[1] En ce jour mourut la sainte, la combattante pour la foi, la pieuse Marthe (*Martâ*). Cette dévote était Égyptienne; ses parents étaient excessivement riches. Elle se plut à une conduite dissolue : les fils des principaux person-

1. Ludolf reporte cette commémoration au 30 de baounah.

ياتون اليها فى السر ولما انكشف امرها لم تستره[1] بل جهرت به وصارت تزنى ظاهرا ولما اتفق عيد الميلاد المجيد الذى لربنا يسوع المسيح جاءت الى البيعة ورامت الدخول فمنعها الخادم الموكل بالباب وقال لها انك غير مستحقة ان تدخلي[2] الى بيت الله[3] وانت[4] نجسة * ولما لجت فى طلب الدخول وهو يمنعها قامت[5] بينهما ضجة فاعلم[6] * f. 218 v°. الاسقف بخبرها فقام[7] وجاء الى الباب لينظر ما الخبر فلما راها الاسقف قال لها الست تعلمين ان بيت الله بيتا مقدسا وانت[8] غير طاهرة فما يجب ان توهلى[9] للدخول فبكت وقالت ما بقيت اعود اخطى بل ابقا تائبة وان انت قبلتنى[10] فانا اتوب واترهب فقال لها الاسقف ما اعلم انك تصدقين[11] الى ان احضرتى[12] غناك وحليك الى هاهنا ونحرقه قدامك فمضت مسرعة الى بيتها وحملت كلما[13] لها من حلى وحلل وكان ذا قيمة جزيلة واتت به الى بين يدى[14] الاسقف والقته الى[15] رجليه فامر الاسقف باحراقهم[16] فى النار[17] فاحرق امامهم[18] ثم حلق رأسها ونزع عنها ثيابها والبسها ثياب صوف وارسلها الى دير

— 1. B تكتمه. — 2. A تدخلين. — 3. B *addit* المقدس. — 4. B وانتى. — 5. B وقامت. — 6. B فلم علم. — 7. B قام. — 8. B وانتى. — 9. A توهلين. — 10. A قبلتى. — 11. B تصدقى. — 12. A جيبتى. — 13. B ما كان. — 14. بين يدى *deest in* B. — 15. B عند. — 16. B ان يحرق. — 17. B بالنار. — 18. B امامها.

nages et des nobles venaient chez elle en secret; quand son affaire fut découverte, elle ne la cacha pas, mais la rendit publique et pécha ouvertement. Lorsque arriva la fête de la naissance glorieuse de Notre-Seigneur Jésus (*Yasou'*) le Messie, elle vint à l'église et voulut entrer. Le serviteur préposé à la porte l'en empêcha en lui disant : « Tu n'es pas digne d'entrer dans la * f. 218 v°. maison de Dieu; tu es une pécheresse. » * Comme elle persistait à vouloir entrer tandis qu'il l'en empêchait, il s'éleva une querelle entre eux : l'évêque fut informé de l'aventure; il se leva et alla à la porte pour voir ce qui se passait. En l'apercevant, il lui dit : « Ne sais-tu pas que la maison de Dieu est une sainte demeure; tu n'es pas pure; il ne convient pas que tu sois jugée digne d'y entrer. » — Elle pleura et dit : « Je ne pécherai plus; mais je me repentirai; si tu m'acceptes, je me repentirai et je me ferai religieuse. » L'évêque répondit : « Je ne reconnaîtrai que tu dis la vérité que si tu m'apportes ici tes richesses et tes parures; nous les brûlerons devant toi. » Elle alla en toute hâte dans sa maison, apporta tout ce qu'elle possédait de bijoux et de robes qui étaient de grande valeur, les porta devant l'évêque et les jeta à ses pieds. Il ordonna de les brûler, ce qui fut fait devant eux. Ensuite il lui rasa la tête, lui enleva ses vêtements, la revêtit d'un habit de laine et l'envoya

الرهبنات فجاهدت فيه[1] جهادا عظيما وكانت مع الدائم تقول لذاتها[2] ان تكون هذه[3] المنازل المبنية بالطوب لم تطلق[4] لى[5] ان[6] ادخلها[7] فكيف اعمل عند تلك ومن الذى يصطبغنى هناك او يشفع فىّ وكانت تقول فى صلاتها يا رب ان كنت ما احتملت[8] الفضيحة من خادم بيعتك فلا تفضحنى امام ملائكتك وقديسيك ومكثت هذه القديسة خمسة وعشرين سنة مجاهدة وغالبة لم تخرج فيها من باب الدير[9] الى ان تنيحت بسلام شفاعتها تكون[10] معنا امين

[11]وفيه ايضا استشهد القديس الاديوس[12] الاسقف هذا القديس كان قد[13] بكّت ليوليكيوس[14] الملك الكافر على عبادة الاصنام فاجابه يوليكوس ان كنت عندك كافرا اذ لم اعبد المصلوب فها انا[15] اتركك من شدة العقاب تترك عبادته ثم سلمه لاحد * نوابه وامره ان يعاقبه ويجدّد عليه العقاب[16] ولا يرحمه فاخذه ذلك وعاقبه[17] بكل صنف من[18] العقاب[19] فمكث يعاقبه[20] سنة لم يبطل عنه العقاب فيها[21] يوما واحدا ورمى فى النار فوقف فيها * f. 219 r°.

1. *Deest in* B. — 2. B فى داتها. — 3. B هذا. — 4. B لم تطيق. — 5. *Deest in* B. — 6. *Deest in* B. — 7. B ندخلها. — 8. A احتمل. — 9. *Haec verba a* فيها *desunt in* B. — 10. *Deest in* B. — 11. *Haec commemoratio deest in* Ludolf. — 12. Maï *Hilarius*. — 13. كان قد *deest in* B. — 14. B يوليكوس, Maï *Noliknus*. — 15. B *addit* لا. — 16. B العذاب. — 17. B وعذبه. — 18. B *addit* اصناف. — 19. B العذاب. — 20. *Deest in* B. — 21. *Deest in* B.

dans un couvent de religieuses. Elle y fit les plus grands efforts et continuellement elle se disait à elle-même : « S'il ne m'est pas possible d'entrer dans ces demeures bâties d'argile, comment faire pour (arriver à) celles-là? Qui me baptisera là ou qui aura pitié de moi? » — Elle disait dans sa prière : « Seigneur, si je n'ai pas supporté l'affront du serviteur de ton église, ne me couvre pas de honte devant tes anges et tes saints. » — Cette sainte demeura vingt-cinq ans, luttant et triomphant, sans franchir la porte du couvent jusqu'à ce qu'elle mourut en paix. Que son intercession soit avec nous! Amen.

[1] En ce jour mourut martyr saint Alladyous[2] l'évêque. Ce saint avait reproché à Youliqyous (*Julien?*) l'empereur infidèle d'adorer les idoles. Celui-ci lui dit : « Si je suis pour toi un infidèle parce que je n'adore pas le crucifié, je te ferai abandonner son culte par la violence des tourments. » Puis il le remit à un de * ses officiers et lui ordonna de le torturer et de renouveler pour lui les tourments. Il le prit et lui infligea toutes sortes de tortures. Il demeura un an entier à le tourmenter sans s'arrêter un seul jour et il le jeta * f. 219 r°.

1. Cette commémoration manque dans Ludolf. — 2. Maï *Hilarius*.

يسبح الله ويقدسه فامن من[1] هذه[2] الاية خلقا كثيرا واستشهدوا[3] ثم اخرجه[4] من النار كمن يخرج من[5] وسط روضه ولما تحير النائب فى عقابه ولم يدرى ما يصنع به امر بضرب عنقه فاستودع[6] بيد المسيح روحه ونال الاكليل الغير مضمحل[7] بركاته[8] تحرسنا الى الابد[9] امين

اليوم الرابع من شهر[10] بوونه

[11] فى[12] هذا اليوم استشهد القديس شنوسى[13] الذى من بلكيم كان هذا القديس وهو صبى راعى غنم[14] وكان[15] يفرق خبزه على الرعيان الصغار كل يوم ويقيم نهاره صائم ووالديه لا يعلما[16] به وكان يفتقد المرضى والمحبوسين وفى بعض الليالى ظهر له ملاك الرب وقال له قم يا شنوسى[17] والحق الوالى واعترف بالاهك لتاخذ اكليل الشهادة فلما استيقظ من النوم

1. B بسبب. — 2. B هذا. — 3. B ثم استشهدوا. — 4. B اخرج. — 5. A فى. — 6. B واستودع. — 7. *Haec verba a* ونال *desunt in* B. — 8. B شفاعته. — 9. B تكون معنا. — 10. *Deest in* B. — 11. *Haec commemoratio deest in* Maï, Ludolf. — 12. B مثل. — 13. B شيونسى. — 14. A غنما. — 15. A كان. — 16. A يعلموا. — 17. B شيونسى.

dans le feu. Le martyr s'y tint debout louant et glorifiant Dieu. A la vue de ce miracle, un peuple nombreux se convertit et souffrit le martyre. Il sortit du feu comme quelqu'un qui sortirait du milieu de son jardin. L'officier, fatigué de le tourmenter et ne sachant quoi lui faire, ordonna de lui trancher la tête. Son âme fut confiée aux mains du Messie et il reçut la couronne incorruptible. Que ses bénédictions nous protègent à jamais! Amen.

QUATRE DE BAOUNAH (**29 mai**).

[1] En ce jour mourut martyr saint Chenousi[2] qui était de Balkim. Ce saint, étant enfant, gardait un troupeau, et distribuait chaque jour son pain aux petits bergers; lui-même passait sa journée à jeûner : ses parents l'ignoraient. Il visitait les malades et les prisonniers. Une nuit, l'ange du Seigneur lui apparut et lui dit : « Lève-toi, Chenousi, va trouver le gouverneur et confesse ton Dieu pour recevoir la couronne du martyre. » Quand il s'éveilla, il en in-

1. Cette commémoration manque dans Maï, Ludolf. — 2. Amélineau *Schiounsi*.

عرف والدته بذلك فعز عليها وبكت وما امكنها ان تمسكه فسمع بامرأة قديسة فى شبرا تسمى[1] مريم كانت تضيف الغرباء[2] وتعمل خيرات كثيرة[3] فمضى اليها واتفقا على اخذ الشهادة ولحقا الوالى[4] وكان اسمه اورساموس[5] فوجدوه فى مركب وهى مرسى على شاطى[6] البحر[7] نيل مصر فصرخوا قدامه نحن نصارى علانية فامر بعذابهما فعذبا باصناف العذاب فاما القديسة مريم فانها اسلمت روحها وهى فى العذاب ونالت اكليل الشهادة واما القديس شنوسى[8] فكان صابر بقوة المسيح[9] ولما ضجر من عذابه سيره صحبة شهداء الى والى انصنا فعذبه[10] عذابا كثيرا * فامر ان تثقب[11] اكعابه وسحب[12] فى المدينة[13] ولم يناله شيا من الفساد فاحضر[14] اليه ساحرا من اخميم فسحر له كأس ومزجه بالسم وامره ان يشربه فصلب عليه القديس[15] وشربه فلم يناله بؤس فلما تحير[16] عذابه كتب قضيته واخذت[17] * f. 219 v°.

1. B بارة اسمها. — 2. B *addit* والمساكين. — 3. B كثير. — 4. B المقدم. — 5. B اورسانوس. — 6. B شط. — 7. *Deest in* B. — 8. B شيونسى. — 9. B *addit* الساكنة فيه. — 10. B *addit* والى انصنا. — 11. B يثقب. — 12. B *addit* به. — 13. B *addit* كلها. — 14. B فاحضروا. — 15. *Deest in* B. — 16. B عيا من. — 17. B فاخذت.

forma sa mère à qui cela fut pénible; elle pleura mais ne put le retenir. Il entendit parler d'une sainte femme à Chabrà; elle se nommait Marie (*Maryam*), donnait l'hospitalité aux étrangers et faisait beaucoup de bonnes œuvres. Il alla la trouver; ils convinrent de recevoir le martyre et se rendirent près du gouverneur qui se nommait Oursàmous[1]. Ils le trouvèrent dans un bateau : c'était dans un port sur le bord du Nil d'Égypte (*Miṣr*). Ils crièrent ouvertement devant lui : « Nous sommes chrétiens! » Il ordonna de les châtier et ils subirent toute espèce de tourments. Quant à sainte Marie, elle rendit son âme dans les tourments et reçut la couronne du martyre. Pour saint Chenousi, il les supporta par la force du Messie. Quand il fut fatigué de le tourmenter, le gouverneur l'envoya avec des martyrs à celui d'Antinoé (*Ansinâ*) qui lui fit subir * de nombreuses tortures. Il ordonna qu'on lui perçât * f. 219 v°. les talons et qu'on le traînât par la ville; le saint ne ressentit aucun mal. Il fit venir un magicien d'Akhmim. Celui-ci ensorcela une coupe, y mélangea du poison et lui ordonna de la boire : Chenousi fit dessus le signe de la croix et la but sans éprouver aucun dommage. Fatigué de le tourmenter, le gouverneur écrivit son arrêt et on lui trancha la tête avec une épée. De

1. Amélineau *Ouarvanos*.

رأسه بحد السيف وكذلك الساحر ايضا امن[1] واستشهد ونالا[2] اكليل الشهادة[3] صلاتهما تكون معنا امين

[4] وفيه ايضا استشهدوا[5] القديس[6] ابامون والقديسة صوفية صلاتهما[7] تكون معنا امين[8]

اليوم الخامس من شهر[9] بوونه

[10] فى مثل هذا اليوم[11] تنيح القديس يعقوب المشرقى المعترف هذا القديس كان تعبد لله فى بعض ديارات المشرق مدة من السنين فى زمان قسطنطينوس ابن قسطنطين وفى زمان يوليانوس المعاند ووليوطوس[12] المومن ولما قتل وتملك اخوه ولنس[13] وكان[14] اريوسى فاذن للاريوسية بفتح كنائسهم وغلق[15] كنائس الارتدكسية[16] الى ان يدخلوا فى[17] امانته فوصل هذا الامر الى سائر مملكته فاحتد[18] هذا القديس بالنعمة الالهية[19] واتى الى القسطنطينية

1. *Deest in* B. — 2. A ونالوا ; B *addit* جميعا. — 3. B المجد. — 4. *Haec commemoratio deest in* Assemani. — 5. B استشهد. — 6. *Deest in* B. — 7. B بركاتهما. — 8. Maï *addit commemorationem S. Joannis Heracleensis*. — 9. *Deest in* B. — 10. *Haec commemorationem deest in* Ludolf. — 11. *Haec verba a* فى *desunt in* A. — 12. B ليصيوس. — 13. A واكس. — 14. B *addit* هذا. — 15. B *addit* ابواب. — 16. B الارتدكسين. — 17. *Deest in* A. — 18. B فاجتهد. — 19. *Deest in* A.

même le magicien crut et fut exécuté. Ils reçurent la couronne du martyre. Que leur prière soit avec nous! Amen.

[1] En ce jour aussi eut lieu le martyre de saint Abamoun et de sainte Sophie (*Soufyah*). Que leur prière soit avec nous! Amen[2].

CINQ DE BAOUNAH (30 mai).

[3] En ce jour mourut saint Jacques (*Ya'qoub*) l'oriental, le confesseur. Ce saint avait servi Dieu dans un couvent de l'Orient pendant un certain nombre d'années au temps de Constance (*Qosṭanṭinous*), fils de Constantin (*Qosṭanṭin*), et de Julien (*Youlyanous*) le rebelle et de Valentinien (*Oualiouṭous*) le croyant. Quand celui-ci eut été tué et que son frère Valens (*Oualens*) régna, or il était arien, il permit aux Ariens d'ouvrir leurs églises et ferma celles des orthodoxes jusqu'à ce qu'ils eussent adopté sa foi. Cet ordre parvint dans tous ses États. Ce saint, animé par la grâce divine, vint à Constantinople (*El-Qosṭan-*

1. Cette commémoration manque dans Assemani. — 2. Maï ajoute la commémoration de saint Jean d'Héraclée. — 3. Cette commémoration manque dans Ludolf.

فلقى الملك وهو خارج[1] لحرب حاجى[2] خرج[3] عليه[4] من الغرب فوقف امامه وقال[5]
ان اسألك ان تفتح كنائس المومنين ليصلوا عنك لينصرك الله على اعدئك وان[6] لم تفعل
فان[7] الله سيتخلا[8] عنك وتنهزم امام اعدائك فغضب[9] الملك وامر ان يضرب ويحبس
فقال له[10] القديس انا[11] اعلم انك ستهزم من اعدائك[12] وتموت بحريق النار فسلمه
الملك[13] يستوثق به[14] الى ان يعود سالما كما زعم هو فقال له القديس ان انت عدت
سالما فما[15] تكلم الرب على فمى ثم اخذ[16] القديس وضرب[17] وحبس[18] * فاما[19] الملك * f. 220 r°.
فانه سار[20] الى محاربة[21] اعدائه[22] ولما التقى العسكرين تخلا[23] عنه ابن الله الخالق
المساوى مع الله[24] ابيه الذى يكفر هو به وعضدوه اصحاب اريوس[25] بصلاتهم فانهزم من
قدام[26] اعدائه وهم تابعين له فصوّر له سؤ اعتقاده الى ان دخل بعض القرى فتبعوه[27]
واحتاطوا[28] بها واشعلوا[29] حولها النيران فتهاربت اهلها وبقى هو وبعض خواصه المومنين

1. A خارجا. — 2. B جادى. — 3. B فخرج. — 4. B اليه. — 5. B *addit* ايها الملك لد. — 6. A واذ. — 7. A ان. — 8. B يتخلا. — 9. B فحزن. — 10. *Deest in* B. — 11. *Deest in* B. — 12. B أعداك. — 13. B بمن. — 14. A منه. — 15. B فاما A فيما. — 16. B اخذوا. — 17. B وضربوه. — 18. B وحبسوه. — 19. B واما. — 20. B سافر. — 21. B نجاريت. — 22. A اعداه. — 23. B وتخلا. — 24. *Deest in* B. — 25. *Pro his verbis a* اريوس يعضدوه عن ذلك لملك كون انه كفر به واراد من جماعت الذى B *habet* . — 26. B امام. — 27. B وتبعوه اليها. — 28. B وحاظوا. — 29. B وشعلوا.

tinyah) et rencontra l'empereur qui sortait pour une guerre qui avait éclaté contre lui du côté de l'ouest. Il s'arrêta devant lui et lui dit : « Je te demande d'ouvrir les églises des fidèles pour qu'ils prient pour toi afin que le Seigneur te donne la victoire sur tes ennemis. Si tu ne le fais pas, Dieu t'abandonnera et tu prendras la fuite devant tes ennemis. » L'empereur s'irrita et ordonna de le frapper et de l'emprisonner. Le saint ajouta : « Je sais que tu seras mis en fuite par tes ennemis et que tu mourras dans un incendie. » L'empereur le remit à quelqu'un en qui il avait confiance jusqu'à ce qu'il revînt sain et sauf comme il le prétendait. Le saint lui dit : « Si tu reviens sain et sauf, le Seigneur n'a pas parlé par ma bouche. » Puis il fut arrêté, frappé et emprisonné. * Quant à l'empereur, il partit combattre ses ennemis. * f. 220 r°.
Lorsque les deux armées se rencontrèrent, le fils du Dieu créateur, consubstantiel à Dieu son père, auquel il était infidèle, assisté par les prières des partisans d'Arius, se retira de lui. Il prit la fuite devant ses ennemis, poursuivi par eux et se représentant la fausseté de sa croyance, jusqu'à ce qu'il arriva à une bourgade; les ennemis l'y suivirent, entourèrent le bourg et mirent le feu tout autour. Les habitants s'enfuirent : il resta seul avec

بامانته[1] فحرقوا[2] الجميع بالنار ورجع[3] بقية العسكر هاربا[4] الى مدينة القسطنطينية[5] وبشروا المومنين بهذه[6] البشارة الصالحة وتمت نبوة[7] القديس فاجتمع المومنين ثم اخرجوه[8] من الحبس باكرام جزيلة وتحققت المومنين والكفار ان[9] فيه نعمة عظيمة[10] الهية ورجع الى الايمان جماعة من[11] الاريوسية[12] وسجدوا تحت قدميه واعترفوا بان[13] ابن[14] الله مساويا مع ابيه فى الجوهر وعاش هذا الاب بعد ذلك كما كان اولا[15] متنسكا ومجاهدا ثم رقد بسلام ونال النيعم الدائم صلاته تكون[16] معنا امين

وفيه ايضا استشهد القديس[17] مقاريوس بالماء صلاته معنا امين[18]

اليوم السادس من شهر[19] بوونه

فى مثل هذا اليوم[20] استشهد القديس تادرس[21] الراهب الذى من اهل[22] مدينة الاسكندرية

1. B باعتقاده. — 2. B واحترقوا. — 3. A وجمع. — 4. B هاربين. — 5. B القسطنطية. — 6. B بهذا. — 7. B *addit* هذا. — 8. B واخرجوه. — 9. A بان. — 10. *Deest in* B. — 11. جماعة من *desunt in* B. — 12. B الابروسية. — 13. A ان. — 14. *Deest in* B. — 15. *Deest in* A. — 16. *Deest in* A. — 17. B *addit* الجليل. — 18. *Pro his tribus verbis* B *habet* شفاعته وتنحياكى (?) وكاتبه وبين المعمودية اجمعين. — 19. من سهر *desunt in* A. — 20. *Haec quatuor verba desunt in* A. — 21. B تاودوروس. — 22. *Deest in* B.

quelques familiers qui partageaient sa croyance; ils furent tous brûlés. Le reste de l'armée revint en fuyant à Constantinople et apprit aux croyants cette nouvelle exacte : ainsi s'accomplit la prophétie du saint : les fidèles se réunirent et le firent sortir de prison avec de grands honneurs. Les croyants et les infidèles furent certains qu'il y avait là une puissante grâce divine. Une foule d'Ariens revinrent à la vraie foi, se prosternèrent à ses pieds et confessèrent que le fils de Dieu est consubstantiel à son père. Après cela, ce saint vécut comme auparavant dans la dévotion et le zèle, puis il s'endormit dans la paix et obtint la grâce durable. Que sa prière soit avec nous! Amen.

En ce jour aussi saint Macaire (*Maqâryous*) souffrit le martyre par l'eau. Que sa prière soit avec nous! Amen.

SIX DE BAOUNAH (**31 mai**).

En ce jour mourut martyr saint Théodore (*Tâdros*) qui était des gens d'Alexandrie (*El-Iskandaryah*). Ce saint était croyant et vertueux; il suivait

هذا القديس كان مومنا تقيا سالكا[1] سلوكا الاهيا وكان يسكن ببعض[2] ديارات[3] الاسكندرية فلما ارسل قسطنطينوس ابن قسطنطين[4] الملك الى[5] الاسكندرية بطريركا[6] يسمى جرجيوس وكان[7] اريوسى وارسل معه عسكرا كبيرا[8] فنفوا القديس اتناسيوس واجلسوا هذا الكافر جرجيوس[9] بطريركا على[10] الاسكندرية بعد ان جرت بين اهل المدينة[11] وبين العسكر[12] مقاومة وقتل من اهل مدينة الاسكندرية[13] * خلقا كثيرا[14] وبعد ان جلس جرجيوس على الكرسى الذى ما يستحق ان يجلس عليه بلغه عن هذا القديس تادرس[15] انه يجادل اصحاب اريوس ويبين لهم[16] كفرهم فامر بمسكه وعقابه[17] ثم امر الغير بطرك ان يربط يدى القديس ورجليه ويربط فى ارجل الخيل وان يطرد[18] فى الميدان فلما فعل به ذلك فقطعت جميع اعضاه وطارت رأسه قطع واسلم النفس[19] فى يد ابن الله[20] الذى استشهد بسببه ونال ثلثة اكاليل احدهم عن الايمان بالمسيح[21] المشترك فيه مع كافة المسيحيين والثانى عن جهاد الرهبنة والعبادة التي كملها[22] والثالث من اجل الشهادة وتقطع اعضاه من اجل[23] الامانة * f. 220 r°.

1. B ناسكا. — 2. B بعض. — 3. A ديارة. — 4. B قسطنطين. — 5. B *addit* مدينة. — 6. B بطركا. — 7. B وكانا. — 8. B كبير. — 9. *Deest in* B. — 10. B *addit* مدينة. — 11. B اهلها. — 12. B والعسكر. — 13. B من اهلها. — 14. *Deest in* B. — 15. A تاودرس. — 16. *Deest in* A. — 17. B وعاقبه. — 18. B *addit* به. — 19. B الروح. — 20. B بيد الرب. — 21. B المسيح بالسيد. — 22. B اكملها. — 23. A منجل.

la voie divine; il habitait dans un des couvents d'Alexandrie. Lorsque Constance (*Qostanṭinous*), fils de l'empereur Constantin (*Qostanṭin*), envoya à Alexandrie un patriarche appelé Georges (*Djordjyous*) qui était arien, il fit partir avec lui une armée considérable. On chassa saint Athanase (*Atanâsyous*) et on intronisa cet infidèle comme patriarche d'Alexandrie. Il y eut entre les gens de la ville et les soldats une lutte où périrent * beaucoup d'habitants. Après que Georges se fut assis sur le siège sur lequel il n'était pas digne de s'asseoir, il apprit que ce saint combattait les partisans d'Arius, les couvrait de honte et leur démontrait leur infidélité. Il ordonna de le saisir et de le châtier. Puis le pseudo-patriarche lui fit lier les mains et les pieds et le fit attacher aux pieds de chevaux qu'on chassa dans l'Hippodrome. Quand ce fut fait, tous les membres du saint furent déchirés et sa tête vola arrachée. Il rendit l'âme entre les mains du fils de Dieu pour qui il avait souffert le martyre. Il reçut trois couronnes : la première pour la foi au Messie qui lui est commune avec tous les chrétiens; la seconde pour son zèle monastique et le service de Dieu qu'il accomplit; la troisième à cause de son martyre et du * f. 220 r°.

المحقة وبعد ذلك جمعت المومنين[1] اعضاه المقدسة ووضعوها[2] فى صندوق باكرام وتبجيل وعيدوا له فى مثل هذا اليوم نظموا[3] له فى الصلاة مديح رومى مثل القديسين واثبتوه فى كتاب الصلوات صلاته تكون معنا امين

اليوم[4] السابع من شهر بونه

فى مثل هذا اليوم[5] استشهد القديس الجليل[6] سخيرون[7] الذى من قلين هذا كان من جند اريانا والى انصنا فلما احضرت اوامر الملك الكافر ديقلاديانوس بعبادة الاوثان[8] وثب[9] هذا القديس فى وسط الجمع وشتم الملك والهته فلم[10] يجسر احدا على عذابه لاجل جنديته الا انهم حبسوه فى قصر الوالى[11] فلما اتفق الولى بانصنا التوجه الى اسيوط سيروه اليه واتفق معه خمسة اجناد اخر وهذه اسماؤهم[12] وهم[13] ولفيوس[14] وارمانيوس[15] واركياس وبطرس وقيراييون[16] هولاء اتفقوا مع سخيرون[17] ان يسفكوا دمهم على اسم المسيح فلما

1. *Haec verba a* اعضاه *desunt in* B. — 2. B ووضعها. — 3. AB ونضموا. — 4. *Deest in* A. — 5. *Haec quatuor verba desunt in* A. — 6. B *addit* الغالب. — 7. B اشخرون, Maï *Aschiron*. — 8. *Haec verba a* فلما احضرت *desunt in* A. — 9. B ذهب. — 10. A ولم. — 11. B *addit* حبس الوالى فى القصر. — 12. B وهذا اسمائهم. — 13. *Deest in* B. — 14. B الفيرس. — 15. A وارماسيوس. — 16. B وقرايون. — 17. A ابسخيرون, B ابشخيرون.

déchirement de ses membres pour la foi certaine. Après cela, les croyants rassemblèrent ses membres saints, célébrèrent une fête un jour anniversaire de celui-ci. On composa pour lui un panégyrique grec comme pour les saints et on le plaça dans le Livre des Prières. Que sa prière soit avec nous! Amen.

SEPT DE BAOUNAH (1er juin).

En ce jour mourut martyr le saint glorieux Sakhiroun qui était de Qalin. Il était des soldats d'Aryânâ, gouverneur d'Antinoé (*Ansinâ*). Quand arrivèrent les ordres de l'empereur infidèle Dioclétien (*Diqlâdyânous*) relatifs à l'adoration des idoles, ce saint s'élança au milieu de l'assemblée, injuria l'empereur et ses dieux : personne n'osa le châtier parce qu'il était soldat, mais on l'emprisonna dans le château du gouverneur. Quand celui d'Antinoé se dirigea vers Siout (*Osyout*), on le lui envoya. Avec lui étaient cinq autres soldats dont voici les noms; ce sont : Oualfyous, Armanyous, Arkyas, Pierre (*Boṭros*) et Qirayyoun. Ils étaient d'accord avec Sakhiroun pour verser leur sang au nom du Messie. Lorsqu'ils comparurent devant le gouverneur, il

حضروا الى الوالى امر بقطع مناطقهم وتعذيبهم فاما اوليك الخمسة * فبعضهم صلبوا[1] وبعضهم f. 221 r.
اخذت رؤوسهم واما القديس سخيرون[2] فامر ان يضرب ضربا عظيما ثم امر ان[3] يسلخ[4]
جلده من رأسه[5] الى رقبته ثم ربط فى ذنب فرس وسحب فى المدينة جميعها ثم جعل فى
خابية رصاص وسد فمه[6] عليه وعصر[7] ورمى[8] فى مستوقد الحمام وفى هذه[9] العقوبات[10]
كلها[11] ياتى[12] ملأك الرب ويصححه[13] ويعزيه ويصبره ولما[14] احتاروا[15] فى عقابه[16] استدعوا
ساحرا عظيما يسمى الاسكندروس ويزعم انه يسحر الشمس والقمر وانه يطلع الى الجوّ
ويخاطب الافلاك فامر[17] ان يغلق[18] الحمام ويرش[19] بالاراقة واخذ ثعبان تكلم[20] عليه
فانشق نصفين ثم اخذ سمه وكبده[21] ووضعهم[22] فى رنجلة نحاس وطبخهم[23] واتى بهم الى
القديس وادخله الى[24] الحمام واطعمه ذلك السم المطبوخ ثم صاح يا مقدم اراكنه الشياطين
اعمل فى هذا النصرانى قوتك فلما لم يناله بؤس فتعجب[25] الساحر فقال القديس للساحر
الشيطان الذى استعنت به ولم[26] ينصرك هو يعذبك بقوة سيدى يسوع المسيح وللوقت

1. B صلبوه. — 2. A ابسخير ون, B ابشخيرون. — 3. *Deest in* B. — 4. B سلخ. — 5. B جلد راسه. — 6. B فمها. — 7. B ثم عصر. — 8. B ثم رمى. — 9. *Deest in* B. — 10. B عقوبة. — 11. B من عذاب. — 12. B ياتيه. — 13. B ويعضده ويصحبه. — 14. B لما. — 15. B تحيروا. — 16. B عقوباته. — 17. B *addit* الملك. — 18. B *addit* باب. — 19. *Deest in* B. — 20. B وتكلم. — 21. B واخذ سمه وكبده. — 22. B وضعهم. — 23. A وطخنهم. — 24. *Deest in* B. — 25. B تعجب. — 26. B لم.

ordonna de couper leurs ceinturons et de les châtier; quant à ces cinq soldats, * les uns furent mis en croix et on coupa la tête aux autres. Pour saint Sakhiroun, le gouverneur ordonna de le frapper violemment, puis il lui fit écorcher la peau de la tête jusqu'au cou; il le fit ensuite attacher à la queue d'un cheval et traîner dans toute la ville. Il mit ensuite du plomb dans une jarre, lui serra la bouche par-dessus et pressa; on le jeta dans le four d'un bain. Dans tous ces supplices, un ange du Seigneur venait le guérir, le consoler et lui faire prendre patience. Lorsqu'on fut fatigué de le tourmenter, on fit venir un grand magicien qui se nommait Alexandre (*El-Iskandarous*); il prétendait enchanter le soleil et la lune, monter dans les airs et s'entretenir avec les sphères. Il ordonna de fermer le bain, de l'arroser; il prit un dragon sur lequel il prononça quelques paroles et qui se fendit en deux. Il enleva son poison et son foie, les mit dans un vase d'airain, les fit cuire et les apporta au saint. Il le fit entrer dans le bain et lui donna à manger ce poison cuit. Puis il cria : « O chef des puissances des Satans, exerce ta force sur ce chrétien. » Comme il n'éprouvait aucun mal, le magicien fut étonné. Le saint lui

اعتراه[1] ذلك الشيطان وبدا يخبطه[2] الى ان اعترف بالسيد المسيح وعند ذلك اخذ الوالى رأس الساحر ونال اكليل الشهادة[3] فاما القديس فان الوالى ازداد عليه حنقا وعذبه عذابا كثيرا وقطع مذاكره وهو شاكر للسيد المسيح ثم امر ان يؤخذ رأسه بحد السيف ونال اكليل الشهادة[4] والسعادة التامة شفاعته تكون معنا امين[5]

اليوم[6] الثامن من شهر[7] بوونه

[8]فى مثل هذا اليوم[9] تذكار[10] كنيسة السيدة والدة الاله * المعروفة بالمحمة حيث ينبوع[11] * f. 221 v.
الماء الفائض من البركة التى استنبعتها[12] والدة الاله عند عودتها من ارض مصر لان يوسف لما ظهر له الملاك فى الحلم قائلا قم خذ الصبى وامه واذهب الى ارض مصر وصعد[13] الى

1. B اعترى. — 2. B يخطبه. — 3. *Haec tria verba desunt in* A. — 4. اكليل الشهادة *desunt in* A. — 5. *Haec tria verba desunt in* B. — 6. *Deest in* A. — 7. *Deest in* B. — 8. *Haec commemoratio deest in* Ludolf. — 9. *Haec quatuor verba desunt in* A. — 10. B *addit* الكنيسة المقدسة. — 11. A الينبوع. — 12. B انبعتها. — 13. Matthaeus, II, 19.

dit : « Le démon que tu appelais à ton aide et qui ne t'a pas secouru va te châtier par la puissance de mon Seigneur Jésus (*Yasou'*) le Messie. » Sur-le-champ, ce démon le dépouilla et commença à le frapper jusqu'à ce qu'il confessât le Seigneur le Messie. Alors le gouverneur trancha la tête du magicien qui reçut la couronne du martyre. Quant au saint, le gouverneur redoubla contre lui de fureur, et lui fit subir de nombreuses tortures; il lui coupa les parties viriles, tandis qu'il louait le Messie, puis il ordonna de lui trancher la tête avec une épée. Sakhiroun reçut la couronne du martyre et la félicité parfaite. Que son intercession soit avec nous! Amen.

HUIT DE BAOUNAH (2 juin).

[1]En ce jour a lieu la commémoration de l'église de la sainte Mère de
* f. 221 v. Dieu, * connue sous le nom d'El-Maḥammah, à l'endroit où jaillit l'eau abondante, par la bénédiction de la mère de Dieu lorsqu'elle revenait de la terre d'Egypte (*Miṣr*). En effet, quand l'ange du Seigneur apparut en songe à Joseph (*Yousof*), et lui dit : « *Lève-toi, prends l'enfant et sa mère et va en Égypte*[2] », il monta jusqu'au commencement du Ṣa'id. Lorsque mourut Hérode (*Hiroudis*),

1. Cette commémoration manque dans Ludolf. — 2. Matthieu, II, 19.

اوائل الصعيد فلما مات هيرودس ظهر له ملاك الرب وامره بالعودة الى[1] الشام وورد[2] على المحرقة ثم الى مصر ومنها الى المطرية ومنها الى[3] المحمة فاستنبعت هذا العين وهى باقية الى يومنا هذا تاتى[4] اليها الناس من كل بلد ومن كل جنس يستشفعون[5] بالسيدة ويتباركون[6] من المكان ومن العين[7] شفاعة العذرى[8] تحرسنا وتعضدنا الى النفس الاخير[9] امين

[10]وفيه ايضا تدكار[11] اممادا[12] واولادها وارمانوس وامه شفاعتهم[13] تكون معنا امين

اليوم[14] التاسع من شهر بونه

[15]فى مثل هذا اليوم[16] تذكار النبى العظيم[17] صمويل هذا البار كان اسم ابيه هلقانا[18] من

1. B *addit* ارض. — 2. B ورد. — 3. B والى. — 4. B ياتوا. — 5. A يستشفعوا. — 6. A ويتباركوا. — 7. B *iterum* ومن العين. — 8. B والدة الاله. — 9. *Pro his verbis a* تحرسنا B *habet* تكون معنا ومع كاتبه. — 10. *Haec commemoratio deest in* Assemani. — 11. *Deest in* B. — 12. B ممادة, Maï *Emmada*. — 13. B *addit* الجميع *et omittit finem*. — 14. *Deest in* A. — 15. *Haec commemoratio deest in* Ludolf. — 16. *Haec quatuor verba desunt in* A. — 17. *Deest in* B. — 18. B ملقانة.

l'ange du Seigneur apparut à Joseph et lui ordonna de revenir en Syrie. Il retourna par El-Maḥraqah, puis à Miṣr, de là à El-Maṭaryah et de là à El-Maḥammah. Cette source jaillit et existe encore aujourd'hui. Les gens de tout pays et de toute sorte y viennent demander l'intercession de Notre-Dame et reçoivent les bénédictions de l'endroit et de la source. Que l'intercession de la Vierge nous garde et nous fortifie jusqu'à notre dernier souffle! Amen.

[1]En ce jour également a lieu la commémoration d'Amamadâ[2] et de ses enfants, d'Arménios (*Armânous*) et de sa mère. Que leur intercession soit avec nous! Amen.

NEUF DE BAOUNAH (**3 juin**).

[3]En ce jour a lieu la commémoration du grand prophète Samuel (*Ṣamouïl*). Le nom du père de ce juste était Halqanâ de la tribu de Lévi (*Lâoui*), de la

1. Malan *Kamadah,* Ludolf *Tâmadâ*. — 2. Cette commémoration manque dans Assemani. — 3. Cette commémoration manque dans Ludolf.

سبط لاوى من قبيلة هرون[1] واسم امه حنة وكانت عاقرا[2] فبمداومتها الطلبة الى الله رزقها هذا[3] النبى[4] فربته فى بيتها ثلاث[5] سنين ثم قدمته الى هيكل الله كما كانت انذرت قبل الحبل به[6] فخدم عالى الكاهن الى ان كبر وكانت بنى عالى قد افسدوا فى خدمتهم وجاروا على بنى اسراييل فارسل الله لعالى[7] نبيا فقال[8] له انى[9] رذلت بنيك وكل نسلك من الكهنوت فاقيم لى كاهنا امينا[10] يعمل مسرة[11] قلبى كل يوم حياته[12] فاقام هذا النبى العظيم لان عالى لما * كبر دعى الرب[13] صمويل فى بعض الليالى وهو راقد[14] فظن ان عالى[15] دعاه لانه لم يعرف وحى الرب فقد[16] قام[17] وجاء الى عالى وقال[18] له دعوتنى يا سيدى فقال له لا[19] امض وارقد فلما مضى دعاه الرب ثانية وثالثة وهو يقوم ويجى الى عالى فعلم عالى ان الرب دعاه وقال له[20] امض[21] وارقد فاذا دعاك قل تكلم يا رب فان عبدك يسمع[22] فلما مضى جاه الصوت من قبل الرب قائلا صمويل صمويل[23] فقال تكلم يا رب

1. B هارون. — 2. B عاقر وكان. — 3. B بهذا. — 4. B المصباح النقى. — 5. A ثلاثة. — 6. *Deest in* A. — 7. B هذا. — 8. A قال. — 9. B انى. — 10. B نبيا. — 11. A بمسرة. — 12. B حياتى. — 13. *Deest in* B. — 14. A راقدا. — 15. B *addit* قد. — 16. B بعد. — 17. B فقام. — 18. B فقال. — 19. *Deest in* A. — 20. *Deest in* B. — 21. B أمضى. — 22. B *addit* الك. — 23. A شمويل شمويل.

famille d'Aron (*Haroun*); celui de sa mère, Anne (*Ḥannah*) : elle était stérile. A force d'implorer Dieu, il lui accorda ce prophète. Elle l'éleva dans sa maison pendant trois ans, puis le présenta au temple de Dieu, comme elle l'avait promis avant sa grossesse. Il servit Héli (*'Âli*) le grand prêtre jusqu'à ce qu'il eut grandi. Les fils d'Héli commettaient des fautes dans leur service et tyrannisaient les Israélites. Dieu envoya à Héli un prophète et lui dit : « J'ai regardé comme indignes du sacerdoce tes fils et toute leur descendance et établirai pour moi un prêtre sûr qui fera la joie de mon cœur tous les jours de sa vie. » Il établit ce grand prophète; en effet, Héli ayant vieilli, le Seigneur appela une nuit Samuel tandis qu'il dormait; * il crut que c'était Héli qui l'appelait, car il ne connaissait pas la révélation divine. Il se leva et alla trouver le grand prêtre et lui dit : « Tu m'as appelé, mon seigneur? » — « Non, va dormir. » — Quand il fut parti, le Seigneur l'appela une seconde et une troisième fois. Il se levait et allait trouver Héli qui reconnut que c'était Dieu qui l'appelait. Il lui dit : « Va dormir et s'il t'appelle, réponds : Parle, Seigneur, ton serviteur écoute. » — Quand il fut parti, la voix de Dieu l'appela : « Samuel! Samuel! » Il répondit : « Parle, Seigneur, ton serviteur

فان عبدك يسمع لك فخاطبه الرب بما يقوله لعالى وبما فعله لبنيه[1] وبما يريد ان[2] يفعله[3] ببنى[4] اسرايل[5] وبعد هذا امره الله ان يمسح شاوول[6] ابن قيس ملكا[7] على اسرايل ولما خالف شاوول امر الرب هذا النبى فمسح داوود ابن ايشا ملكا وتنبا وحكم فى بنى اسرايل عشرين سنة ثم تنيح بسلام ونعيد له ايضا فى سبعة[8] وعشرين من مسرى وهو يوم دعا الرب وخاطبه وسبق تجسد الرب بالف وخمسة وثلاثين سنة صلاته تكون[9] معنا امين

[10]وفيه ايضا استشهد القديس لوكيليانوس[11] واربعة معه هذا كان كاهنا للاصنام فلما ابصر ما تقاسيه الشهداء من حريق النار وتقطيع الاعضاء والضرب ثم ابصر[12] اقواما ارماهم الملك اورليانوس[13] فى اتون نار مضطرم فلم تلمسهم[14] النار بل كانوا قايمين[15] وسطها يسبحون[16] الله[17] كما كانت[18] الثلثة فتية فى اتون النار ببابيل[19] تعجب هذا القديس وتحقق ان الاصنام الذى هو كاهنا لها لم[20] يقدروا[21] ان يفعلوا هكذا بل ولو رميوا فى النار لاحترقوا * وان الاله * f. 222 v°.

1. B بينه. — 2. *Deest in* B. — 3. B فعله. — 4. B بينه B.— 5. A ببنى عالى وبنى. — 6. B *iterum* شاوول. — 7. A ملك — 8. A سبعين. — 9. *Deest in* B. — 10. *Haec commemoratio deest in* Ludolf. — 11. A لوكيكليانوس, B لوكيانوس. — 12. B وابصر. — 13. B اوركيانوس. — 14. A يلمسهم. — 15. B *addit* يمشوا. — 16. B يسبحوا. — 17. *Deest in* B. — 18. B كانوا. — 19. A اتون بابل. — 20. B لا. — 21. A يقدرون.

t'écoute. » Dieu lui raconta ce qu'il avait dit à Héli, ce qu'il avait fait à ses fils et ce qu'il voulait qu'il fît aux Israélites. Après cela, Dieu lui ordonna d'oindre Saül (*Chaoul*), fils de Qis, comme roi sur Israël (*Israyil*). Lorsque Saül désobéit, le Seigneur ordonna à ce prophète d'oindre David (*Dâoud*), fils de Jessé (*Ichâ*), comme roi. Il prophétisa et gouverna en Israël pendant vingt ans. Puis il mourut en paix. Nous célébrons aussi sa fête le 27 de masoré : c'est le jour où Dieu l'appela et lui parla. Il précéda de 1035 ans l'incarnation du Seigneur. Que sa prière soit avec nous! Amen.

[1]En ce jour aussi moururent martyrs saint Lucilianus (*Loukilyanous*) et quatre personnes avec lui. Ce saint était prêtre des idoles. Quand il vit les souffrances des martyrs par le feu, l'ablation des membres et les coups; quand il vit les gens que l'empereur Aurélien faisait jeter dans un four allumé, alors que le feu ne les touchait pas, mais ils s'y tenaient debout, louant Dieu, comme les trois jeunes gens dans la fournaise de Babylone (*Bâbel*), il s'en étonna et fut certain que les idoles dont il était prêtre ne pourraient en faire autant, mais que si on les jetait dans le feu elles seraient brûlées * et que le Dieu qui faisait ces choses était le vrai Dieu. Alors il cria * f. 222 v°.

1. Cette commémoration manque dans Ludolf.

الذى يفعل هذا[1] هو[2] اله الحق فنادا عن نفسه انى[3] مسيحى فقبض عليه وقدم للملك[4] فبكته على تركه خدمة الاصنام[5] ثم وعده[6] ان عاد بعدة[7] وافرة فلم يجنح[8] الى وعده ولا خاف[9] وعيده فعذبه عذابا شديدا وكسر فكه[10] بالحجارة وضربه ضربا عظيما وعلقه منكسا ثم رماه الاعتقال اقام فيه مدة وعاد استحضره ومعه اربعة من المسيحيين كانوا معه[11] معتقلين فلما لم يطيعوه فى كفره ارماهم فى اتون النار فامطر الله عليهم مطرا غزيرا فاطفات النار عنهم[12] فامر الملك الكافر ان يعلق القديس على صليب زعم لانه عبد المصلوب فعلق على صليب[13] خشب ثم سمر فى كل[14] جسده بمسامير طوال فاودع[15] نفسه الطاهرة[16] عند الرب وضربت ارقاب الاربعة رجال. صلاتهم[17] تكون معنا امين[18]

1. B *addit* الايات. — 2. B ولهو. — 3. B انه. — 4. A الملك. — 5. B خدمته. للاصنام — 6. B اوعده. — 7. A *addit* مواعيد. — 8. B يرجع. — 9. B خالف. — 10. B فكيه. — 11. *Deest in* B. — 12. B عليهم. — 13. *Haec verba a* زعم *desunt in* B. — 14. *Deest in* B — 15. B واودع. — 16. *Deest in* B. — 17. B صلاة الجميع. — 18. *Addit* Maï *commemorationem translationis corporis S. Mercurii.*

de lui-même : « Je suis chrétien. » On le saisit et on le présenta à l'empereur qui le blâma d'abandonner le culte des idoles et lui fit de grandes promesses s'il y revenait. Il ne se rendit pas à ses promesses et ne craignit pas ses menaces. Il lui fit subir de nombreux tourments, lui brisa la mâchoire avec une pierre, puis le jeta en prison où le saint resta quelque temps. Ensuite il le fit venir avec quatre chrétiens qui étaient enchaînés avec lui. Comme ils ne lui obéissaient pas dans son infidélité, il les fit jeter dans une fournaise, mais Dieu envoya sur eux une pluie abondante qui éteignit le feu. Puis l'empereur infidèle ordonna d'attacher le saint à une croix, parce qu'il était l'adorateur du crucifié. On le suspendit à une croix de bois et on enfonça dans son corps de longs clous. Il rendit son âme pure au Seigneur : on trancha la tête aux quatre hommes. Que leur prière soit avec nous! Amen[1].

1. Maï ajoute la commémoration de la translation du corps de saint Mercure.

اليوم العاشر من شهر[1] بونه

[2]فى مثل هذا اليوم[3] استشهدت القديسة دابامون وبصطامون[4] وامهم صوفية[5] وسبب شهادتهم[6] ان انسان يقال له ورشنوفة[7] طلب[8] للاسقفية[9] فهرب الى طحمون من كرسى[10] بنا فاستضاف[11] باخوين يسموا بصطامون واودامون[12] وفى تلك الليلة ظهر ملأك الرب للقديس ورشنوفة وقال له لماذا انت نائم والجهاد مبسوط والاكاليل معدة قم والحق الوالى واعترف بالمسيح لتاخذ الاكليل فلما استيقظ قص[13] على هولاء الاخوين[14] التى[15] استضاف بهم[16] الرويا الذى راها[17] فاتفقوا جميعهم[18] على اخذ الشهادة ونهضوا من وقتهم واتوا الى الولى واعترفوا قدامه[19] باسم المسيح[20] فعذبهم والقاهم فى السجن ثم اخذهم * معه من بلبيل[21] الى * f. 223 r°.

1. *Deest in* B. — 2. *Haec commemoratio deest in* Ludolf. — 3. *Haec quatuor verba desunt in* A. — 4. B بطامون. — 5. *Haec verba a* بصطامون *desunt in* A. — 6. A شهادتها. — 7. B *addit* قد. — 8. B طلبه. — 9. A الاسقفية. — 10. B على كرسى. — 11. B ستضاف. — 12. *Pro his verbis a* اخوين B *habet* بهولاى القديسة. — 13. B *addit* هذا. — 14. B تلك. — 15. A الذى. — 16. B *addit* فى. — 17. الذى راها *deest in* B. — 18. B جميعا. — 19. *Deest in* B. — 20. B بالمسيح. — 21. B بنشليل.

DIX DE BAOUNAH (**4 juin**).

[1]En ce jour mourut martyre sainte Dâbâmoun, ainsi que Épistémon (*Basṭâmoun*) et leur mère Sophie (*Soufyah*). La cause de leurs martyres fut celle-ci. Un homme nommé Ouarchanoufah, recherché pour l'épiscopat, s'enfuit à Ṭaḥmoun, dans le diocèse de Banâ, et demanda l'hospitalité à deux frères, appelés Épistémon et Eudémon (*Aoudâmoun*). Cette nuit, l'ange du Seigneur apparut à saint Ouarchanoufah et lui dit : « Pourquoi dors-tu alors que la lutte est étendue et que les couronnes sont préparées? Lève-toi, va trouver le gouverneur et confesse le Messie pour recevoir la couronne du martyre. » Lorsqu'il s'éveilla, il raconta la vision qu'il avait vue aux deux frères à qui il avait demandé l'hospitalité. Ils furent tous d'accord pour recevoir le martyre partirent sur-le-champ et arrivèrent chez le gouverneur devant qui ils confessèrent le nom du Messie. Il les châtia et les jeta en prison, puis il les prit * avec lui de Balbil jusqu'à Sanhour, tandis que leur mère les suivait. Il * f. 223 r°.

1. Cette commémoration manque dans Ludolf.

سنهور وكانت امهم تتبعهم واعرض عليهم البخور للاصنام فابوا فعذبهم وكان الرب يرسل ملأكه ويقويهم ثم اخذهم صحبته الى صا وان كهنة الاصنام عرفود عن القديسة دابمون انها تسب الالهة وكانت امرأة صالحة كثيرة الرحمة مداومة الصلاة ولها ابنة تسمى يونا[1] وكانوا ينسجوا ويرقموا ويصدقوا ما[2] يفضل عنهم فلما سمع[3] الامير خبرهم ارسل سياف لياخذ رأسها وكان اسم السياف[4] اولوجى فلما اتى اليها ورأى حسن سيرتها وشكلها الملائكى بصرته نعمة الله[5] ان لا يقتلها بل انه اخذها الى عند الوالى فودعت[6] اهل بيتها وخرجت من ديقوا[7] ولما اتت الى صا اجتمعت[8] بالقديس ورشنوفة ورفقته فسلموا[9] على بعضهم بعض واما السياف اولوجى فانه اعترف بالسيد المسيح[10] قدام الوالى[11] فاخذت[12] رأسه المقدسة[13] واما القديسة دابامون فعلقها فى الهبازين وعصرت ومكث يعاقبها ايام والرب يقويها ويصبرها ثم اودعها الاعتقال واستحضرها ايضا ولما لم تطع[14] امره[15] امر

1. B بونا. — 2. B بما. — 3. B عرف. — 4. B وكان السيان الممه. — 5. *Haec tria verba desunt in* B. — 6. B فوعدت. — 7. A ديقوا. — 8. B واجتمعت. — 9. B وسلموا. — 10. B للمسيح. — 11. قدام الوالى *deest in* B. — 12. B واخذت. — 13. *Deest in* B. — 14. A تطيع. — 15. *Deest in* A.

leur présenta de l'encens à offrir aux idoles; ils refusèrent et il les châtia; le Seigneur envoyait son ange et les fortifiait. Puis il les prit avec lui jusque Ṣâ. Les prêtres des idoles l'informèrent que sainte Dâbâmoun injuriait les dieux. C'était une femme vertueuse, très miséricordieuse, continuellement en prières. Elle avait une fille nommée Youna[1]; elles tissaient, brodaient et faisaient l'aumône de leur superflu. Quand le gouverneur l'apprit, il envoya un bourreau pour lui couper la tête. Le nom de ce bourreau était Euloge (*Aouloudji*). Lorsqu'il arriva près d'elle et qu'il vit la beauté de sa conduite et sa forme angélique, la grâce de Dieu l'empêcha de la tuer et il l'amena au gouverneur. Elle dit adieu aux gens de sa maison et sortit de Diqoua[2]. Quand elle arriva à Ṣâ, elle fut réunie à saint Ouarchanoufah et ses compagnons; ils se saluèrent les uns les autres. Quant au bourreau Euloge, il confessa Notre-Seigneur le Messie devant le gouverneur qui fit couper sa tête sainte. Pour sainte Dâbâmoun, on l'accrocha à des chevalets et on serra. Le gouverneur continua à la châtier pendant quelques jours, mais le Seigneur la fortifiait et lui donnait la patience. Puis il la remit en prison et la fit venir. Comme elle n'obéissait pas à son ordre, il ordonna de lui trancher la tête. On l'emmena

1. B *Bouna*, Amélineau *Jeanne* (!). — 2. Amélineau *Digoua*.

ان[1] توخذ[2] رأسها فاخرجت[3] خارج المدينة والنساء حولها باكيات وهى فرحة مسرورة فضربت رقبتها بحد السيف شفاعتها[4] تكون[5] معنا امين[6] واما القديس ورشنوفة فانه كمل جهاده فى التاسع والعشرين من ابيب واما الاخوين بصطامون[7] واودامون فكملا جهادهما فى ثالث عشر من اشير صلاة الجميع تحرسنا امين

[8]وفيه ايضا[9] تذكار الفرح العظيم الذى شمل المسكونة كلها وفرحت فيه الملائكة السماويين[10] لان فيه خرجت اوامر الملك المومن[11] قسطنطين الى سائر * البلاد والاعمال التى تحت طاعته بغلق برارى الاصنام وفتح[12] البيع فوصلت هذه[13] الرسالة المتضمنة هذا الفرح التام الى مدينة الاسكندرية فى هذا اليوم ثم سيرت[14] الى عيار مصر وابتهجت المومنين بارتفاع قرن الشريعة المسيحية والتمجيد للصليب[15] المحيى وغلقت ابواب بيوت الاصنام وفتحت * f. 223 v°.

1. *Deest in* B. — 2. B اخذ. — 3. B فاخرجوها. — 4. B صلاتها. — 5. *Deest in* A. — 6. *Deest in* B. *Quae sequuntur usque ad finem articuli desunt in* B. — 7. A ابصطامون. — 8. *Deest in* B *qui addit* فى هذا اليوم. — 9. *Haec commemoratio deest in* Ludolf. — 10. B السماين. — 11. B القديس. — 12. B وفتحت. — 13. B هذا. — 14. B وسيرت. — 15. B وتمجيد الصليب.

hors de la ville; les femmes l'entouraient en pleurant, mais elle était joyeuse et contente. On lui coupa le cou avec le tranchant d'une épée. Que son intercession soit avec nous! Amen.

Quant à saint Ouarchanoufah, il termina sa lutte le 29 d'abib. Pour les deux frères Épistémon et Eudémon, ils terminèrent leur lutte le 13 d'achir. Que leur prière à tous soit avec nous! Amen.

[1]En ce jour également a lieu la commémoration de la grande joie qui remplit toute la terre habitée et qui réjouit les anges célestes, parce que c'est en ce jour que partirent les ordres de l'empereur croyant Constantin (*Qosṭanṭin*) à toutes * les villes et les provinces, sous son autorité, de fermer les temples des idoles et d'ouvrir les églises. La lettre contenant cette joie complète arriva dans la ville d'Alexandrie (*El-Iskandaryah*) ce jour-là, puis elle fut portée dans toutes les villes d'Égypte (*Miṣr*). Les croyants se réjouirent de l'élévation de la puissance de la loi chrétienne et de la glorification de la croix qui donne la vie : les portes des demeures des idoles furent fermées et les * f. 223 v°.

1. Cette commémoration manque dans Ludolf.

البيع المسيحية وعيد[1] هذا اليوم عيدا[2] عظيما وذلك فى السنة الحادية عشر من ملكه فى اول بطركية الاسكندروس[3] بطريرك الاسكندرية صلاته وبركته تحفظنا الى الابد امين[4]

اليوم[5] الحادى عاشر[6] من بوونه

[7]فى مثل هذا اليوم[8] استشهد القديس الجليل صورة الملائكة وجنس المملكة الغالب فى الحروب القديس[9] اكلوديس[10] هذا الذى جاهد الجهاد الحسن واخذ[11] الاكاليل الغير مضمحل ورفض مجد هذا العالم وورث المجد الغير بائد[12] والنعم السماوية هذا القديس كان ابن[13] عم يوسطس[14] ابن نوماريوس الملك وابو هذا القديس كان يسمى ابطلماوس اخو الملك نوماريوس وكان هذا القديس حسن الصورة جدا[15] كمثل يوسف ابن يعقوب وكان شجاعا فى الحرب قد افتخر على جميع[16] اولاد انطاكية وكان محبوبا من كل احد

1. B *addit* فى. — 2. B عيد. — 3. B الاسكندرية. — 4. *Haec verba a* وبركاته *desunt in* B. — 5. *Deest in* A. — 6. B والعشرونة. — 7. *Haec commemoratio deest in* Maï. — 8. *Haec quatuor verba desunt in* A. — 9. *Deest in* B. — 10. B اقلوديوس. — 11. B ونال — 12. *Pro* الغير بائد B *habet* الدائم. — 13. *Deest in* B. — 14. A نوسطس, B يسطس. — 15. *Deest in* B. — 16. *Deest in* B.

églises chrétiennes furent ouvertes. La fête de ce jour fut considérable : elle eut lieu la treizième année du règne de Constantin, au commencement du patriarcat d'Alexandre (*El-Iskandarous*), patriarche d'Alexandrie (313-326). Que sa prière et ses bénédictions nous protègent éternellement! Amen.

ONZE DE BAOUNAH (**5 juin**).

[1]En ce jour mourut martyr le saint glorieux, l'image des anges, la race des rois, vainqueur dans les guerres, saint Claude (*Akloudis*) qui livra un beau combat, reçut la couronne incorruptible, repoussa la gloire de ce monde et reçut en héritage celle qui est éternelle et les bienfaits célestes. Ce saint était cousin de Juste (*Youstos*), fils du roi Noumâryous. Son père se nommait Abṭalmâous (*Ptolémée*?), frère du roi Noumâryous. Il était très beau, pareil à Joseph (*Yousof*), fils de Jacob (*Ya'qoub*), brave à la guerre, et l'emportait sur tous les enfants d'Antioche (*Anṭâkyah*); il était aimé de chacun à cause

1. Cette commémoration manque dans Maï.

لاجل حسنه وشجاعته ولاجل محبة الناس فيه صوّروا صورته على باب انطاكيه والاعداء[1]
قدامه مهزومين مقهورين وكان قد قرأ كتب كثيرة[2] من كتب البيعة فسمع بخبره ملك
رومية واشتهى[3] ان يراه فارسل الى ابيه[4] طلبه منه فلما وصل الى هناك خرج الملك
ليلقاه[5] هو وكل عسكره واهل المدينة وفى تلك الايام جرى حرب عظيم[6] مع[7] الارمن
فخرج لهم[8] القديس وهزمهم واقتلع[9] ملكهم واكسرهم[10] * وبعد ذلك توجه الى انطاكية * f. 224 r°.
فوجد ديقلاديانوس قد كفر وعبد الاصنام[11] وكان له صديقا يقال له بقطر ابن رومانيوس[12]
وكانوا كل وقت يتذكروا كلام[13] الكتب المقدسة وما فيه خلاص انفسهم[14] فقرروا بينهما
ان يسفكا دماهما على اسم المسيح فظهر لهما الشيطان شبه رجل شيخ وجعل يترايا
لهما[15] قائلا يا اولادى انتم شباب واولاد اكابر وانا اخاف عليكم[16] من هذا الملك الكافر
فان قال لكم شيا[17] وافقوه على حمل البخور وانتم فى منازلكم تعبدون[18] المسيح خفيا[19]
لان هذا ملكا[20] جبار غير شفوق ففطنهم المسيح انه الشيطان فقالوا له يا مملوا من كل

1. B والا. — 2. *Deest in* B. — 3. B فاشتهى. — 4. B ابوه. — 5. B القاه. — 6. *Deest in* B. — 7. A من. — 8. *Deest in* B. — 9. B واقلع. — 10. B وكسرهم. — 11. B الاوثان. — 12. A رومانس. — 13. *Deest in* A. — 14. B نفوسهم. — 15. B لهم. — 16. B عليهم. — 17. B شى. — 18. B تعبدوا. — 19. B خفية. — 20. B الملك.

de sa beauté et de sa bravoure. En raison de l'affection qu'ils lui portaient, les gens représentèrent son image sur la porte d'Antioche ; les ennemis prenaient la fuite devant lui, vaincus. Il avait lu beaucoup de livres ecclésiastiques. L'empereur de Rome (*Roumyah*) entendit parler de lui ; il désira le voir et l'envoya demander à son père. Quand il arriva, l'empereur sortit à sa rencontre avec tous ses soldats et les gens de la ville. A cette époque, arriva une grande guerre avec les Arméniens (*El-Armen*). Le saint marcha contre eux, les mit en déroute, détrôna leur roi, les tailla en pièces. * Après cela, il se dirigea vers Antioche et trouva que Dioclétien (*Diqlâdyânous*) était devenu infidèle et adorait les idoles. Il avait un ami nommé Victor (*Biqtor*), fils de Roumânyous : tout le temps ils se remémoraient les paroles des livres saints et ce qui s'y trouve pour le salut de leurs âmes. Ils s'affermirent l'un l'autre dans la résolution de verser leur sang au nom du Messie. Satan (*Ech-Chaïṭân*) leur apparut sous l'apparence d'un vieillard et s'offrit à leur vue en disant : « Mes enfants, vous êtes des jeunes gens, fils de grands personnages ; je crains pour vous cet empereur infidèle : s'il vous dit quelque chose, consentez à porter des parfums (aux idoles); dans vos demeures, vous adorerez le Messie en cachette, car celui-ci est un roi terrible et sans pitié. » Le Messie leur révéla que c'était Satan ; alors ils lui dirent : « O toi qui es rempli de tout mal, père * f. 224 r°.

شر[1] ويا ابو الكذب اذهب عنا فانك لم تزل[2] تعاند طريق الرب فحنق عليهما غضبا[3] وتبدل[4] شخصه للوقت وصار[5] كمثل عبد[6] اسود وقال لهم هوذا انا اسبقكم الى الملك وادعه يسفك دماكم وعند ذلك ارسل الملك الى القديس اكلوديس وسأله ان يوافقه على عبادة الاوثان[7] واوعده ان يجعله مكان ابيه فلم يلتفت الى مواعيده[8] ولا اذعن لقوله[9] فلم يجسر ان يكلمه فى وسط[10] انطاكية وكان القديس يخاطبه بجرأة[11] ويفترى عليه فاشار رومانوس[12] الوزير على[13] الملك بان[14] يسيّره الى ارض مصر ليقتل هناك لانه منافق مثل ابنى بقطر وكتب[15] الى والى انصنا يقول له ان[16] اكلودس[17] لم يقبل[18] منا ولم اذعن لقولنا فلاطفه بكل جهدك فان[19] رجع عن رأيه والا فخذ رأسه فلما علم القديس بخروج القضية عليه استدعا صدريخس[20] زوج اخته واوصاه[21] وودعه[22] ومضى صحبة الرسل الى ارض مصر فلما وصل الى اريانوس والى انصنا وابصره قام له وقبل يديه وسأله قائلا لا تفعل يا سيدى اكلوديس[23] هذا الفعل وتخالف * الملك فاجابه القديس لم ارسل اليك * f. 224 v°.

1. B شرا. — 2. B تزال. — 3. *Haec tria verba desunt in* A. — 4. A فتبدل. — 5. B وللوقت صار. — 6. B كعبد. — 7. *Haec verba a* القديس *ad* الى *desunt in* A. — 8. B لمواعيده. — 9. B لامره. — 10. *Deest in* B. — 11. B بجرة. — 12. A رومانس. — 13. B الى. — 14. B ان. — 15. B فكتب. — 16. *Deest in* A. — 17. B اقلديس. — 18. B يسمع. — 19. B فانه. — 20. B صدريخوس. — 21. B ووصياه. — 22. B وودعه. — 23. B قالديوس.

du mensonge, éloigne-toi de nous, car tu ne cesses de t'opposer à la voie du Seigneur. » Il ressentit contre eux de la colère, changea de forme sur-le-champ, devint pareil à un esclave noir et leur dit : « Je vous précéderai auprès du roi et je le laisserai verser votre sang. » Alors le roi envoya vers saint Claude, lui demanda de consentir à adorer les idoles et lui promit de l'installer dans la place de son père. Mais le saint ne tint pas compte de ses promesses et n'écouta pas ses paroles. L'empereur n'osa lui parler au milieu d'Antioche; car Claude lui répondait avec audace et le blâmait. Le ministre Roumânous conseilla à l'empereur de le faire partir pour la terre d'Égypte pour l'y tuer — or c'était un hypocrite comme les deux fils de Victor. Il écrivit au gouverneur d'Antinoé (*Anṣinâ*) : « Claude n'accepte pas nos paroles et n'obéit pas à nos ordres. Caresse-le de toutes tes forces pour qu'il renonce à ses idées, sinon, prends sa tête. » Quand le saint connut le départ de l'ordre, il fit venir Ṣadrikhos, le mari de sa sœur, lui fit ses recommandations et ses adieux, puis partit pour l'Égypte avec les messagers. Quand il arriva chez Arien (*Aryanous*), gouverneur d'Antinoé, celui-ci se leva, lui baisa les mains et l'interrogea en ces termes : « N'agis pas ainsi, seigneur Claude, et ne fais pas opposition * à l'empereur. » Le saint lui répondit : « Je ne suis pas

لتطغينى[1] بكلامك بل لتنجز امر[2] الملك فلم يزل[3] الكلام يتردد بينهما[4] الى ان اغتاظ[5] اريانوس وكان بيده حربة فطعن بها[6] القديس فاسلم روحه[7] لوقته ونال اكليل الشهادة فاتى قوم مومنين واخذوا جسده[8] فكفنوه[9] ووضعوه مع جسد القديس بقطر فلم[10] يزالا[11] الا بعد[12] انقضاء زمان[13] الاضطهاد اتت ام بقطر الى انصنا[14] وكفنتهما وحلتهما الى انطاكية صلاتهما[15] تكون معنا امين

[16]وفيه ايضا نعيد لتكريز هيكل الاربعين شهيد بكنيسة الصوتير التى بثغر الاسكندرية شفاعتهم معنا[17] امين

1. A لتطيعنى. — 2. B ما امرك به. — 3. B يزال. — 4. B بينهم. — 5. AB اغتاض. — 6. B به. — 7. B الروح. — 8. B جسد القديس اقاوديوس. — 9. B وكفنوه. — 10. B ولم. — 11. B يزال. — 12. B *addit* زمان. — 13. *Deest in* B. — 14. *Haec verba a* اتت *desunt in* B. — 15. A صلاتهم. — 16. *Haec commemoratio deest in* Maï *et* Ludolf. — 17. *Deest in* A; B *addit* ومع كاتبه وبى المعمودية.

envoyé vers toi pour que tu me rendes impie par tes paroles, mais pour que tu exécutes tes ordres. » La conversation continua entre eux jusqu'à ce qu'Arien se fâcha. Il avait à la main un javelot et il en perça le saint qui rendit l'âme sur-le-champ et reçut la couronne du martyre. Une foule de croyants vint prendre son corps, l'ensevelit et le plaça près de celui de saint Victor : Ils restèrent ainsi jusqu'après la fin du temps de la persécution. Alors la mère de Victor vint à Antinoé, les ensevelit et les transporta à Antioche. Que leur prière soit avec nous! Amen.

[1]En ce jour également nous célébrons la consécration du sanctuaire des quarante martyrs dans l'église du Sauveur (*Es-Soutir*) qui est dans la province d'Alexandrie (*El-Iskandaryah*). Que leur intercession soit avec nous! Amen.

1. Cette commémoration manque dans Maï et Ludolf.

اليوم[1] الثانى عشر[2] من بوونه[3]

[4]فى مثل هذا اليوم[5] تنيح الاب القديس يسطس بطريرك[6] الاسكندرية هذا القديس[7] كان رجلا فاضلا عالما وكان من اهل الاسكندرية[8] قد عمده القديس مرقس مع ابيه وامه واناس[9] كثير[10] معهم[11] ثم وضع عليه اليد شماسا كاملا ثم قدمه قسا فى وقت اخر فنشأ[12] فى كتب البيعة وكان ملازما للقديس انبا يونس[13] يعظ الشعب ويثبتهم فانتخب للرياسة بعد الاب ابريموا[14] فساس[15] بيعة[16] الله الذى بارض مصر احسن سياسته ورعا رعيته اجود رعاية ثم اقام على الكرسى اثنى عشى سنة ثم تنيح بسلام[17] صلاته تكون معنا امين

[18]وفيه ايضا تذكار الملأك العظيم[19] ميخاييل رئيس الملائكة المتشفع فى جنس البشر

1. *Deest in* A. — 2. B والعشرون. — 3. B باوونه. — 4. *Haec commemoratio deest in* Ludolf. — 5. *Haec quatuor verba desunt in* A. — 6. B *addit* مدينة. — 7. B الاب. — 8. B *addit* وكان. — 9. *Deest in* B. — 10. B كثيرين. — 11. B غيرهم. — 12. A فسار. — 13. B يوانيس. — 14. B انبا يوانس. — 15. *Deest in* B. — 16. ببيعة. — 17. B مرضية لله شيخوخة. — 18. *Haec commemoratio deest in* Malan. — 19. الملاك العظيم *desunt in* B.

DOUZE DE BAOUNAH (**6 juin**).

[1] A pareil jour mourut le saint père Juste (*Yosṭos*), patriarche d'Alexandrie (*El-Iskandaryah*) (118-129). Ce saint était un homme vertueux et instruit; il était d'Alexandrie. Saint Marc le baptisa avec son père, sa mère et un grand nombre de personnes, puis il lui imposa les mains pour en faire un diacre complet, et à un autre moment, il l'ordonna prêtre. Il grandit dans les livres de l'église et s'attacha au saint Anbâ Younos, prêchant le peuple et le fortifiant. Il fut élu comme chef de l'église après notre père Primus (*Abrimou*) (106-114); il administra au mieux l'église de Dieu qui était dans la terre d'Égypte (*Misr*) et fit la meilleure garde autour de son troupeau. Il resta douze ans sur le siège de patriarche, puis mourut en paix. Que sa prière soit avec nous! Amen.

[2] En ce jour aussi a lieu la commémoration de saint Michel (*Mikhâyil*), chef des anges, intercesseur continuel en faveur du genre humain. C'est lui qui

1. Cette commémoration manque dans Ludolf. — 2. Cette commémoration manque dans Malan.

دايما هذا الذى ظهر ليشوع ابن نون وقال له لما رعب ذلك منه انا هو رئيس الملائكة[1] رئيس اجناد الله وعضده وخطم العمالقة وافتتح[2] اريخا واوقف[3] له الشمس

[4]وفيه خبر القديسة اوفيمية ونياحتها هذه[5] * كانت زوجة رجل[6] خائف من الله يعمل[7] صدقات كثيرة ويهتم بثلثة[8] اعياد فى[9] كل شهر وهم عيد[10] الملاك ميخاييل فى اثنى عشر (من بوونه)[11] وعيد والدة الاله فى الحادى والعشرين وعيد تذكار الميلاد[12] فى التاسع والعشرين[13] ولما قرب موته[14] اوصى[15] هذه القديسة زوجته ان لا تقطع الصدقات التى[16] كان يعملها وبخاصة هذه الثلثة[17] اعياد فسألت منه[18] ان يصور لها صورة الملاك فى بيتها ويسلمها[19] لها ففعل ذلك ولما ان[20] تنيح صارت هذه[21] المومنة تعمل ما اوصاها[22] فحسدها الشيطان فتشبه[23] براهبة واتى اليها وجعل يحادثها ويوجدها انه مشفق عليها ثم اشار عليها ان * f. 225 r°.

1. رئيس الملائكة *deest in* B. — 2. B وفتح. — 3. B واقف. — 4. *Haec commemoratio deest in* Ludolf. — 5. B هذا. — 6. B لرجل. — 7. B ويعمل. — 8. B بثلث. — 9. *Deest in* B. — 10. *Deest in* B. — 11. *Deest in* B; A سنة. — 12. B *addit* المجيد. — 13. B *addit* تذكار لرحمة الله لبنى البشر بالجسد العجيب. — 14. B موت ذلك الانسان. — 15. B وصى. — 16. B الذى. — 17. B الثلث. — 18. B فسالته. — 19. A وسلمها. — 20. *Deest in* B. — 21. B هذه. — 22. B ماكان يعمله. — 23. B وتشبه.

apparut à Josué (*Yachou'*), fils de Noun, et qui lui dit lorsque celui-ci avait peur de lui : « Je suis le chef des anges, le chef des milices de Dieu et son bras droit ». Il frappa d'impuissance les Amalécites (*El-'Amâliqah*), et prit Jéricho (*Arikhâ*) et arrêta pour lui le soleil.

[1] En ce jour arriva l'aventure de sainte Euphémie (*Aoufimyah*) et sa mort. * Elle était femme d'un homme qui craignait Dieu, faisait de nombreuses aumônes et s'occupait chaque mois de trois fêtes, à savoir la fête de l'ange Michel (*Mikhâyil*) le 12 (de baounah), celle de la mère de Dieu, le 21, et celle de la commémoration de la naissance (du Christ), le 29. Quand sa mort fut proche, il recommanda à sa femme de ne pas interrompre les aumônes qu'il faisait et particulièrement de célébrer ces trois fêtes. Elle lui demanda de lui faire une image de l'ange dans sa maison et de la lui remettre. Il le fit. Lorsqu'il fut mort, elle exécuta ses recommandations. Satan (*Ech-Chaïṭân*) la détesta, prit l'apparence d'une religieuse, vint la trouver, se mit à causer avec elle et à lui faire croire qu'il avait pitié d'elle, puis il lui conseilla de se remarier * f. 225 r°.

1. Cette commémoration manque dans Ludolf.

تتزوج وترزق الاولاد ليلا ينفد مالها وتحتاج وقال لها ان زوجك قد نال الملكوت فما يحتاج بعد الى صدقة فاجابته انى قررت مع نفسي اننى[1] لا التصق برجل اخر اذ كان اليمام والغربان لا يعرفون[2] ذكرا اخر فكيف لا يكونوا الناس الذى خلقوا على صورة الله هكذا فلما لم تطيعه ابدل شخصه وصاح وقال انا[3] هوذا انا اتيك فى يوم اخر فاخذت ايقونة الملاك ميخاييل وطردته بها فلما كان فى الثانى عشر من بوونه وقد[4] اهتمت الامراة بالعيد كجارى عادتها ظهر لها الشيطان فى زى ملاك واعطاها السلام وذكر[5] لها عن نفسه انه ميخاييل وان الله[6] ارسله اليها يامرها ان تترك عنها هذه[7] الصدقات وتتزوج لرجل مومن وقال لها ان امرأة بغير رجل شبه[8] السفينة[9] بغير رئيس وبدا يجيب لها من كتب[10] العتيقة ادلة مثل ابراهيم واسحق ويعقوب وداوود وغيرهم ممن * قد تزوج وارضى الله فاجابته ان كنت ملاك الله فاين هى[11] علامة الصليب الذى معك لان جندى الملك لا يخرج الى مكان الا وعلامة ذلك الملك معه فلما سمع منها[12] هذا غير شكلته ومسكها

1. B ان. — 2. A يعرفوا. — 3. *Deest in* B. — 4. B قد. — 5. B واذكرها. — 6. B وانه. — 7. *Deest in* B. — 8. B شبيه. — 9. B سفينة. — 10. *Deest in* B. — 11. *Deest in* B. — 12. *Deest in* B.

et d'avoir des enfants de peur que sa fortune fût dissipée et qu'elle tombât dans la misère. Il lui dit : « Ton mari a reçu le royaume des cieux; il n'a plus besoin désormais d'aumônes. » Elle lui répondit : « J'ai pris en moi-même la décision de ne pas m'unir à un autre homme, car les tourterelles et les corbeaux ne connaissent pas d'autre mâle : comment en serait-il autrement de nous qui avons été créés à l'image de Dieu? » Comme elle ne lui obéissait pas, il changea de forme et cria : « C'est moi : je reviendrai vers toi un autre jour. » Elle prit l'image de l'ange Michel et le chassa avec elle. Le 22 de baounah, tandis qu'elle s'occupait de célébrer cette fête suivant son habitude, Satan lui apparut sous la forme d'un ange, lui donna le salut, lui raconta qu'il était Michel et que Dieu l'avait envoyé vers elle pour lui ordonner de renoncer à ses aumônes et d'épouser un fidèle. « Une femme sans mari, lui dit-il, est comme un vaisseau sans capitaine. » Puis il se mit à lui citer des exemples tirés des livres de l'antiquité comme Abraham (*Ibrâhim*), Isaac (*Isḥaq*), Jacob (*Ya'qoub*) et d'autres * qui s'étaient mariés du consentement de Dieu. Elle lui répondit : « Si tu es l'ange de Dieu, où est la marque de la croix qui est avec toi, car le soldat d'un roi ne va pas dans un endroit qu'il n'ait la marque du roi avec lui. » Quand il entendit ces paroles, il changea de forme, la saisit et commença à l'étrangler. Elle invoqua l'intervention de

وبدأ يخنقها فتشفعت بالملأك ميخاييل[1] فحضر لها للوقت وخلصها من يديه[2] ومسك[3] الشيطان وبدأ يعاقبه فسأله قائلا ان الرب قد امهلنا الى منتهى الدهر فاطلقه وقال للقديسة[4] اذهبى وهيّى امورك فانك تنتقلين من هذا العالم فى هذا اليوم وقد اعد لك الرب ما لم تره[5] عين ولم تسمع به اذن ولم يخطر على قلب بشر واعطاها السلام وصعد عنها وبعد[6] ان اهتمت بالعيد كيف يصلح سيرت خلف الاسقف والكهنة وسلمت اليهم[7] جميع اموالها ليصرفوها على المحتاجين والمنقطعين ثم قامت صلت واخذت ايقونة الملأك فتشفعت بها ووضعتها على وجهها[8] ثم تنيحت[9]

واما السبب الذى صار يعيّد[10] الملأك[11] ميخاييل فى هذا اليوم فهو[12] ان كان بمدينة الاسكندرية هيكلا عظيما كانت اكلاوبطرة الملكة ابنة بطليموس قد بنته على اسم زحل وعيد له فى مدينة الاسكندرية فى اثنى عشر من بوونه وكان فى الهيكل صنما عظيما هائلا[13] من نحاس يسمى زحل وكان يذبح[14] له فى[15] يوم عيده ذبائح كثيرة فمكثوا هكذا

1. A ميكاييل. — 2. B يده — 3. B واسك; A *addit* ذلك. — 4. B القديسة. — 5. B تراه. — 6. B فبعد. — 7. A اليهما. — 8. B صدرها. — 9. B وتنيحت. — 10. B نعيد. — 11. B *addit* الجليل. — 12. A وهو. — 13. *Deest in* B. — 14. B ويذبح. — 15. B *addit* كل.

l'archange Michel : celui-ci se présenta sur-le-champ, le délivra des mains de Satan qu'il saisit; et il se mit à le châtier et l'autre lui dit : « Le Seigneur nous a donné un délai jusqu'à la fin des temps. » Alors il le lâcha et dit à la sainte : « Va, arrange tes affaires, car aujourd'hui tu seras transportée hors de ce monde; Dieu t'a réservé ce que l'œil n'a pas vu, l'oreille n'a pas entendu et ce qui n'a jamais été imaginé par un cœur d'homme », lui donna le salut et la quitta. Après qu'elle eut célébré la fête comme il convenait, elle envoya chercher l'évêque et les prêtres, les salua, leur remit toute sa fortune pour la distribuer aux pauvres et aux malheureux; ensuite elle se leva, pria, prit l'image de l'archange, demanda son intercession, la plaça sur son visage, puis elle mourut.

Quant à la cause pour laquelle la fête de l'archange Michel est célébrée en ce jour, la voici. Il y avait dans la ville d'Alexandrie (*El-Iskandaryah*) un grand temple construit par la reine Cléopâtre (*Aklaoubaṭrah*), fille de Ptolémée (*Baṭalimous*), sous l'invocation de Saturne (*Zoḥal*). On célébrait sa fête dans la ville d'Alexandrie le 12 de baounah. Il y avait dans le temple une immense idole de cuivre, effrayante, appelée Saturne : le jour de sa fête, on lui immolait de nombreuses victimes. On célébra sa fête jusqu'au gouvernement du

يعيدوا للصنم الى ايام رياسة الاب الاسكندروس وذلك فوق الثلثمائة سنة فلما تقدم الاسكندروس وتملك قسطنطين القديس وانتشر المسيحية[1] اراد ان يكسر[2] الصنم فمنعه[3] عوام اهل الاسكندرية[4] وقالوا نحن * قد[5] الفنا ان نعيد لهذا الصنم وقد مضت ثمانية عشر * f. 226 r°.
بطركا ولم يغيروا عادتنا فوعظهم كثيرا وبيّن لهم ان هذا الصنم لا يضر ولا ينفع وان الذى يعيد[6] له انما يعيد[7] للشياطين ثم[8] قال لهم متى سمعتم منى انا ارتب لكم هذا العيد كما كان فهو[9] ان تقطع هذا الصنم ونكرز هيكله كنيسة على اسم ميخاييل[10] ونجعل العيد له والذبائح لله تعالى تاكلها المساكين والمحتاجين ليشفع الملأك[11] فيكم قدام السيد المسيح فارضاهم هذا الرأى الجيد واطاعوه فيه وبنيت البربا كنيسة على اسم الملأك الجليل ميخاييل وكانت تعرف بكنيسة القيسارية ولم تزل الى[12] دخول المسلمين الى البلاد فخربت وبقيت

1. B المسيحيين. — 2. B يكسر. — 3. B فمنعت. — 4. A اسكندرية. — 5. *Deest in* B. — 6. B نعيد. — 7. B نعيد. — 8. *Deest in* B. — 9. B وهو. — 10. A ميكاييل. — 11. B *addit* الجليل ميخاييل. — 12. B *addit* نهار.

patriarche Alexandre (*El-Iskandarous*), avant l'an 300. Lorsque Alexandre obtint le patriarcat (313-326), que régna Constantin (*Qosṭanṭîn*) le saint, que le christianisme se fut répandu, le patriarche voulut briser l'idole. Le commun du peuple d'Alexandrie l'en empêcha et lui dit : « Nous * avons été habitués à célébrer la fête de cette idole, dix-huit patriarches ont passé et n'ont rien changé à nos coutumes. » Il les exhorta beaucoup et leur démontra que cette idole ne pouvait ni nuire ni être utile, et que la fête qu'on y célèbre était seulement celle des démons. « Si vous m'écoutez, dit-il, je vous réglerai cette fête comme elle doit être; pour cela, nous détruirons cette idole, nous convertirons son temple en une église sous l'invocation de Michel; nous lui célébrerons une fête et nous offrirons à Dieu très-haut des victimes que mangeront les pauvres et les malheureux, pour que l'archange intercède pour vous devant Notre-Seigneur le Messie. » Cet excellent projet leur plut et ils l'exécutèrent. Le temple fut rebâti en une église sous l'invocation du glorieux archange Michel. Elle fut connue sous le nom d'église d'El-Qaïsâryah; elle dura jusqu'à l'entrée des Musulmans dans le pays. Alors elle fut détruite. Mais les gens ont continué jusqu'aujourd'hui de célébrer cette fête. Que l'in-

اهل البلاد[1] يعيدوا هذا العيد الى اليوم شفاعة الملأك[2] ميخاييل[3] تكون معنا[4] ومع المعمودية[5] قدام السيد[6] المسيح الذى له المجد[7] الى الأبد امين

اليوم الثالث عشر من بوونه

[8]فى مثل هذا اليوم[9] تنيح الاب القديس[10] يوحنا اسقف[11] اورشليم وكان[12] هذا القديس قد ترهب من صغره فى دير القديس ايلاريون[13] الكبير مع الاب الكبير ايفانيوس وسلك كل مسلكا قشفا جدا فشاع ذكر فضله وعلمه فانتخب لكرسى اورشليم بعد ان تقدم القديس ايفانيوس على قبرص فلما جلس فى الرياسة[14] اختدعه العدو بمحبة الفضة والقنية فجمع[15] مالا كثيرا وعمل منه اوانى كثير فضة لمائدته وكان ياكل فيها ثم بخل على الفقراء والمساكين حتى لم يكن[16] يعطى فقيرا[17] كسرة واحدة فبلغ خبره للقديس ايفانيوس فتذكر ما كان[18]

1. B المدينة. — 2. B *addit* الجليل. — 3. A ميكاييل. — 4. A شفيعة فينا. — 5. ومع المعموديه *deest in* A. — 6. *Deest in* A. — 7. B *addit* مع ابيه الصالح والروح القدس. — 8. *Haec commemoratio deest in* Ludolf. — 9. *Haec quatuor verba desunt in* A. — 10. *Deest in* B. — 11. B *addit* مدينة. — 12. و *deest in* B. — 13. B ابلاريوس, A ابلاريون. — 14. B الرتبة. — 15. B وجمع. — 16. *Deest in* B. — 17. A لفقير. — 18. *Deest in* B.

tercession de l'archange Michel soit avec nous et avec la chrétienté devant Notre-Seigneur le Messie, à qui soit la gloire éternellement! Amen.

TREIZE DE BAOUNAH (7 juin).

[1]A pareil jour mourut le saint père Jean (*Youḥannâ*), évêque de Jérusalem (*Ourichâlim*). Ce saint menait la vie monastique depuis sa jeunesse dans le couvent de saint Hilarion (*Ilârioun*) le grand, avec le père, le grand Épiphane (*Abifânyous*). Il suivit la voie d'une vie de dénûment absolu; la réputation de sa vertu et de sa science se répandit et il fut choisi pour le siège épiscopal de Jérusalem, après que saint Épiphane fut mis à la tête de Chypre. Lorsqu'il s'assit sur le siège épiscopal, l'Ennemi le circonvint par l'amour de l'argent et du gain. Il rassembla de grandes richesses, en fit beaucoup de vases d'argent pour sa table, dans lesquels il mangeait; puis il devint avare envers les pauvres et les malheureux, au point qu'il ne donnait pas une seule galette au pauvre. Saint Épiphane apprit son histoire : il se

1. Cette commémoration manque dans Ludolf.

فيه اولا من الزهد والنسك والعبادة والرحمة وتنهد * عليه من عمق[1] قلبه وتذكر الصحبة * f. 226 v°.
والاخوة[2] الروحانية التى كانت بينهما[3] فقام من قبرص واتى الى اورشليم متظاهرا[4] انه
يقصد السجود فيها[5] وفى الباطن ليعتنى بالاب يوحنا فلما حضر الى اورشليم واستحضره[6]
هذا الاب الى قلايته وضع قدامه المائدة وعليها تلك الاوانى الفاخرة[7] ثم رأى شحه[8]
وبخله توجع قلبه واحتال عليه بحيلة صالحة وهى انه نزل فى[9] بعض الديار وحده وارسل
الى يوحنا استعار منه كل الاوانى التى[10] عنده زعم ان[11] اكابر قبرص قد اتونى وانا اشتهى
تجملنى قدامهم ولما[12] ارسلها له أخذها القديس ابيفانيوس وباعها وتصدق[13] بثمنها[14] وبعد
ايام طالبه يوحنا بالاوانى فصبره ثم طلبها منه ثانى[15] وثالث[16] فلما لم يعطيها له مسكه
بمزرته فى صحن القيامة وقال له ما ادعك تمضى الى ان تعطينى[17] رحلى فصلى القديس
ايفانيوس وطلب[18] من[19] المسيح فعمى يوحنا فبكا القديس يوحنا وتضرع الى ايفانيوس فطلب

1. AB غمق. — 2. A والخوة. — 3. A منهما. — 4. A ظاهرا. — 5. B بها. — 6. A واستحضر. — 7. B الفخرة. — 8. B شخصه. — 9. B من. — 10. B الذى. — 11. B *addit* قوم من. — 12. B فلما. — 13. B وصدق. — 14. B *addit* ثانية وثالثة. — 15. B ثانية. — 16. B وثالثة. — 17. A وتعطينى. — 18. B فطلب. — 19. B *addit* السيد.

rappela son ascétisme, sa piété, sa dévotion, sa charité antérieure; il soupira * sur lui du fond de son cœur, et se souvenant de l'amitié, de la fraternité spirituelle qui avait existé entre eux, il partit de Chypre et vint à Jérusalem sous prétexte qu'il voulait s'y prosterner; en lui-même, c'était pour s'occuper du père Jean. Lorsqu'il arriva à Jérusalem et que l'évêque l'invita dans sa cellule, il lui présenta une table couverte de ces précieux vases d'argent. En voyant son avidité et son avarice, le cœur de saint Épiphane fut affligé et il ourdit une ruse pieuse. La voici : Il descendit seul dans un couvent et envoya emprunter à Jean tous les vases qui étaient chez lui. « De grands personnages de Chypre sont venus me trouver, prétendait-il, et je désire que tu me fasses briller devant eux. » Quand il les lui eut envoyés, saint Épiphane les prit, les fit vendre et distribua des aumônes avec leur prix. Quelques jours après, Jean réclama les vases. L'autre lui fit prendre patience; puis il les demanda une seconde et une troisième fois. Comme il ne les lui donnait pas, Jean le saisit par son bouton sur le parvis de l'église de la Résurrection et lui dit : « Je ne te laisserai pas aller que tu ne m'aies donné mes vases. » Saint Épiphane pria et invoqua le Messie : Jean devint aveugle. Il pleura et s'humilia devant saint Épiphane qui invoqua le Messie : un de ses yeux fut

* f. 226 v°.

من المسيح فابرى عينه الواحدة فقال له ان المسيح ترك هذه[1] تذكرة لك ثم[2] وعظه وذكره بسيرته القديمة واعلمه انه قد باع الاوانى وتصدق[3] بها عنه وانه ما جا به الى القدس الا سمعته بالبخل[4] ومحبة القنية[5] فانتبه القديس يوحنا من نوم[6] الغفلة كمن ينتبه من النوم وسلك فى الرحمة سلوكا يفوق الوصف فتصدق بكل ما له من مال واوانى وثياب وزهد[7] فى القنية الى ان لم يوجد له عند نياحته درهما واحد واستحق نعمة الايات فكان يبرى من كان مرض ووصب[8] بالدهان الزيت بعلامة الصليب ولما كمل[9] هذا السعى الروحانى انتقل الى الرب صلاته * تكون معنا[10] امين * f. 227 r°.

[11]وفيه ايضا[12] جرت العادة ان يعيد بالديار المصرية للملأك الجليل جبرايل ملأك الحديثة والمبشر بها قديما وحديثا اما قديما فهو الذى بشر دانيال النبى لما كان يصلى ويتضرع فى رجوع بنى اسرايل من السبى وخلاصهم من[13] الشيطان ظهر له هذا الملأك

1. B هذا. — 2. B *addit* انه. — 3. B وصدق. — 4. B *addit* الشح. — 5. B *addit* الفضة. — 6. B نومة. — 7. B وتزهد. — 8. B واصب. — 9. B اكمل. — 10. B *addit* ومع كل اولاد المعمودية. — 11. *Haec commemoratio deest in* Ludolf. — 12. *Deest in* A. — 13. B *addit* يد.

guéri. — « Le Messie t'a laissé cet œil en souvenir, » lui dit-il. — Puis il l'exhorta, lui rappela sa vie antérieure et lui apprit qu'il avait vendu les vases et fait des aumônes avec leur prix en son nom, qu'il n'était venu à Jérusalem (*El-Qods*) que pour avoir entendu parler de son avarice et de son amour du gain. Saint Jean s'éveilla du sommeil de la négligence comme quelqu'un qui s'éveille du sommeil (ordinaire). Il suivit une voie de charité au-dessus de toute description : il distribua en aumônes tout ce qu'il possédait en fait de richesses, de vases et de vêtements; il fut exempt de l'amour du gain au point qu'à sa mort, on ne trouva pas une drachme à lui. Il mérita la grâce des miracles, guérissait tous ceux qui étaient malades ou qui souffraient, avec de l'huile sur laquelle il faisait le signe de la croix. Quand fut accompli son effort spirituel, il fut transporté vers le Seigneur. Que sa prière * soit avec nous! Amen. * f. 227 r°.

[1]En ce jour aussi, c'est la coutume dans le pays d'Égypte (*El-Misryah*) de célébrer la fête du glorieux ange Gabriel (*Djebrâyil*), l'ange de la nouvelle et celui qui l'annonce anciennement et nouvellement. Anciennement : c'est lui qui annonça à Daniel (*Dânyâl*) le prophète lorsqu'il priait et s'humiliait

1. Cette commémoration manque dans Ludolf.

العظيم وبشره بخلاص بنى اسرايل من سبى بابل وبناية الهيكل باورشليم وبشره بورود[1] السيد المسيح بعد سنين حدها[2] له وبينها واعلمه بانه يقتل وبعد تخرب[3] اورشليم ولا ياتى بعده مسيح اخر الا الكذاب ولما كملت السنين التى بينها والوقت الذى[4] ياتى فيه المخلص جاء هذا الملاك من قبل الرب وبشر السيدة الطاهرة[5] بورود كلمة الله اليها وظهوره منها متجسدا فلاجل ان الله تعالى جل ذكره قد خصه بهذه[6] الرسالتين العظيمتين رسمت ابائنا ان تكرز[7] التعييد فى كل سنة ونسأله ان يتولا[8] خلاصنا والشفاعة عند[9] السيد المسيح من اجلنا لانه قريب منه[10] قائم امام عرشه لنجد شفاعته دالة امام[11] المخلص الاهنا الذى يجب[12] له المجد[13] والاكرام والسجود الى اخر الدهور كلها[14] امين

1. *Deest in* B. — 2. A حدهم. — 3. B *addit* مدينة. — 4. A التى. — 5. *Deest in* B. — 6. B بهذا. — 7. B يكون. — 8. *Pro* ان يتولا B *habet* فى. — 9. B قدام. — 10. B *addit* لانه. 11. B قدام. — 12. *Deest in* B. — 13. B *addit* والعز. — 14. *Pro his tribus verbis* B *habet* الابد.

pour le retour des Israélites (*Isrâyil*) de la captivité et leur délivrance de Satan (*Ech-Chaïṭân*). Cet ange puissant lui apparut et lui annonça la délivrance des Israélites de la captivité de Babylone (*Bâbil*), la reconstruction du Temple à Jérusalem (*Ourichalim*); il lui annonça aussi la descente de Notre-Seigneur le Messie, après un certain nombre d'années qu'il lui compta et lui exposa : il lui apprit qu'il serait tué, et ensuite Jérusalem détruite, qu'il ne viendrait plus de Messie après lui, sinon l'imposteur. Lorsque les années qu'il avait indiquées furent accomplies et que le temps où devait venir le Sauveur fut arrivé, cet ange apparut de la part du Seigneur à la Dame pure et lui annonça que le Verbe de Dieu viendrait et apparaîtrait d'elle en qui il s'incarnerait. Comme Dieu très-haut — que sa mention soit glorifiée! — l'avait choisi spécialement pour ces deux messages importants, nos pères établirent la célébration d'une fête chaque année; nous demandons qu'il veille à notre salut et qu'il intercède pour nous auprès de Notre-Seigneur le Messie, car il est près de lui, se tenant devant son trône, pour que nous trouvions son intercession, donnant des indications au Sauveur, notre Dieu, à qui conviennent la gloire, les honneurs et l'adoration jusqu'à la fin des temps. Amen.

اليوم الرابع عشر من بؤونه

[1] فى مثل هذا اليوم[2] استشهد القديس اباكير ويوحنا اخيه[3] وابطلما وفيليا[4] كان هذا اباكير من اهل دمنهور من كرسى بوصير غربى نهر مصر وله اخ يسمى فيليا[5] وكان غنيا جدا فاتفق مع قسيسين اسم[6] احدهما[7] يوحنا والاخر ابطلما واتوا الاربعة[8] الى قرطسا الى الوالى واعترفوا بالسيد المسيح فامر ان ينشبوهم فكانت السهام لا يدنوا[9] منهم بالجملة ثم امر[10] ان يلقوهم فى قمين موقود ثم يوقد عليهم فارسل الرب ملاكه وخلصهم من النار * ثم أمر ان يربطوهم فى اذناب الخيل ويجحفوا بهم من قرطسا[11] الى دمنهور ففعل بهم ذلك جميعه فلم[12] ينالهم بؤس فامر باخذ رؤوسهم بحد السيف خارج مدينة دمنهور فنالوا بهذا * f. 227 v°.

1. *Haec commemoratio deest in* Ludolf. — 2. *Haec quatuor verba desunt in* A. — 3. *Deest in* B. — 4. A قيليا. — 5. A قيليا. — 6. B يسما. — 7. A احدهم. — 8. A الاربعا. — 9. B تدنوا. — 10. *Deest in* B. — 11. A قرطشا. — 12. B ولم.

QUATORZE DE BAOUNAH (8 juin).

[1] En ce jour mourut martyr saint Abâkir [2] et son frère Jean (*Youḥannâ*), d'Abṭalamâ [3] et de Filya [4]. Abâkir était des gens de Damanhour dans le diocèse de Bouṣir, à l'Ouest du fleuve d'Égypte (*Miṣr*). Il avait un frère nommé Filyâ et il était très riche. Il tomba d'accord avec deux prêtres dont l'un se nommait Jean et l'autre Abṭalamâ et tous les quatre vinrent à Qarṭasâ [5] devant le gouverneur et confessèrent Notre-Seigneur le Messie. Il ordonna qu'ils fussent percés de flèches, mais les traits ne s'approchèrent pas d'eux. Puis il les fit mettre dans un four enflammé. On l'alluma sur eux, mais le Seigneur envoya son ange et les sauva du feu. * Puis il ordonna qu'on les attachât à la queue de chevaux et qu'ils fussent traînés de Qarṭasâ jusqu'à Damanhour : on fit tout cela, mais ils n'éprouvèrent aucun mal. Alors il ordonna de leur couper la tête avec le tranchant de l'épée, hors de la ville de Damanhour. Ils accomplirent ainsi leur martyre. Des gens venus de Ṣâ emportèrent le corps de saint Abâkir et bâtirent * f. 227 v°.

1. Cette commémoration manque dans Ludolf. — 2. Maï *Cyrus*. — 3. Maï, Amélineau *Ptolémée*. — 4. Amélineau *Phelha*. — 5. Amélineau *Qarnatsa*.

كمال شهادتهم فاتوا[1] قوم[2] من صا واخذوا جسد القديس[3] اباكير ونبوا عليه كنيسة[4] حسنة والثلاثة قديسين اخذوهم اهل دمنهور وكفنوهم احسن الاكفان[5] ووضعوهم فيها[6] صلواتهم تكون معنا[7] امين

اليوم الخامس عشر من بوونه

فى مثل هذا اليوم[8] نعيد لتكريز بيعة[9] القديس ابو مينا بمريوط وظهور عجائبه وسبب ظهور جسده وذلك ان الجسد المقدس لما كان مخفيا فى الارض واراد[10] الرب اظهاره اتفق ان راعى غنم كان يرعى هناك بقرب كرم الذى جسد القديس مدفون فيه فرأى خروف جرب قد استحم ثم تمرغ على تراب الذى فيه الجسد فبرى لوقته فتعجب ثم أخذ كل خروف جرب كان معه[11] فحمهم ومرغهم فى ذلك المكان فبروا[12] لوقتهم ثم صار يعمل ذلك مع الناس كلمن به مرض يذوّب من تراب ذلك الموضع[13] ويخلطه فيبراوا[14] ولم يكن

1. B واتوا. — 2. B اقوام. — 3. A القديسين. — 4. B بيعة. — 5. *Haec verba a* والثلاثة *desunt in* A. — 6. B عنا. — 7. B تحفظنا وتحرسنا من اعدائنا الى النفس الاخير. — 8. *Haec quatuor verba desunt in* A. — 9. B كنيسة. — 10. B فاراد. — 11. B كان معه جرب. — 12. B فبريوا. — 13. B من ذلك التراب. — 14. A بيراوا.

sur lui une belle église. Quant aux trois autres saints, des gens de Damanhour vinrent leur donner la plus belle sépulture et les y déposèrent. Que leur bénédiction soit avec nous! Amen.

QUINZE DE BAOUNAH (**9 juin**).

A pareil jour, nous célébrons la consécration de l'église de saint Abou Minâ à Maryouṭ et de l'apparition de ses miracles. Voici comment se manifesta la découverte de ce saint corps. Il était caché dans la terre. Lorsque Dieu voulut qu'il apparût, le berger d'un troupeau qu'il faisait paître près de la vigne où était enterré ce saint corps, vit un agneau galeux qui, après s'être baigné, se roula sur la terre où était le corps et guérit sur-le-champ. Il en fut étonné. Puis il prit tous les agneaux galeux qui étaient avec lui, les baigna et les roula dans cet endroit : ils guérirent aussitôt. Il se mit à faire la même chose avec les gens. Il faisait dissoudre un peu de cette terre, la mélangeait et la faisait boire à tous ceux qui étaient malades ; ils guérissaient ; personne n'en savait la raison. La réputation du berger parvint au roi, qui

يعلم ما هو[1] السبب فى ذلك فبلغ خبر الراعى الى الملك وكانت له ابنة مجذومة فارسلها
الى ذلك الراعى ففعل بها ذلك فبرئت فلما حصل لها الصحة اشتهت ان تعرف السبب فى
ذلك المكان فظهر لها القديس ابو مينا فى الرويا وقال لها ان هذا المكان فيه جسدى وقد
أمر لك الرب ان تحفرى وتصعدى به فلما استيقظت صنعت ما أمرها به وأصعدت الجسد
الكريم وبنت عليه[3] كنيسة وخرج امر الملك ان تبنى الرؤوسا والمقدمين فى ذلك المكان
دورا لهم[4] فبنيت المدينة وتمت[5] وسميت مريوط واظهر الرب من ذلك الجسد * عجائب * f. 228 r°.
كثيرة وحضر البطريرك والاساقفة وكرزها وشاع ذكر اياتها والعجائب التى تظهر منها[6] بشفاعة
القديس ابو مينا[7] بركاته وشفاعته[8] تحرسنا[9] الى الابد[10] امين

اليوم السادس عشر من بوونه

فى مثل هذ اليوم[11] تنيح الاب الفاضل[12] ابو نفر السائح ببرية الصعيد وذلك مما اخبر[13]

1. *Deest in* B. — 2. B *addit* ذلك. — 3. *Deest in* B. — 4. B دورهم. — 5. *Deest in* B. — 6. B فيها. — 7. *Haec tria verba desunt in* A. — 8. A شفاعة القديس ابو مينا. — 9. B *addit* من الشرير الى نفس الاخير. — 10. *Deest* الى الابد *in* B. — 11. *Haec quatuor verba desunt in* A. — 12. B *addit* صاحب الذكر الجميل والشيخوخة القديس. — 13. A اخبره.

avait une fille lépreuse; il la lui envoya, il la traita de même et elle guérit. Quand elle eut recouvré la santé, elle voulut connaître la cause de ce qui se passait en cet endroit : saint Abou Minâ lui apparut en songe et lui dit : « C'est en ce lieu qu'est mon corps, le Seigneur t'ordonne de creuser et de le remonter. » Quand elle se réveilla, elle exécuta cet ordre et remonta le corps illustre et bâtit sur lui une église. Le roi enjoignit aux chefs et aux principaux de se construire des maisons à cet endroit. On y construisit une ville complète qui fut appelée Maryouṭ. Dieu fit apparaître * de nombreux * f. 228 r°. miracles par le corps de ce saint. Le patriarche et les évêques furent présents à la consécration et le bruit de ses merveilles et de ses prodiges qui arrivaient par l'intercession de saint Abou Minâ se répandit. Que ses bénédictions et son intercession nous protègent éternellement ! Amen.

SEIZE DE BAOUNAH (10 juin).

En ce jour mourut le saint, le vertueux Abou Nofer, le dévot, dans la plaine du Ṣa'id. D'après ce qu'a raconté saint Paphnuce (*Bafnoutyous*),

به عنه القديس بفنوتيوس لان هذا القديس بفنوتيوس[1] حركته نعمة الله ان اشتاق[2] ان يبصر عبيد الله السواح فابصر[3] جماعة منهم وكتب قصصهم ومن جملتهم[4] ابو نفر فانه عند ما[5] دخل البرية وجد عين ماء ونخلة ورأى هذا القديس ابو نفر مقبلا[6] اليه وكان عريان وشعر رأسه ولحيته قد ستروا بدنه فلما راه بفنوتيوس خاف منه وظن انه روح[7] فشجعه القديس[8] ابو نفر وصلب قدامه وصلى صلاة الانجيل التى هى ابانا الذى فى السموات[9] ثم قال له مرحبا بك يا بفنوتيوس فلما دعاه باسمه[10] هدى روعه ثم صليا كلاهما وجلسا يتحدثا بعظائم الله فسأله بفنوتيوس ان يعرفه كيف كان سبب مجيه وكيف كانت سيرته فاجابه اننى كنت فى دير فيه رهبان اتقيا صالحين فسمعتهم يصفون[11] سكان البرية السواح بكل الاوصاف الجميلة فقلت لهم[12] فكان[13] ثم من هو افضل منكم فقالوا نعم سكان البرية لان نحن قريبين من العالم ومن الناس ان ضاق صدرنا وجدنا من يعزينا وان مرضنا وجدنا من يفتقدنا وان تعرينا

1. *Haec quatuor verba desunt in* A. — 2. A *addit* الى. — 3. A وابصر. — 4. B *addit* هذا. — 5. B لما. — 6. A مقبل. — 7. A روحا. — 8. *Deest in* A. — 9. Matthaeus, VI, 9. — 10. B *addit* وصلى قد امه. — 11. B يقولوا ويصفوا سيرة. — 12. فقلت لهم *deest in* B. — 13. B وكان.

la grâce divine le poussa à contempler les ascètes, serviteurs de Dieu; il en vit un grand nombre et écrivit leur histoire, entre autres celle d'Abou Nofer. Lorsqu'il entra dans le désert, il trouva une source d'eau et un palmier. Il vit s'avancer vers lui ce saint qui était nu; les poils de sa tête et de sa barbe voilaient son corps. A sa vue, Paphnuce eut peur de lui et crut que c'était un esprit. Saint Abou Nofer l'encouragea, fit le signe de la croix devant lui et récita la prière de l'Évangile ainsi conçue : *Notre Père qui êtes aux cieux*[1]. Puis il lui dit : « Sois le bienvenu, Paphnuce. » Quand il l'eut appelé par son nom, sa crainte disparut. Puis ils prièrent tous deux et s'assirent pour s'entretenir des magnificences de Dieu. Paphnuce lui demanda de lui apprendre quelle était la cause de sa venue (dans le désert) et comment il y vivait. Abou Nofer lui répondit : « J'étais dans un couvent où se trouvaient des moines vertueux et pieux : je les entendis décrire les habitants du désert, les ascètes, avec toutes sortes de belles qualités. — Soit, leur dis-je; mais qui est plus méritant que vous? — Assurément les habitants du désert, car nous sommes plus proches du monde et des gens : si notre poitrine est resserrée, nous trouvons quelqu'un qui nous console; si nous sommes malades, nous trouvons quelqu'un qui

1. Matthieu, VI, 9.

كان لنا من يكسينا وان اشتهينا شهوة لا بد ان نجدها فاما سكان البرية فعادمين[1] كل ذلك
فلما سمعت منهم هذا احترق قلبى. ولما كان الليل اخذت خبزا قليلا[2] وخرجت من الدير
ثم صليت[3] وسألت السيد المسيح[4] ان يهدينى الى موضع اقيم فيه ثم سرت فسهل لى
الرب الى ان[5] وجدت[6] رجل قديس * فاقمت عنده الى ان علمنى طرائق السياحة وبعد * f. 228 v°.
ذلك اتيت الى هاهنا فوجدت هذه[7] النخلة وهى تطرح اثنى عشر عرجون فى كل
سنة[8] فيكفينى كل شهر عرجون فى كل[9] شهر اقتات به واشرب الماء من هذه[10] العين
ولى اليوم[11] ستين سنة لم ارى وجه انسان سواك وبينما هما يتحدثان نزل اليهما[12] ملاك
الرب وقربهما من جسد المسيح ودمه ونالا قوتا يسيرا ثم تغير لون القديس ابو نفر وصار
كانه النار ثم احنا ركبتيه وسجد قدام الرب ثم ودع القديس بفنوتيوس واسلم الروح فكفنه
القديس بفنوتيوس بوزرة كانت عليه ودفنه فى المغارة وطمع ان يسكن فى موضعه فعند ما[13]

1. B عادمين. — 2. A خبز قليل. — 3. ثم صليت *deest in* B. — 4. B *addit* اقيم وصليت. — 5. الى ان *desunt in* B. — 6. فوجدت. — 7. B هذا. — 8. B شهر. — 9. فى كل *desunt in* B. — 10. A هذا. — 11. *Deest in* B. — 12. *Deest in* B. — 13. B فبعدما.

nous visite; si nous sommes nus, il y a quelqu'un qui nous habille; si nous avons un désir, nous le satisfaisons infailliblement. Quant aux habitants du désert, ils sont privés de tout cela. Quand je les entendis, mon cœur fut brûlé. La nuit venue, je pris un peu de pain et je sortis du couvent. Puis je priai et je demandai à Notre-Seigneur le Messie de me diriger vers un endroit où je resterais. Ensuite je partis et le Seigneur me facilita les voies jusqu'à ce que je trouvai un saint homme. * Je restai près de lui jusqu'à ce qu'il m'eut enseigné les voies de l'ascétisme. Après cela, je vins ici, je trouvai ce palmier qui donne chaque année douze régimes; un régime me suffit par mois pour ma nourriture et je bois l'eau de cette source; il y a aujourd'hui soixante ans que je n'ai pas vu le visage d'un homme sinon le tien. » Tandis qu'ils étaient à causer, l'ange du Seigneur descendit vers eux et leur donna en communion le corps et le sang de Notre-Seigneur le Messie. Ils prirent un peu de nourriture. La couleur de saint Abou Nofer changea; il devint comme s'il était du feu : puis il fléchit les genoux et se prosterna devant le Seigneur; ensuite il fit ses adieux à saint Paphnuce et rendit l'âme. Saint Paphnuce l'enveloppa d'un linge qu'il avait sur lui et l'enterra dans la caverne. Il voulut habiter à sa place, mais lorsqu'il l'enterra, le * f. 228 v°.

دفنه سقطت النخلة ونشفت العين[1] وكان ذلك بتدبير من الله ليدخل الى العالم ويبشر بذكر القديسين[2] صلواتهم[3] تحرسنا[4] امين

[5]وفيه ايضا تنيح القديس[6] انبا[7] لتصون هذا الاب[8] من اهل البهنسا وكان فيما هو صبى[9] وقد دخل الى الكنيسة يتقرب[10] فسمع[11] الانجيل يقول من اراد ان يخلص نفسه فليهلكها ومن اهلك نفسه فى هذا العالم يحييها[12] ما ذا ينفع الانسان لو ربح العالم كله وخسر نفسه[13] وفلما سمع ذلك[14] التهب قلبه[15] ولما تقرب[16] مضى الى جبل شيهات[17] واجهد بنفسه بصلوات واصوام دائمة وكان[18] يصوم الاسبوع ائما[19] فظهر له ملأك الرب وامره ان يمضى الى القديس ايسيدرس ليلبسه[20] الاسكيم فمضى اليه وصلى ذلك على الثياب والاسكيم اربعون يوما[21]

1. A *addit* الما. — 2. B *addit* السواح الذين راهم وبخصة القديس ابو نفر واتى الى العالم وبشر بسيرة هذا القديس وباليوم الذى تنيح فيه. — 3. B عـلايد. — 4. B تكون معنا. — 5. *Haec commemorationem adscribunt diei 17*^mo B, Maï. — 6. *Deest in* B. — 7. B الأب. — 8. B *addit* لتصون. — 9. A صبيا. — 10. *Haec verba a* وقد دخل *desunt in* A. — 11. B سمع. — 12. B احياها; A *addit* وما يتلوه *pro verbis quae sequuntur usque* نفسه. — 13. Matthaeus, XVI, 25-26; Lucas, XVIII, 33; Joannes, XII, 25. — 14. B هذا الكلام. — 15. B صار داخله مثل النار. — 16. B وبعد اخذ الا شرائر. — 17. B اشوهب. — 18. B واندفع الى عبادات كثير صلوات وصوم حتى. — 19. B كله. — 20. B وهو الذى يلبسه. — 21. *Pro his verbis a* مضى B *habet* وبعد ذلك.

palmier s'abattit et la source se dessécha. Tout cela par le dessein de Dieu pour que le saint rentrât dans le monde et annonçât la mention des saints. Que leur prière soit avec nous! Amen.

[1]En ce jour mourut le saint Anba Latṣoun[2]. Ce père était des gens d'El-Behnasâ. Dans sa jeunesse, il entra à l'église pour communier. Il entendit ces paroles de l'Évangile : « *Celui qui veut sauver son âme, qu'il la perde, et celui qui perd son âme dans ce monde la rendra à la vie. A quoi sert à l'homme de gagner le monde entier s'il se perd lui-même*[3]. » Quand il entendit cela, son cœur s'enflamma, il partit pour la montagne de Scété[4] et il s'adonna tout entier aux prières et aux jeûnes continuels. Il jeûnait des semaines de suite. Un ange du Seigneur lui apparut et lui ordonna d'aller trouver saint Isidore (*Isidoros*) qui le revêtirait du froc. Il partit vers lui : ce saint

1. Cette commémoration est reportée au 17 de baounah par B, Maï. — 2. Ludolf *Batarân*. — 3. Matthieu, XVI, 25-26; Luc, XVIII, 33; Jean, XII, 25. — 4. B *Achouhab*.

والبسه[1] فزاد فى[2] نسكه[3] ثم خرج يرى[4] ابيه[5] فتفرد[6] ثم صار[7] يصنع[8] عبادات كثيرة [وهو فى بعض الليالى اتى اليه القديس بلامون فعزاه انبا لتصون بامر كان قد وقع فيه واعلمه انه قد غفر له فاما القديس بلامون فان العدو اخذه واتى اليه فى شكل امرأة وطلب منه فعل الخطية وكان يجيب له عن الاباء الاولين والمتزوجين وتخلية من الله حتى يضع فكر فسقط بالفكر فى الوجع حتى تكون نهضته اقوى من سقطته وللوقت استيقظ من سقطته وعرف فكر العدو واندنع الى عبادات كثيرة عظيمة حتى عاد الى طقسه الاول][9] وكان بالقرب منه[10] دير[11] كان[12] يتردد اليه وفى بعض الاوقات عبربه[13] فوجد اب الدير يريد يموت[14] والاخوة محدقين به ثم رأى اعوان الشيطانين حوله * فسأل[15] اب الدير عن حاله فامر[16] الاخوة[17] ان يخرجوا ثم بدأ[18] يصف له[19] جرائمه وما قد فعله فى صباه[20] فكانت[21] * f. 229 r°.

1. B البسه اياهم. — 2. B على. — 3. B *addit* اكثر. — 4. B من عند. — 5. B *addit* برايه. — 6. B *addit* فى مكان وحده. — 7. B وصار. — 8. B يعمل. — 9. *Quae in pericope* [ ] *desunt in* A. — 10. B من انصون. — 11. *Deest in* B. — 12. B وكان *et addit* القديس. — 13. *Pro his verbis a* يتردد B *habet* وقت بعد وقت فلما اتى اليه. — 14. *Pro his verbis a* فوجد B *habet* وجد ذلك الاخ معذب. — 15. *Pro his verbis a* ثم راى B *habet* واعوان الجحيم حوله. — 16. فاشار الى. — 17. B *addit* وامرهم. — 18. B وبدا. — 19. *Deest in* B. — 20. B منذ وقت كان صبى. — 21. B وهى.

pria sur le froc et les vêtements pendant quarante jours et l'en revêtit. Il redoubla d'austérités, puis il sortit pour voir son père. Il s'isola et se mit à accomplir de nombreuses adorations.

[1] [Une nuit, saint Palémon (*Balâmoun*) vint à lui et Anbâ Latṣoun le consola d'une affaire où il était tombé et l'informa qu'il lui était pardonné. L'Ennemi s'étant emparé de saint Palémon, était allé le trouver sous la forme d'une femme et lui parla d'après les pères anciens et qui s'étaient mariés, et de l'indifférence de Dieu, si bien qu'il soumit la pensée de ce saint qui pécha en pensée, mais son relèvement fut plus fort que sa chute. Aussitôt il s'éveilla de celle-ci et reconnut l'intention de l'Ennemi; il se livra à des adorations nombreuses et considérables jusqu'à ce qu'il revint à sa règle première]. Il y avait dans le voisinage un couvent qu'il fréquentait. Un jour il y passa et trouva le supérieur sur le point de mourir; les frères l'entouraient. Puis il vit les auxiliaires des démons autour de lui * et il interrogea le supérieur sur son état. Celui-ci ordonna aux frères de sortir et se mit à lui décrire ses péchés et ce qu'il avait fait dans sa jeunesse. Ses fautes étaient grandes. Entre autres choses, il lui dit : « Pardonne-moi, * f. 226 r°.

1. Ce qui suit entre crochets manque dans A.

خطاياه[1] عظام جدا[2] ومن[3] جملتها انه[4] قال اغفر لى[5] فانى صنعت من الشر[6] ما لم يصنعه احد[7] قبل[8] وذلك اننى[9] لما[10] طلبت القسيسية ولم[11] يعطوها لى مضيت الى موضع[12] اخر وقلت عن نفسي ان الاسقف كرزنى وصرت اقدس بغير وضع يد وكنت اخذ الجسد واعمل به السحر وبلغ[13] من خطيتى اعظم من هذا حتى انضجعت مع امى وكثير صنعت من اعمال السحر والزنا الى اخر وقتى ولم اتوب[14] وها قد[15] حضرت الساعة التى اخرج فيها من العالم[16] وليس لى ما اقدمه من خير[17] فاسألك يا ابى مطانية من جهة الله ان تذكرنى[18] فى صلواتك فبكا القديس انبا لتصون ثم ابصر نفس ذلك المسكين وقد سلمتها الشياطين وهم يعاقبها بسياط من نار وقد صارت سوداء[19] وبعد ان كفنوه[20]

1. B خطاياه. — 2. *Deest in* B. — 3. B من. — 4. *Deest in* B. — 5. B *addit* يا ابى. — 6. B الشرور. — 7. A احدا. — 8. B *addit* ولا بعدى. — 9. B انى. — 10. *Deest in* B. — 11. B فلم. — 12. B مكان. — 13. B وبلغت. — 14. *Haec verba a* حتى *desunt in* A. — 15. B وقد. — 16. *Pro his verbis a* التى B *habet* وقربوا من الرسل. — 17. B من اعمال الخير. — 18. B اذكرنى. — 19. *Pro his verbis a* ثم ابصر B *habet* وفيما يبكى اذ امر الرب اوليك الاعوان ان يخرجوا نفسه من جسده فاخرجوها بشدة عظيمة وكانوا يضربوها باسياط النار وهى سودة مثل الفحم. — 20. B وبعد تكفينه.

car j'ai fait plus de mal que personne avant moi. Ainsi, quand j'ai demandé la prêtrise, comme on ne me la donnait pas, j'allai dans un autre endroit et je dis de moi-même que l'évêque m'avait ordonné. Je me mis à célébrer les saints mystères sans avoir reçu l'imposition des mains; je prenais les corps et je faisais des opérations magiques; je pratiquais la souillure; mon péché fut plus grand encore : j'eus commerce avec ma mère. Combien j'ai fait souvent des actes de magie et de fornications jusqu'à la fin de mon temps sans me repentir! Je n'ai aucune bonne œuvre à présenter. Je te demande, ô mon père, par Dieu, de me mentionner dans tes prières. » Le saint Anbâ Latsoun se mit à pleurer[1]. Puis il vit l'âme de ce malheureux livrée aux démons qui la châtiaient avec des fouets de flammes; elle était devenue noire. Après que le supérieur eut été enseveli et enterré, le saint

1. B *donne les détails suivants :* Tandis qu'il pleurait, le Seigneur ordonna à ces auxiliaires de faire sortir son âme de son corps. Ils l'en tirèrent avec une grande violence.

ودفنوه[1] تذكر[2] القديس[3] المطانوة وافتكر[4] قول الانجيل[5] ما من حب اعظم من هذا ان يبذل الانسان نفسه عن احبايه[6] فمكث القديس يعاقب نفسه بكل صنف من العقاب وسأل المسيح فى نفس ذلك الخاطى والمسيح وملائكته يظهر له ويعلمه انه لا يغفر

1. B ودفنه. — 2. B ذكر. — 3. B *addit* انبا لطسون. — 4. B وذكر. — 5. B *addit* القائل. — 6. B اخلايه. *Finis hujus vitae sic exstat in* B فانضجع وانه وجد جب ناشف فانضجع عليه اربعين يوم وهو يسال السيد المسيح فى نفس ذلك المسكين فاتاه ملاك قائلا يا انبا لتصون الرب يقول لك لا تتعب نفسك فى سبب ذلك المسكين فانى لا اغفر له ثم ان القديس وقف على صخرة وكان لها حرف حاد كالسيف فلم يغمض عينيه اربعين يوما حتى ان حدقتيه نزفتا الدم من قلة النوم وهو يسال السيد المسيح فى ذلك المسكين ثم ارمى نفسه على صخرة وانقسم نصفين ومات وهو يقول انى ما ابرح على هذا حتى يرحم الرب نفس ذلك المسكين ثم الرب اعاد نفس القديس اليه واتاالملاك قائلا لا تتعب نفسك فان الرب لا يغفر له ثم انه ربط يديه ورجليه بحبل لف وتعلق فى شجرة .منكس حتى ان الدم خرج من انفه وفمه واسام الروح عاد فاتى ملاك الرب حله وعاد نفسه اليه وقال له لا تتعب نفسك فما يغفر له ثم ارمى نفسه فى

se rappela la supplication et réfléchit à la parole de l'Évangile : « *Il n'est pas de plus grand amour que de se sacrifier pour ses amis* »[1]. Le saint continua à se châtier de toutes les façons; il implorait le Messie au sujet de l'âme de ce pécheur : le Messie et ses anges lui apparurent et l'informèrent qu'il ne lui serait pas pardonné, car c'est un Dieu juste; il ne favorise pas celui qui n'est pas digne de bienfaits et il ne châtie pas celui qui ne mérite pas

1. *La fin de l'article dans* B *est ainsi conçue :* Il trouva une citerne desséchée : il resta prosterné auprès d'elle pendant quarante jours, tandis qu'il implorait Notre-Seigneur le Messie pour l'âme de ce malheureux. Un ange vint lui dire : « Anbâ Latsoun, le Seigneur te fait dire : Ne te fatigue pas à cause de ce malheureux, car je ne lui pardonnerai pas. » Ensuite le saint se tint debout sur un rocher qui avait une arête comme le tranchant d'une épée. Il ne cligna pas des yeux pendant quarante jours, si bien que ses prunelles versaient du sang à cause de son manque de sommeil, implorant Notre-Seigneur le Messie pour ce malheureux. Puis il se jeta sur un rocher et se fendit en deux en disant : « Je ne cesserai que lorsque le Seigneur aura eu pitié de l'âme de cet infortuné. » Le Seigneur fit revenir l'âme de ce saint et un ange vint à lui avec ces paroles : « Ne te fatigue pas, car le Seigneur ne lui pardonnera pas. » Le saint s'attacha ensuite les mains et les pieds avec une corde de fibres de palmier et se suspendit à un arbre la tête en bas, si bien que le sang lui sortait par le nez et la bouche et il rendit l'âme. Un ange du Seigneur le délia et lui rendit la vie et lui dit : « Ne te fatigue pas : Dieu ne lui pardonnera pas. » Puis le saint se jeta dans le fleuve, et dit : « Je n'aurai pas de repos jusqu'à

له لانه اله عادل لا ينعم على من لا يستحق نعيم ولا يعاقب من لا يستوجب عذاب ولما
كملت له شهادات كثيرة وهو يسأل فيه أمر الرب ان تصير نفس ذلك الخاطى تراب

البحر وقال لا اصلح الى الموت دون اخى وياكلنى التماسيح ولانسى نفس اخى فى الجحيم
فلما غطس فى الماء اختنق ومات وان السيد المسيح اعاد نفسه اليه وظهر له واعطاه السلام
وقال له تعبت يا مصطفى لتصون وقد اكملت هذ القول الذى فى الانجيل المقدس ولكنى
قد اقسمت بذاتى انى لا اغفر له ولا يرى نور الحياة ولكن من اجل تعبك انا اسحق نفسه
لا تكون فى الجحيم ولا ترى الحياة ثم امر الرب فحضرت النفس وسحقها بيده قائلا هذه
النفس لا للحياة ولا للموت فاما القديس فسجد على الارض للرب واعترف بشكره
التى اخرج تلك النفس من الجحيم وبعد ذلك اتى القديس فى احد الايام الى
بعض البلاد ان وجدهم يعملوا عيد ميخاييل يوم الاربع وتقربوا من باكر فانكر القديس
عليهم فعلهم واتى اليهم بشهادات من الكتب الطاهرة بان الاربعا والجمعة صومين مثل
صوم الكبير الاربعين يوم وليس فيهم حل الا عن علة مرض او فى الميلاد والغطاس ومن
ذلك اليوم لم يعودوا يحلوا فى عيد الملاك ميخاييل فاما القديس انبا لتصون فانه اكمل
سعيه جيدا وتنيح بشيخوخة حسنة ومضى الى الرب الذى احبه ونال الملكوت الابدية
مع القديسين صلاته وبركاته تكون معنا ومع الناسخ المسكين امين

les châtiments. Quand de nombreux témoignages furent accomplis alors qu'il l'implorait, le Seigneur ordonna que l'âme de ce pécheur devînt de la poussière qui n'éprouverait ni châtiment, ni miséricorde, mais qui serait

la mort sans mon frère, les crocodiles me mangeront, mais mon âme n'abandonnera pas mon frère dans l'enfer. » Lorsqu'il fut enfoncé dans l'eau, il fut suffoqué et mourut. Nôtre-Seigneur le Messie lui rendit la vie, lui apparut, lui donna le salut et lui dit : « Tu t'es fatigué, ô Latṣoun mon élu, et tu as accompli cette parole qui est dans le saint Évangile, mais j'ai juré par mon essence que je ne lui pardonnerai pas et qu'il ne verrait pas la lumière de la vie; pourtant à cause de tes peines, j'anéantirai son âme et elle ne sera plus en enfer. » Puis il la fit comparaître et l'anéantit avec sa main en disant : « Cette âme n'est ni pour la vie ni pour la mort. » Quant au saint, il se prosterna à terre devant le Seigneur et le loua en reconnaissance de ce qu'il avait tiré cette âme de l'enfer. Ensuite, il alla un jour dans un pays et trouva les habitants qui célébraient la fête de Michel (*Mikhâyil*) un mercredi et qui communiaient dès le matin. Le saint leur reprocha leur action et leur apporta des témoignages tirés des livres purs, à savoir que le mercredi et le vendredi sont deux jours de jeûne comme le grand jeûne des quarante jours; et qu'il n'est pas permis de le rompre sinon pour une maladie ou pour la Nativité et le Baptême. A partir de ce jour, ils ne le rompirent plus le jour de la fête de l'archange Michel. Quant au saint Anbâ Latṣoun, il termina sa noble lutte, mourut dans une belle vieillesse, alla vers le Seigneur qui l'aimait et obtint la royauté avec les saints. Que sa prière et ses bénédictions soient avec nous et avec le pauvre copiste! Amen.

لا تنال عذابا ولا رحمة بل كسائر التراب فمجد القديس السيد المسيح على تحننه الذى اطلق ذلك المسكين من العقاب ثم لما اكمل سعيه واتم جهاده تنيح بسلام شفاعته تكون معنا امين

اليوم السابع عشر من بؤونه[1]

فى مثل هذا اليوم[2] تنيح الاب القديس دميانوس بطريرك الاسكندرية هذا القديس
كان راهبا من صغره[3] ببرية * شيهات ومكث مجاهدا وعابدا ستة عشر سنة وتقدم شماسا بدير * f. 229 v°.
القديس ابو يحنس ثم اتى[4] دير بانارون[5] اى دير الاباء غربى الاسكندرية فتنسك فيه
بنسك السواح فلما تقدم الاب انبا بطرس بطريركا على الاسكندرية طلب[6] انسان ان يكون[7]
فى القلاية ليساعده ويستشيره فى امور البيعة فوصف له هذا الاب واتفق الرأى عليه

1. *A pro die 18 nullam praebet commemorationem, hanc vero adscribunt diei 18* B, Maï; *deest in* Ludolf. — 2. *Haec quatuor verba desunt in* A. — 3. من صغره *deest in* B. — 4. B *addit* الى. — 5. A بابارون. — 6. B *addit* الى. — 7. B *addit* عنده.

comme toute poussière. Le saint loua Notre-Seigneur le Messie pour la clémence qui lui avait fait délivrer ce malheureux du châtiment. Puis, quand sa lutte fut accomplie et son effort terminé, il mourut en paix. Que son intercession soit avec nous! Amen.

DIX-SEPT DE BAOUNAH (**11 juin**).

[1] En ce jour mourut le saint père Damien (*Damyânous*), patriarche d'Alexandrie (*El-Iskandaryah*) (570-603). Depuis sa jeunesse, ce saint était moine dans le désert * de Scété (*Cheihât*). Il resta seize ans luttant et servant Dieu et fut * f. 229 v°.
ordonné diacre dans le couvent de saint Abou Yoḥannès. Puis il alla au couvent de Banâroun, c'est-à-dire le couvent des Pères, à l'Ouest d'Alexandrie, où il mena la vie des ascètes. Quand notre père Anbâ Pierre (*Boṭros*) fut élevé au patriarcat d'Alexandrie (564), il demanda quelqu'un pour être dans sa cellule afin de l'aider et de le conseiller dans les affaires de l'Église. On lui décrivit ce père et l'opinion fut unanime sur son compte. Il le fit venir et

1. Cette commémoration est reportée au 18e de baounah par B, Maï. Pour le 18e de Baounah A ne donne aucune commémoration; elle manque dans Ludolf.

فاستحضره وسأله ان يمكث عنده فاجاب الى ذلك وسار فى قلاية الطريرك[1] بكل[2] سيرة حسنة فاحبه كل احد فلما تنيح الاب البطريرك انبا بطرس[3] اتفق رأى الاساقفة[4] على تقدمته فسار بكل[5] سيرة فاضلة[6] وكان مدواما لكتب الرسائل والميامر ويرسلها الى كل البلاد وكان ببرية الاسقيط[7] برية[8] القديس مقاريوس قوم اريس من بدعة مليطس الذين كانوا يشربون الخمر ليلة يتقربوا عدة مرارا فى طول الليل يحتجوا[9] بان المسيح له المجد ناول تلاميذه كأسين كأس اول[10] ولم يقل هذا دمى وكأس ثانى ثم قال هذا دمى فبيّن لهم القديس دميانوس غلطهم وخطاهم وابان ان الكأس الاول كان مع الفصح العتيق الذى كان فى[11] العتيقة قربان وان القوانين تمنع من يذوق شيئا قبل تناول القربان فرجع منهم[12] قوم عن سوء رأيهم والذين لم يطيعوا انفاهم[13] وفى زمانه تنيح تاوفيلس بطريك انطاكية وقدم موضعه رجل هراطقى لا يومن بالثالوث المقدس بل يقول ان الله واحد[14] ولا يتثنى بذكر صفاته الذاتية الازلية فلما وصلت رسالته الى الاب دميانوس ووقف[15] عليها وحزن لانه لم

1. A وساير; B *addit* انبا بطرس. — 2. B كل. — 3. انبا بطرس *deest in* B. — 4. B *addit* والعلماء. — 5. B كل. — 6. B صالحة. — 7. ببرية الاسقيط *deest in* B. — 8. B ببرية. — 9. B ويحتجوا. — 10. A اولا. — 11. B مع. — 12. *Deest in* B. — 13. A نفاهم. — 14. A واحدا. — 15. B فوقف.

lui demanda de rester près de lui. Il accepta et mena une belle vie dans la cellule du patriarche. Chacun l'aimait. Lorsque notre père le patriarche Anbâ Pierre mourut (570), les évêques furent tous de l'avis d'élever Damien au patriarcat. Il mena une vie vertueuse; il lisait assidûment les livres des Épîtres et des Psaumes et les envoyait dans toutes les villes. Il y avait dans le désert de l'ascète, le désert de saint Macaire (*Maqâryous*), des hérétiques de la secte de Meliṭos qui buvaient du vin à plusieurs reprises pendant toute la nuit où ils communiaient, prétendant que le Messie — gloire à lui! — avait donné à ses disciples deux coupes : la première pour laquelle il n'avait pas dit : *Ceci est mon sang* et la seconde pour laquelle il l'avait dit. Saint Damien leur démontra leur erreur et leur faute. Il leur fit voir que la première coupe correspondait à la Pâque ancienne, qui était un sacrifice dans l'antiquité, et que les règles interdisaient de goûter quoi que ce fût avant d'avoir reçu l'Eucharistie. Un certain nombre d'entre eux renonça à son erreur; ceux qui n'obéirent pas furent bannis. De son temps mourut Théophile (*Tâoufilos*), patriarche d'Antioche (*Anṭâkyah*); à sa place on nomma un hérétique qui ne croyait pas à la sainte Trinité, mais qui disait : Dieu est un et on ne peut faire des réserves en mentionnant ses qualités essentielles et éternelles. Lorsque sa lettre arriva à notre père

يذكر الثالوث المقدس بل[1] ورمز بانه لا يجب ان يذكر فعز ذلك على هذا الاب * وكتب * f. 230 r°.
اليه[2] رسالة يبيّن له فيها ان الله وان كان بلا شك واحدا[3] فى جوهره وذاته الا انه واحد
موصوف[4] بثلثة اقانيم وانها ذاتية ازلية لا تزيد عن هذا العدد واستشهد فى ذلك باقوال
كثير[6] من اقوال القديسين وبدلائل[7] عقلية توجب ان الله حياة ونطق ذاتية لم يكن
بلاهما ولما وصلت الرسالة اليه[8] المملوة نعمة وايمان لم يدعه اظلام عقله ونقص معرفته
ان يفهم معانيها بل ثبت على كفره فافترق الاب من شركته ولم يدع احدا من رعيته ان
يذكره فى صلاة ولا فى قداس[9] مدة عشرين[10] سنة الى ان مات ثم مكث الاب دميانوس
مكاتبا[11] لرعيته وحارسا لهم وواعظا لهم[13] مدة ستة وثلاثين[14] سنة ثم تنيح فى شيخوخة
حسنة[15] صالحة[16] مرضية لله[17] صلاته تكون معنا امين

1. *Deest in* B. — 2. B له. — 3. B واحد. — 4. *Deest in* B *qui habet* ثلثة صفات. — 5. *Deest in* B. — 6. *Deest in* B. — 7. B *addit* كثيرة. — 8. *Deest in* B. — 9. B ولا قدس. — 10. B عشرون. — 11. B مكاتب. — 12. B مكانيه. — 13. B وواعظا لهم *deest in* B. — 14. A وثلاثون. — 15. B فاضلة. — 16. صالحة *deest in* B. — 17. *Deest in* B.

Damien, il la lut et s'affligea qu'il n'eût pas parlé de la sainte Trinité, indiquant qu'il ne convenait pas de la mentionner. Cela fut pénible à ce père. * Il * f. 230 r°. lui écrivit une lettre où il lui exposait que Dieu, quoiqu'il soit certainement un dans sa nature et son essence, est décrit en trois personnes, qu'elles sont essentielles et éternelles, sans augmentation de nombre. Il l'appuya du témoignage de nombreuses paroles des saints et de preuves théoriques établissant nécessairement que Dieu est une Vie et un Verbe essentiels, qu'il ne peut exister sans eux. Quand la lettre, pleine de charité et de foi, arriva au patriarche d'Antioche, les ténèbres de son intelligence ne le quittèrent pas; sa science fut incapable de comprendre les explications de la lettre; bien plus, il s'affermit dans son infidélité. Le saint se sépara de sa communion et ne laissa personne de son troupeau le mentionner dans une prière ou le saint sacrifice pendant vingt ans jusqu'à ce qu'il mourut. Puis notre père Damyanos continua à correspondre avec ses fidèles, les gardant et les exhortant pendant un espace de trente-six ans. Ensuite il mourut dans une belle vieillesse vertueuse et agréable à Dieu. Que sa prière soit avec nous! Amen.

اليوم التاسع عشر من بوونه[1]

فى مثل هذا اليوم[2] استشهد القديس جرجس الجديد الذى هو مزاحم فى ايام المسلمين وهذا القديس كان ابوه مسلم بدوى وتزوج[2] امرأة نصرانية من دميرة القبلية ورزق ثلاثة بنين[3] احدهم[4] هذا القديس سموه مزاحم كان[5] يمضى مع والدته الى البيعة فاشتاق الى[6] المسيحيين ثم سأل والدته ان تقربه فقالت له ما يقدر احد[7] يتقرب الا ان[8] كان معمدا طاهرا ثم اعطته لقمة بركة من التعظية فحلت[9] وصار فى فيه كالعسل فقال لنفسه[10] اذا كانت هذه[11] اللقمة وهى عندهم خبز يفرقوه كان طعمها فى فمى[12] هكذا فكيف يكون طعم القربان فصار يشتهى ان يصير نصرانيا فلما كبر تزوج امرأة نصرانية واعلمها انه يريد يصير نصرانيا فاشارت عليه * ان يمضى يعمد[14] فمضى الى برية[15] فاشهر امره فخافوا واتوا الى دمياط وتعمد وغير اسمه بجرجس وعرفوه المسلمون[16] فمسكوه وعاقبوه * f. 230 v°.

1. *Pro die* 18ª *Baounah*, cf. p. 1117. — 2. *Haec quatuor verba desunt in* A. — 3. B برزج. — 4. A بنون. — 5. B احدهما. — 6. B وكانوا. — 7. B *addit* زى. — 8. A احدا. — 9. B من. — 10. B *addit* له. — 11. B فى نفسه. — 12. B هذا. — 13. A فاى. — 14. A نصرانى. — 15. *Deest in* B. — 16. A بريته. — 17. A المسلمين.

DIX-NEUF DE BAOUNAH (**13 juin**).

A pareil jour saint Georges (*Djirdjis*) le jeune mourut martyr. Au temps des Musulmans, il s'appelait Mozâḥim. Le père de ce saint était un Bédouin musulman qui avait épousé une femme chrétienne de Damirah el-Qablyah. il en eut trois fils dont ce saint qu'ils appelèrent Mozaḥim; il allait à l'église avec sa mère et avait de l'affection pour les chrétiens. Il lui demanda de le faire communier; elle lui dit : « Personne ne peut communier s'il n'est baptisé et pur. » Elle lui donna une bouchée d'eulogies qu'il trouva douce et qui fut dans sa bouche comme du miel. Alors il se dit : « Si cette bouchée qui n'est qu'un pain qu'ils se partagent entre eux a un tel goût dans ma bouche, que doit être l'Eucharistie? » Il désira devenir chrétien. Quand il fut grand, il épousa une femme chrétienne et l'informa de son désir. Elle lui conseilla * d'aller se faire baptiser. Il alla dans un couvent du désert. Mais son histoire se répandit et on eut peur. Il se rendit à Damiette (*Damyâṭ*), fut baptisé et changea son nom en Georges. Les Musulmans le reconnurent; ils le saisirent et le châtièrent; il s'échappa et s'enfuit à Safaṭ

ثم تخلص وهرب[1] الى سفط ابو تراب[2] فاقام بها ثلثة سنين فلما اشتهر خبره مضى الى قطور وخدم كنيسة القديس[3] مارى جرجس ثم عاد الى دميرة فسمع به المسلمون فمسكوه وسلموه للوالى وكانت زوجته نصرانية فنهته[4] عن عقوبته ثم حبسه[5] فحشدوا المسلمين وكسروا باب السجن[6] وضربوه فشقوا[7] رأسه وتركوه بين الحياة والموت ولما اتوا النصارى باكرا[8] ليدفنوه يظنوا انه قد مات فوجدوه حيا فاحضر له المسلمون الشهود وعقدوا[9] مجلس وهددوه فلم يرجع عن رأيه فعلقوه على صرى مركب ثم أمر القاضى بنزوله واعتقاله وكانت زوجته تقويه وتعلمه[10] ان يعتقد فى نفسه ان هذا الذى ناله من اجل خطاياه ليلا يسلبه منه العدو متى[11] افتخر به[12] صار مثل الشهداء ثم ظهر له ملأك الرب فى بعض الليالى وقواه وعزّاه واعلمه انه فى الغد تضرب رقبته ولما كان باكرا اتوا المسلمون الى الوالى وطلبوا منه ان يضرب رقبته[13] فاذن لهم ان يتسلموه ويفعلوا فيه ما يريدوا[14] فاخرجوه من الحبس[15] وضربوا رقبته عند كنيسة الملأك ميكاييل بدميرة ثم اطلقوا النيران فى جسده فاقام ذلك

1. B فهرب. — 2. A ترات. — 3. *Deest in* B. — 4. B فنهرته. — 5. B فحبسه. — 6. B الحبس. — 7. B وضربوه. — 8. *Deest in* B. — 9. B *addit* له. — 10. *Deest in* B. — 11. B ومتى. — 12. B انه. — 13. *Haec verba a* ولما *desunt in* A. — 14. B ارادوا. — 15. B السجن.

Abou Tourâb. Il y resta trois ans. Quand son histoire fut connue, il alla à Qaṭour et servit l'église de saint Mari Georges, puis il revint à Damirah. Les Musulmans l'apprirent et le livrèrent au gouverneur. Sa femme qui était chrétienne l'empêcha de le châtier, puis il l'emprisonna. Les Musulmans s'attroupèrent, brisèrent la porte de la prison, frappèrent le saint, lui fendirent la tête et le laissèrent entre la vie et la mort. Lorsque les chrétiens vinrent de bon matin pour l'ensevelir croyant qu'il était mort, ils le trouvèrent vivant. Les Musulmans firent venir des témoins, constituèrent un tribunal et le menacèrent, mais il ne renonça pas à ses sentiments. Ils le suspendirent au mât d'une embarcation; puis le qâdhi l'en fit descendre et jeter en prison. Sa femme le fortifiait et lui enseignait à croire que tout ce qu'il éprouvait venait de ses péchés, de peur que l'Ennemi ne l'en privât quand il s'enorgueillirait d'être comme les martyrs. Puis, une nuit, l'ange du Seigneur lui apparut, le fortifia, le consola et lui apprit que le lendemain on lui couperait la tête. De bonne heure, les Musulmans vinrent trouver le gouverneur et lui demandèrent de le faire exécuter. Il permit qu'on le leur livrât et qu'ils en fissent ce qu'ils voudraient. Ils le tirèrent de prison et lui tranchèrent la tête près de l'église de l'archange Michel (*Mikâyil*) à Damirah. Ensuite ils mirent le feu à son corps. Il resta toute cette journée

اليوم وتلك الليلة والنار تتقد[1] عليه ولم يحترق فجعلوه فى قرد ورموه[2] فى[3] البحر وتدبير[4] الله ارسى الى جانب[5] جزيرة فترصدته والدته واخذته وكفنته واخبته فى منزلهم الى زمان فبنوا عليه كنيسة فى طبنوة وجعلوا جسده فيها شفاعته تكون معنا[6] امين

[7]وفيه ايضا استشهد * القديس بشاى[8] انوب[9] الذى تفسيره ذهب الطلا هذا كان من[10] بلاد[11] * f. 231 r°. تسمى بابانوس[12] من كرسى دمياط من بيت[13] كبير وكان جنديا من جند[14] قبريانوس[15] متولى اتريب فاعترف بالسيد[16] المسيح[17] فى اتريب وحمل الى انصنا فلما حضر امام الوالى اريانا هدده كثيرا فلما لم يطيع عاقبه عقوبات كثيرة واخيرا[18] أمر[19] بقطع رأسه فخرج خلفه جمع[20] كبير من اهل المدينة[21] وكان من جملتهم سايس[22] السباع الذى لاريانا الوالى ومعه سبعين مغلغلين بالسلاسل[23] وثب احدهم وقطع السلسلة[24] وجاء الى عند القديس وان

1. B تقد. — 2. B وارموه. — 3. *Deest in* B. — 4. B *addit* من. — 5. *Deest in* B. — 6. B *addit . . .* ومع. — 7. *Haec commemoratio deest in* Ludolf. — 8. B ابشاى. — 9. *Deest in* B. — 10. B *addit* اهل. — 11. B باد. — 12. B بابايوس. — 13. *Deest in* A. — 14. B اجناد. — 15. B فرياقوس. — 16. *Deest in* B. — 17. B بالمسيح. — 18. *Haec verba a* فلما *desunt in* B. — 19. B وامر. — 20. B جميع. — 21. B البلاد. — 22. A سبايس. — 23. *Haec quatuor verba desunt in* B. — 24. *Haec verba a* وثب *desunt in* A.

et cette nuit, le feu allumé sur lui, sans être brûlé. Puis ils placèrent son corps dans un panier et le jetèrent dans le fleuve. Par une intention de Dieu, il aborda près d'une île. Sa mère le guetta, le recueillit, l'ensevelit et le cacha dans sa maison pendant un certain temps. On lui bâtit à Ṭanbouah une église où l'on plaça son corps. Que son intercession soit avec nous! Amen.

[1]En ce jour aussi eut lieu le martyre * de Behaï Anoub qui signifie « or de dorure ». Ce saint était du pays appelé Bâbânous, du diocèse de Damiette (*Damyâṭ*), d'une grande famille. Il était soldat de l'armée de Cyprien (*Qabryanous*), gouverneur d'Atrib. Il y confessa Notre-Seigneur le Messie et fut transporté à Antinoé (*Anṣinâ*). Lorsqu'il comparut devant le gouverneur Arien (*Aryânâ*), celui-ci le menaça beaucoup et, comme il n'obéissait pas, il lui fit subir de nombreuses tortures. A la fin, il ordonna de lui trancher la tête. Il sortit, suivi d'une foule nombreuse de gens de la ville, parmi lesquels était un gardien de lions appartenant à Arien le gouverneur. Il avait avec lui deux lions chargés de chaînes; l'un d'eux s'élança, brisa sa chaîne.

1. Cette commémoration manque dans Ludolf.

ملأك الرب رفع القديس فوق السبع وطار بهما الى ان اتى بهما الى مدينة عين الشمس[1] والقديس معصب العينين[2] ما يدرى اين هو وهناك كملت شهادته صلاته تكون[3] معنا[4] امين[5]

اليوم العشرون من شهر بوونه

فى مثل هذا اليوم[6] تنيح النبى العظيم اليشع هذا الصديق كان[7] من بعض قرى اسراييل اسمها علموت[8] واسم ابوه يوشافاط وتوالد فى الجلجال ثم خدم ايلياس النبى وكان طايعا له فى الغاية ولما صعد ايلياس[9] النبى[10] الى السماء مضى معه[11] الى الاردن ولما قال له ايلياس[12] اسألنى ما شيت لم يسأل منه شيا من ممالك[13] العالم و[14] كنوزه بل قال

1. B شمس. — 2. B العين!. — 3. *Deest in* A. — 4. B *addit* الى الابد. — 5. Maï *addit commemorationem S. Archelai.* — 6. *Haec quatuor verba desunt in* A. — 7. *Deest in* A. — 8. A علمون. — 9. A ايليا. — 10. *Deest in* B. — 11. *Deest in* B. — 12. A ايليا. — 13. B ذلك. — 14. B ولا.

Un ange du Seigneur arriva, enleva celui-ci (avec le lion) au-dessus des autres et s'envola avec eux jusqu'à ce qu'il les apporta dans la ville d'Héliopolis (*'Aïn ech-Chams*); le saint avait les yeux bandés et ne savait où il était. C'est là que s'accomplit son martyre. Que sa prière soit avec nous! Amen[1].

VINGTIÈME JOUR DE BAOUNAH (**14 juin**).

A pareil jour mourut le grand prophète Élisée (*Elicha'*). Ce juste était d'une bourgade d'Israël nommée 'Almout. Le nom de son père était Josaphat (*Youchâfâṭ*), né à El-Djaldjâl. Il servit ensuite le prophète Élie (*Ilyâs*) et lui était excessivement obéissant. Quand le prophète Élie fut enlevé au ciel, il alla avec lui jusqu'au Jourdain (*El-Ordonn*). Lorsque Élie lui dit : « Demande-moi ce que tu voudras », il ne demanda rien des royaumes de

1. Maï ajoute la commémoration de saint Archélaüs.

له[1] الروح التى[2] عليك تتضاعف علىّ[3] وكان كذلك فحلت[4] روح ايلياس[5] متضاعفة وشق[6] البحر وعبر فيه ولما عبر بعض القرى[7] وهى[8] اريحا وشكا[9] له اهلها ملوحة ماءهم وانه لا ينبت به زرع[10] اخذ وعا وعمل فيه[11] ملحا والقاه فى العين فحلت لوقتها[12] وقصد بالملح ليرى عظم الاية اذ داوى الملوحة بالملح ولما اجتاز ببعض شبان بنى اسرايل واستهزوا به * دعا عليهم فافترست منهم الدواب[13] اثنين واربعين[14] شابا فى ساعة واحدة. * f. 231 v. فاشتكت[15] له بعض نساء الانبياء ان زوجها توفى وعليه دين وهىَ وبنتها ممسوكين عليه[16] وامرها[17] ان تملا كل اوعية بيتها ماء وتاخذ[18] اوعية اخرى[19] من جيرانها وتملاهم ثم صلى[20] فجعلهم[21] زيتا طيبا[22] بصلاته[23] فباعته[24] واوفت ما كان عليها ودعا الامرأة العاقر[25] فولدت ابنا ولما[26] كبر الصبى توجع[27] ومات وقد عليه فعاش ولما قصده[28] نعمان السريانى

1. B لتكن. — 2. A الذى. — 3. *Pro* تتضاعف على B *habet* روح ايليا تضاعفه. — 4. *Haec verba a* وكان *desunt in* B. — 5. A, B ايليا. — 6. B فشق. — 7. *Pro his verbis a* ولما A *habet* بعض القرى. — 8. A وهو. — 9. B فشكا. — 10. B زعا. — 11. B فيها. — 12. *Deest in* B. — 13. B ادياب. — 14. A واربعون. — 15. B واشتكت. — 16. B بسببه. — 17. B فامرها. — 18. B وتستعير. — 19. B اخر. — 20. ثم صلى *deest in* A. — 21. B فجعلها. — 22. A زيت طيب. — 23. *Deest in* B. — 24. B وباعته. — 25. B لامراه عاقر. — 26. فلما. — 27. A وتوجع. — 28. B قصد.

ce monde ni de ses trésors, mais il lui dit : « Que l'esprit qui est sur toi soit doublé sur moi. » L'esprit d'Élie descendit doublé sur lui. Il fendit le fleuve et le traversa. Alors qu'il passait près d'une ville qui était Jéricho (*Ariḥa*), les gens se plaignirent à lui de la salure de leur eau; aucune moisson ne poussait : il prit un sac où il mit du sel et le jeta dans la source qui s'adoucit sur-le-champ : il employa à dessein du sel pour montrer la grandeur du miracle, puisqu'il remédiait à la salure par le sel. Tandis qu'il passait près de quelques jeunes gens d'Israël et qu'ils se moquaient de lui, * il pria contre eux et des ours en dévorèrent quarante en un instant; une femme de prophète se plaignit à lui que son mari était mort, chargé d'une dette, et qu'elle et sa fille étaient arrêtées pour cela. Il lui ordonna de remplir d'eau tous les vases de sa maison, d'en prendre d'autres chez ses voisins et de les remplir; puis il pria sur eux et changea l'eau en huile excellente. La femme les vendit et paya ce qu'elle devait. Il pria pour la femme stérile; elle mit au monde un fils. Quand ce garçon eut grandi, il tomba malade et mourut. Le prophète se coucha sur lui et il revint à la vie. Lorsque No'mân le Syrien (*Es-Soryâni*) vint le trouver et qu'il le guérit de sa lèpre, il lui

فابراه من برصه وحمل له[1] اموالا كثيرة[2] وثياب مذهبة فلم ياخذها ولما جسر تلميذه واخذ منه شيئا خفية من النبى علم النبى[3] بالروح ذلك[4]· فدعا عليه فتبرص هو وبنيه وكل نسلهم واحال غلا عظيم الى رخا مفرطا فى يوم واحد وصنع ايات كثيرة غير هذه ولما توفى ووضع فى قبر واتفق ان قوم اتوا بميت وضعوه عليه[5] فعاش وقام يتبعهم ماضيا الى بيته وتنبا فى زمان اربع ملوك وهم يورام واخازيا وعتاليا ام اخازيا[6] وياغر ابن اخازيا[7] وتنبا فوق الخمسين سنة وسبق ورود المسيح بقريب ثمان مأية سنة ورقد متنيحا بسلام صلاته تكون معنا امين

اليوم الحادى والعشرون[8] من بوونه[9]

فى مثل هذا اليوم[10] تذكار السيدة الطاهرة والدة الاله التى[11] كان[12] بوسطها[13] خلاص

1. B وحمله. — 2. A اموال كثير. — 3. B *addit* بذلك. — 4. *Deest in* B. — 5. B فوقه. — 6. A اخاز. — 7. *Haec duo verba desunt in* B. — 8. B والعشرين. — 9. B باووند. — 10. *Haec quatuor verba desunt in* A. — 11. B الذى. — 12. A كانت. — 13. A بوساطها.

apporta des richesses considérables et des vêtements brodés d'or, il n'accepta rien. Son disciple s'enhardit et en reçut en cachette; le saint pria contre lui; il fut frappé de la lèpre, lui, ses fils et toute leur postérité. Il transforma en un jour une cherté excessive en un bon marché extrême, et il fit beaucoup de miracles outre celui-ci. Lorsqu'il mourut et qu'il fut mis au tombeau, des gens apportèrent un mort et le placèrent sur lui, ce mort revint à la vie et les suivit en revenant chez lui. Il prophétisa pendant le règne de quatre rois : Joram (*Iourâm*), Ochosias (*Akhâzyâ*), Athalie (*'Atâlyah*) mère d'Ochosias et Yâgher fils d'Ochosias. Il prophétisa plus de cinquante ans et devança la venue du Messie d'environ huit cents ans, il s'endormit dans la mort avec la paix. Que sa prière soit avec nous! Amen.

VINGT ET UNIÈME JOUR DE BAOUNAH (15 juin).

En ce jour a lieu la commémoration de Notre-Dame, la mère de Dieu dans le sein de qui était le salut d'Adam et de sa postérité, et des églises

ادم وذريته وبنيان الكنائس على اسمها فى جميع العالم واول ذلك كنيسة على زمان الرسل
وذلك ان بولص[1] وبرنابا لما بشروا فى الامم وامنوا على ايديهم[2] لما ان[3] لم يكن لهم مكان
يتقربوا فيه الا فى البيوت فسيروا الى بطرس ويوحنا يستاذنوهم فى بنيان الكنائس فحال
* f. 232 r. بهم اولئك * ان لا يعملوا شيئا الا بمشورة السيد المسيح بل اوجبوا على شعب صوم اسبوع
مع الصلاة والطلبة حتى يعلمهم ما[4] يعملوه وعند انقضاه حضر السيد المسيح واحضر كافة
الرسل من سائر البلاد على السحاب الى مدينة فيلبايس الذى فيها بولس وبرنابا ثم بارى
الرب عليهم واعلمهم ان هذا اليوم الذى سر فيه ان تبنى الكنائس على اسم والدته ثم
اخرجهم شرقى البلد وحدد لهم البنا وكانت قوة الرب معهم والحجارة تلين فى ايديهم الى ان
كملت اوانيها ومذابحها وكساويها ثم وضع الرب يده على بطرس وجعله ارشى اروس المسكونة
وصاحت السماويين والارضيين ثلثة دفوع مستحق مستحق مستحق ثم أمرهم ان يكملوا القداس
ويقربوا الشعب وان يوصوهم ان لا يعمل احد[5] شغل بيده فى هذا اليوم الذى هو الحادى

1. B بولس. — 2. B يديهم. — 3. لما ان *deest in* B. — 4. A متى. — 5. A احدا.

construites dans tout le monde sous son invocation. La première fut bâtie au temps des Apôtres dans les circonstances suivantes. Après que Paul (*Boulos*) et Barnabé (*Barnâbâ*) eurent annoncé l'Évangile aux nations qui se convertirent par leurs mains, n'ayant d'autre endroit que les maisons pour communier, ils demandèrent à Pierre (*Boṭros*) et à Jean (*Youḥannâ*) la
* f. 232 r°. permission de construire des églises. Ceux-ci les avertirent * de ne rien faire que par le conseil de Notre-Seigneur le Messie. Bien plus, ils prescrivirent au peuple un jeûne d'une semaine avec des prières et des supplications pour qu'il leur fît connaître ce qu'ils devaient faire. Le jeûne terminé, le Messie parut et fit venir tous les apôtres de tous les pays sur un nuage dans la ville de Philippes (*Filbâïs*) où étaient Paul et Barnabé et leur fit connaître que c'est un jour de réjouissance celui où on bâtira des églises sous l'invocation de sa mère. Puis il les emmena à l'est de la ville, traça les limites de la construction et la force du Seigneur était avec eux : la pierre s'amollissait entre leurs mains jusqu'à ce qu'ils eurent terminé ses vases, ses autels et ses tentures. Ensuite le Seigneur imposa les mains à Pierre et l'établit pontife suprême de la terre habitée. Les cieux et la terre poussèrent à trois reprises le cri : « Il en est digne! Il en est digne! Il en est digne! » Il leur ordonna d'accomplir le saint sacrifice, de faire communier le peuple et de lui recommander que personne ne fît œuvre de ses mains en ce jour

والعشرين من بوونه ثم صعد الى السماء بمجد عظيم[1] ومن ذلك اليوم ابتدوا جميع[2] الرسل القديسين ببنيان الكنائس على اسم والدة الاله وكذلك فى زمان باسيليوس اسقف قيسارية لما بنى كنيسة على اسم والدة الاله فى مثل هذا اليوم وطاب[3] لوح ليصور فيه[4] صورتها فقيل له عن لوح عند انسان غنى فلم يطلبه ولما سمع ذلك لم يحضره بل قال اولادى احق بهذا اللوح ثم جدف على كنيسة السيدة فلم يتقضى[5] الكلام من فيه الى ان سقط ميتا فخافوا بنيه واحضروا اللوح ومعه ذهب كثير وجواهر واتوا بنيه[6] الى القديس[7] وسألوا ان يستغفر له[8] فاخذ اللوح واعطاه لمصور ليصور عليه صورة السيدة فظهرت له الطاهرة فى الليل ومنعته ان لا يصور عليه لانه أخذ من ظلم[9] واعلمته * بمكان فيه لوح احمر وعليه صورتها وصورة عذراتين[10] من جانبيها فمضى الى المكان الذى اشارت عليه فيه[11] فوجد[12] اللوح واتى به على البيعة بفرح وعرفتهم مكان بربا فيه عمودين ليعملهم قدام الاراديون ويضع[13] القونة فوقهم[14] فمضى واتى بهم فقصدوا السحرة * f. 232 v°

1. *Deest in* B. — 2. *Deest in* A. — 3. B فطلب. — 4. B عليه. — 5. B يتقضى. — 6. *Deest in* B. — 7. B *addit* باسيليوس. — 8. B لوالدهم. — 9. B من مال الظلم. — 10. B عذرتين. — 11. *Deest in* B — 12. B ووجد. — 13. A ويصع. — 14. B عليهم.

qui est le 21 de baounah. Puis il remonta au ciel avec une grande gloire. A partir de ce jour, tous les saints apôtres se mirent à construire des églises sous l'invocation de la mère de Dieu. De même au temps de Basile (*Basilyos*), évêque de Césarée (*Qaisâryah*), lorsqu'il construisit une église sous l'invocation de la mère de Dieu, à pareil jour. Il chercha une tablette pour faire peindre son image. On lui parla d'une qui existait chez un riche, mais il ne la demanda pas. Quand cet homme l'apprit, il ne la lui présenta pas, mais il dit : « Mes enfants sont plus dignes de cette tablette. » Puis il blasphéma contre l'église de Notre-Dame; les paroles étaient à peine sorties de sa bouche qu'il tomba mort. Ses fils eurent peur et présentèrent la tablette au saint avec beaucoup d'or et de pierreries en lui demandant de pardonner à leur père. Il la prit et la donna à un peintre pour qu'il y représentât l'image de Notre-Dame. Mais la nuit, la Vierge pure lui apparut et lui défendit de peindre sur cette tablette, parce qu'elle provenait de l'injustice. Elle lui enseigna * un endroit où était une tablette rouge, portant son image et celle de deux vierges à ses côtés. Il alla à l'endroit qui lui était indiqué, trouva la tablette, l'apporta à l'église avec joie. Elle indiqua aux gens l'emplacement d'un temple où étaient deux colonnes pour les placer devant l'aradion et poser sur elles l'image. On partit et on les apporta. Les * f. 232 v°.

اعاقتهم فحل الرب قوتهم ووضع[1] العمودين قدام الاراديون وانبع الله عين ماء من[2]
تحتهم تبرى[3] من يستحم فيها من كل الم وكذلك القونة نبع منها دهن شفاء للامراض
وذلك جرى فى يوم تكريزها الذى هو الحادى والعشر واتفق[4] ان امرأة استحمت فى
الماء فتبرصت واستحضرها[5] باسيليوس واستخبر[6] منها عن حالها فاخبرته انها احبت زوج
اختها فقتلتها بسم وتزوجت به[7] فقال لها القديس قد عملتى[8] ثلثة خطايا كبار ولكن
توبى للاب لعساه[9] يغفر لك وعند ذلك انشقت الارض وابتلعتها[10] لانها جسرت ودخلت
كنيسة القديسة[11] مرتمريم والدة الاله وهى نجسة وصار هذا اليوم تذكار القديسة مريم والدة
الاله[12] فيجب علينا ان نعيد لها عيدا روحانيا لان بها كان خلاص المسكونة[13] فطوبى[14] ثم
طوبى لمن يهتم بهذا العيد من تعب شفاعتها تكون معنا وتخلصنا من العدو[15] امين

1. وصنع A. — 2. *Deest in* B. — 3. A يبرى. — 4. B اتفق. — 5. B فاحضرها. — 6. B واستعلم. — 7. B وتزوجته. — 8. B عملتين. — 9. B فعساه. — 10. A وبلعتها. — 11. B السة السيدة. — 12. *Haec verba a* وهى نجسة *desunt in* A. — 13. B العالم. — 14. B وطوبا. — 15. *Pro tribus his verbis* B *habet* وتعصدنا لشدايدنا وتكون مع الناسخ المسكين.

magiciens voulurent l'empêcher, mais Dieu les rendit impuissants. Les colonnes furent placées devant l'aradion et le Seigneur fit jaillir de dessous elles une source d'eau qui délivrait de tout mal quiconque s'y baignait. De même, il coula de l'image une huile qui guérissait les maladies : ceci arriva le jour de la consécration de l'église, le 21 (de baounah). Il arriva qu'une femme se baigna dans l'eau et devint lépreuse. Basile la fit venir et l'interrogea sur son affaire. Elle lui raconta qu'aimant le mari de sa sœur, elle avait empoisonné celle-ci et épousé son beau-frère. Le saint lui dit : « Tu as commis trois grands péchés, mais repens-toi devant le Père, peut-être te pardonnera-t-il. » Mais la terre s'ouvrit et l'engloutit parce qu'elle avait osé pénétrer dans l'église de sainte Marie, mère de Dieu, en état d'impureté. Ce jour devint celui de la commémoration de sainte Marie, mère de Dieu. Il convient que nous célébrions en son honneur une fête spirituelle, car c'est par elle qu'eut lieu le salut de la terre habitée. Heureux et encore heureux celui qui s'occupe de cette fête! Que sa miséricorde soit avec nous et nous délivre de l'ennemi! Amen.

[1]وفيه ايضا استشهد القديس طيماتاوس الذى من مصر القديمة هذا كان من اجناد اريانوس والى انصنا ولما قرئت كتب الملك ديقلاتيانوس[2] يامر الناس بعبادة الاوثان وثب هذا الجندى فى[3] وسط الجمع واخذ الكتب وقطعها قائلا ما ثم اله الا يسوع المسيح ابن الله الحى فلما رأى الوالى جسرته قام اليه ومسكه[4] بشعره ورماه الى الارض وامر ان يضرب ضربا كثيرا ثم عصره حتى تهرا لحمه وكان يصرخ قائلا يا سيدى يسوع المسيح عينى فما ثم اله الا انت يا سيدى يسوع المسيح ابن الله الحى[5] فنظر * الرب الى صبره وارسل ملأكه وعاد الى حاله فتقدم الى الوالى قائلا ما ثم اله الا يسوع المسيح ابن الله الحى فجدد عليه العذاب بالعصر والتعليق ثم طبخه[6] فى قدر الى ان صار لحمه كالماء المذاب ثم طرحه خارج المدينة فاقامه[7] الرب وعاد الى الوالى فامنت لاجله جموع لا تحصى بالسيد المسيح وبعد ذلك اخذت رأسه ونال اكليل الشهادة[8] شفاعته تكون معنا امين * f. 233 r°.

1. *Haec commemoratio deest in* Ludolf. — 2. B ديقلاديانوس. — 3. B الى. — 4. A ومسك. — 5. *Haec verba a* عين *desunt in* A. — 6. B وطبخه. — 7. B واقامه. — 8. *Pro* الشهادة B *habet* الحياة الابدية فى الملكوت السماية والمنازل النورانية.

[1] En ce jour aussi mourut martyr saint Timothée (*Ṭimâtâous*) qui était de Memphis (*Miṣr el-Qadîmah*). Il était un des soldats d'Arien (*Aryânous*), gouverneur d'Antinoé (*Anṣinâ*). Lorsqu'on lut les lettres de l'empereur Dioclétien (*Diqlâtyânous*), ordonnant aux gens d'adorer les idoles, ce soldat s'élança au milieu de l'assemblée, saisit les lettres et les déchira en disant : « Il n'y a d'autre Dieu que Jésus (*Yasou'*) le Messie, fils du Dieu vivant. » En voyant son audace, le gouverneur alla à lui, le saisit par les cheveux, le * f. 233 r°. jeta à terre et ordonna de le frapper de nombreux coups; puis il le fit écraser jusqu'à ce que sa chair fût en charpie, tandis qu'il criait : « Mon Seigneur Jésus le Messie, aide-moi, ô mon Seigneur Jésus le Messie, fils du Dieu vivant! » Le Seigneur considéra sa constance et lui envoya un ange qui le remit dans son état, et il s'avança vers le gouverneur en lui disant : « Il n'y a de Dieu que Jésus le Messie, fils du Dieu vivant! » Arien redoubla contre lui les supplices par l'écrasement et la suspension. Puis il le fit cuire dans une marmite jusqu'à ce que sa chair devînt comme de l'eau liquide. Ensuite il le jeta hors de la ville. Le Seigneur le releva et il retourna vers le gouverneur. A cause de lui, des foules innombrables crurent en Notre-Seigneur le Messie. Ensuite il fut décapité et reçut la couronne du martyre. Que son intercession soit avec nous! Amen.

1. Cette commémoration manque dans Ludolf.

[1]وفيه ايضا تنيح القديس كرديس بطريرك مدينة الاسكندرية هذا الاب تعمد من يد مرقس[2] الرسول وجعله[3] قسا وتعلم علوم البيعة ولما تنيح الاب ميليوس انتخب للرتبة الرسولية فلما[4] تقدم رعا رعية المسيح الناطقة بالمواعظ والزواجر والتنبيهات مدة احدى عشر سنة ثم تنيح بسلام صلاته تكون معنا امين

اليوم الثانى والعشرين من بوونه

فى مثل هذا اليوم[5] نعيد لتذكار القديسين الجليلين قزمان ودميان واخوتهم وامهم وتكريز كنيستهم واظهار عجائبهم[6] صلواتهم تحفظنا[7] امين

1. *Haec commemoratio deest in* Ludolf. — 2. B مرقص. — 3. B وجعلوه. — 4. *Deest in* B. — 5. *Haec quatuor verba desunt in* A. — 6. A *addit* بركة. — 7. B معنا.

[1] En ce jour mourut saint Cerdon (*Cerdis*), patriarche de la ville d'Alexandrie (*El-Iskandaryah*) (95-106). Ce père fut baptisé de la main de l'apôtre Marc (*Marqos*) qui le fit prêtre. Il apprit les sciences ecclésiastiques. Lorsque mourut notre père Milius (*Milyous*), il fut élu à la dignité apostolique. Quand il exerça le patriarcat, il administra comme le Messie, exhortant, blâmant, avertissant pendant une durée de onze ans, puis il mourut en paix. Que sa prière soit avec nous! Amen.

VINGT-DEUX DE BAOUNAH (**16 juin**).

En ce jour, nous célébrons la commémoration des deux saints glorieux Côme (*Qozmân*) et Damien (*Damyân*), de leurs sœurs et de leur mère, ainsi que la consécration de leur église et l'apparition de leurs miracles. Que leurs prières nous protègent! Amen.

1. Cette commémoration manque dans Ludolf.

اليوم الثالث والعشون من بونه

فى مثل هذا اليوم[1] تنيح القديس[2] ابا نوب المعترف هذا القديس كان راهبا فاضلا[3] فى بعض ديارة الصعيد[4] فلما كان فى زمان ديقلاتيانوس[5] عذبوا شهداء كثيرة[6] وسفكوا دماءهم وفى بعض الايام استحضروا ثمانين شهيد وسفكوا دماءهم[7] وعند ما قصدوا ان يحملوا اجسادهم[8] افتكروا القديس[9] ابا نوب فاحضروه[10] الى اريانا[11] والى انصنا فقال له[13] ترفع البخور وتترك عنك هذا الشك[14] فاجابه القديس قائلا لا يكون[15] هذا أبدا ان أترك عنى[16] ربى[17] يسوع المسيح واعبد[18] أوثان[19] حجارة[20] فلما عذبه كثيرا[21] وهو صابر * على ذلك العقاب[22] نفاه الى الخمس مدن وجعله هناك فى الجب اقام فيه سبع[23] سنين حتى

1. *Haec quatuor verba desunt in* A. — 2. B *addit* الطاهر. — 3. B *addit* ساكنا. — 4. B بالسعيد الديارة. — 5. B لما كان ديقلاديانوس. — 6. A كثير. — 7. *Haec verba a* وفى بعض *desunt in* A. — 8. A *addit* وقد عذبوا ثمانين شهيد. — 9. *Pro* افتكروا القديس A *habet* واستحضروا. — 10. *Pro* فاحضروه A *habet* صحبتهم وقدموهم. — 11. *Deest in* A. — 12. B الوالى بانصنا. — 13. A لهم. — 14. *Pro* ترفع A *habet* ارفعوا البخور لابلون وتتركوا عنكم هذا الشكل. — 15. B كان. — 16. A نترك عنا. — 17. A ربنا. — 18. A ونعبد. — 19. A الاوثان. — 20. A الحجارة. — 21. B *addit* بانواع العذاب. — 22. *Deest in* B, A *addit* وقد. — 23. B سبعة.

VINGT-TROIS DE BAOUNAH (**17 juin**).

En ce jour mourut saint Apà Noub, le confesseur. Ce saint était un moine vertueux dans un des couvents de la Haute-Égypte (*Eṣ-Ṣa'îd*). Lorsqu'on fut au temps de Dioclétien (*Diqlâtyânous*), on tortura de nombreux martyrs et on versa leur sang. Un jour, on fit venir quatre-vingts martyrs et on versa leur sang. Quand on voulut transporter leurs corps, on se rappela saint Apà Noub. On le fit venir devant Arien (*Aryânâ*), gouverneur d'Antinoé (*Anṣinâ*), et il lui dit : « Présente des parfums et laisse loin de toi le doute. » Le saint lui répondit : « Il n'arrivera jamais que j'abandonne mon Seigneur Jésus (*Yasou'*) le Messie et que j'adore des idoles de pierre. » Après lui avoir fait subir toutes sortes de tourments qu'il supportait avec constance, * il l'exila dans la Pentapole (*El-Khams modon*) et l'y plaça dans une citerne où il demeura sept ans, jusqu'à ce que Dieu fit périr cet hypocrite et que * f. 233 v°.

اهلك الرب هذا المنافق[1] وقام قسطنطين الملك البار فارسل كتبه باطلاق جميع من[2] فى السجون وامر لاحضارهم اليه لكى يتبارك منهم وقال اذا[3] لم يمكن احضار الجميع فليحضر الفضلاء منهم والمتميزين ليباركوا علىّ ويضعوا ايديهم[4] على رأسى ولا سيما هولاء الاربعة المشهورون[5] الذين هم زخاريوس من اهناس المدينة ومكسيمانوس من الفيوم واغانى من دهنى وابا نوب من مدينة بالاوس[6] وكان رسول الملك يدور[7] السجون فى[8] المدن ليخرج المسجونين الذين هم[9] القديسين وكانوا خارجين وهم[10] يسبحون الله[11] ويرتلون[12] وكان الرسول يطلب ابا انوب وكان القديس[13] قد انطلق[14] من الخمس مدن واتى الى جبل بسلا[15] قدام بلده اقام هناك وعليه ثوب جديد فصادفه الرسول واخذه وركبوا مركب الى انصنا فاجتمعت النصارى وكان فيهم اربعة اساقفة فاخذوا[16] القديس ابا نوب وقسموه قسا[17] بغير رأيه وتركوه يقدس للشعب فلما فرغ[18] القداس قال هذا قدس للقديسين من كان قديس[19] فلياخذ من القدس[20] الرب معكم ثم رأى السيد المسيح جالسا على الهيكل

1. B ديقلاديانوس. — 2. B كلمن. — 3. B ان. — 4. A يدهم. — 5. B المشهورين. — 6. A بلااس. — 7. B *addit* فى. — 8. B وفى. — 9. *Haec tria verba desunt in* B. — 10. وهم *deest in* B. — 11. B يسبحوا. — 12. B ويرتلوا. — 13. B *addit* ابا نوب. — 14. A اطلق. — 15. B بستلا. — 16. B واخذوا. — 17. B قسيسا. — 18. B *addit* من. — 19. B طاهرا. — 20. *Pro his tribus verbis* B *habet* فليدنوا من جسد الرب.

s'éleva Constantin (*Qosṭanṭin*), l'empereur vertueux. Il envoya des lettres pour relâcher tous ceux qui étaient en prison et ordonna de les lui amener pour être béni par eux. Il dit : « S'il est impossible de les présenter tous, qu'on m'amène les plus méritants et les plus distingués d'entre eux et particulièrement les quatre célèbres qui sont Zacharie (*Zakhâryous*) de la ville d'Ahnâs, Maximin (*Maksimânous*) du Fayoum, Aghâni de Dahni et Apâ Noub de la ville de Balaous. » L'envoyé de l'empereur fit le tour des prisons dans les villes pour en tirer les captifs, c'est-à-dire les saints qui sortaient en louant Dieu et en le célébrant. L'envoyé cherchait Apâ Noub, mais il avait quitté la Pentapole et était venu dans la montagne de Baslâ, devant sa ville. Il y resta vêtu d'un vêtement neuf. L'envoyé le rencontra, le prit et ils s'embarquèrent sur un bateau pour Antinoé. Les chrétiens se rassemblèrent ; il y avait parmi eux quatre évêques qui prirent Apâ Noub, le consacrèrent prêtre sans son avis et le laissèrent célébrer le saint sacrifice pour le peuple. Quand il eut terminé, il dit : « Ceci est une sainte offrande pour les saints, que celui qui est saint y prenne part, le Seigneur soit avec vous. » Puis il

وهو يغفر خطايا الشعب التائب ثم تجهزوا القديسين للسور[1] الى الملك وكان عدتهم اثنين وسبعين نفس فاعدوا لهم[2] ستة وثلاثين[3] عجلة كل اثنين يركبوا على مركبه ولما عبروا على بعض البلاد وكان[4] فيها[5] ديارات عذارى فخرج للقائهم[6] سبع ماية عذرى وهم يرتلوا قدامهم * حتى غابوا عنهم ولما[7] وصلوا الى الملك أمر ان يحموهم ويلبسوهم ثياب جدد قبل دخولهم[8] اليه فاما القديس ابا نوب فلم يفعل ثم دخلوا الى الملك فتبارك منهم وقبل جراحاتهم واكرمهم وامر لهم باموال[9] فلم يرضوا ان ياخذوا شيا سوى اوانى وكسوات للبيع لا غير ثم ودعهم وعادوا الى بلادهم ومضى[10] القديس ابا نوب الى ديره ولما اكمل[11] سعيه الحسن[12] تنيح[13] بسلام[14] ومضى الى السيد المسيح له المجد[15] صلاته[16] تكون معنا امين * f. 234 r°

اليوم الرابع العشرون من بوونه[17]

فى هذ اليوم[18] استشهد القديس ابو موسى الاسود هذا الذى يتعجب من سيرته لانه[19]

1. *Deest in* B. — 2. B ثم جهزوا القديسين. — 3. B وثلاثون. — 4. A كان. — 5. A فيهم. — 6. B للقائهم. — 7. B فلما. — 8. B ان يدخلوا. — 9. B *addit* كثيرة. — 10. B فمضى. — 11. B وكمل. — 12. *Deest in* B. — 13. B وتنيح. — 14. *Deest in* B. — 15. له المجد *desunt in* B. — 16. B صلاة الجميع. — 17. A منه. — 18. *Haec tria verba desunt in* A. — 19. *Deest in* A.

vit Notre-Seigneur le Messie assis sur le temple, pardonnant les péchés du peuple repentant. Ensuite les saints se préparèrent à aller trouver l'empereur; ils étaient au nombre de soixante-douze personnes. On leur prépara trente-six chariots; chaque couple en montait un. Lorsqu'ils passèrent par un pays où il y avait un couvent de vierges, 700 sortirent à leur rencontre, chantant des psaumes devant eux * jusqu'à ce qu'ils disparurent. Quand ils arrivèrent devant l'empereur, il ordonna de les mener au bain et de les habiller de vêtements neufs avant de les introduire près de lui. Saint Apâ Noub ne le fit pas. Quand ils entrèrent chez l'empereur, il leur demanda leur bénédiction, baisa leurs blessures, les honora et ordonna de leur donner des richesses. Ils refusèrent de rien accepter, sinon des vases et des vêtements pour leurs églises et rien d'autre. Saint Apâ Noub retourna à son couvent. Quand il eut terminé sa lutte glorieuse, il mourut en paix et alla vers Notre-Seigneur le Messie. Que sa prière soit avec nous! Amen. * f. 234 r°

VINGT-QUATRE DE BAOUNAH (**18 juin**).

En ce jour mourut martyr saint Abou Moïse (*Mousa*) le noir. On admire

اغتصب ملكوت السماوات حسب قول الانجيل المقدس وذلك ان هذا[1] القديس كان قويا فى جسده جبارا[2] فى مقاصده ياكل ويشرب ويقتل ويسرق[3] ويفسق ولا يقدر احد[4] ان يعانده وقيل عنه ان ياكل رأس غنم ويشرب زق خمر[5] وكان[6] عبدا لاقوام يعبدون الشمس وكان هو فى اكثر اوقاته يتطلع الى الشمس ويقول[7] ايتها الشمس ان كنت انتى هى[8] الاله فعرفينى وكان يقول فى ذاته وقلبه[9] ايها الاله الذى لا[10] اعرفه عرفنى ذاتك فسمع من يقول ان رهبان وادى[11] هبيب يعرفون الله فقام وتقلد بسيفه واتى [illegible] صادف[12] ايسيدرس[13] القس ولما راه ذلك خاف منه فعرفه ابو موسى انه انما اتى اليهم[14] ليعرفوه الاله فاتى به الى القديس مقاريوس فوعظه ولقنه الامانة وعمده وترهب وسكن فى البرية ثم اندفع[15] فى عبادات كثيرة اكثر من كثير من القديسين وكان الشيطان يقاتله بما كان فيه اولا من الاكل والشرب والاعمال القبيحة[16] وكان يخبر القديس[17] ابا ايسيدرس[18] [illegible]

1. *Deest in* A. — 2. A جبار. — 3. *Deest in* A. — 4. A احدا. — 5. *Haec verba a* ان ياكل *desunt in* A. — 6. A انه. — 7. B *addit* ايها. — 8. انتى هى *desunt in* B. — 9. فى قلبه B. — 10. B ما. — 11. B الرهبان بوادى. — 12. B فصادف. — 13. B ايسيداروس. — 14. A انوه. — 15. B فاندفع. — 16. *Pro* والاعمال القبيحة B *habet* وغيره. — 17. *Deest in* B. — 18. B اسيدروس.

sa vie, car il a ravi le royaume des cieux, suivant la parole du saint Évangile. Ce saint était d'une grande force corporelle, tyrannique dans ses intentions; il mangeait, buvait, tuait, volait, se livrait au libertinage; personne ne pouvait lui résister. On dit qu'il mangeait un mouton et buvait une outre de vin. Il était esclave chez des gens qui adoraient le soleil. Lui-même le regardait souvent et lui disait : « O soleil, si tu es Dieu, instruis-moi. » Il disait aussi en lui-même et dans son cœur : « O Dieu que je ne connais pas, fais-moi connaître ta personne. » Il entendit quelqu'un dire que les moines de Ouâdi Habib connaissaient Dieu. Il se leva, ceignit son sabre et alla dans le désert. Ensuite, il rencontra Isidore (*Isidoros*)[1] le prêtre qui, en le voyant, eut peur de lui. Abou Moïse lui apprit qu'il était venu seulement vers eux pour qu'ils lui fissent connaître Dieu. Il l'emmena à saint Macaire (*Maqaryous*); celui-ci l'exhorta, lui enseigna la foi et le baptisa. Abou Moïse prit le froc et demeura dans le désert. Puis il se lança dans des dévotions nombreuses, plus nombreuses que celles de beaucoup de saints. Satan (*Ech-Chaïṭân*) le combattait par tous les moyens, d'abord par la nourriture, la boisson et les actions honteuses. Il en informa le saint père Isidore qui le consolait, l'instruisait de ce qu'il devait faire. Entre autres exemples de son zèle, lorsque les moines

1. B *Isidârous*.

وكان يعزيه ويعلمه [5] ما يعمل وكان من جملة جهاده اذا ما نامت الشيوخ يطوف عليهم وياخذ 24 r°.
جرارهم فيذهب[1] يملاهم ويضعهم لهم وكان الماء بعيدا[2] منهم ولما اقام[3] سنين كثيرة يجاهد
نفسه حسده الشيطان وضربه ضربة صعبة فى رجله بقرحة فعملت عليه وصار مريضا راقدا
ولما علم انها من حرب الشيطان زاد فى نسكه وعبادته حتى صار جسده مثل الخشبة
المحروقة فنظر الرب الى صبره وابراه من علته وخفت عنه الاوجاع والقتالات وحلت[4]
عليه نعمة الروح القدس واجتمع عنده خمسمائة اخ وصار ابا عليهم وانتخب لدرجة
القسيسية ومن حضر امام البطريرك اراد ان يجربه ليبصر سيرته قال للمشايخ ايش جاب
هذا الاسود الى هنا اطردوه فخرج وهو يقول فى نفسه جيدا ما عملوا بك يا اسود
يا مغبر بالرماد فرجع[6] البطريرك واستدعاه ووضع عليه اليد وقال يا موسى الان[7] قد صرت
ابيض ودفعة اتوا اليه الشيوخ ولم يكن عنده ماء فراوه وهو داخل وخارج ثم مطرت
المطر وامتلأ الصهريج فسألوه لم كنت داخل وخارج فقال قلت للرب ان كنت ما تعطينى
ماء اسقى عبيدك فمن[8] اين لى ماء[9] اسقيهم واتفق انه مضى مع الشيوخ الى القديس

1. A يذهب. — 2. B الم. — 3. A قام. — 4. B فحلت. — 5. *Deest in* A. — 6. B [illegible] — 7. *Deest in* B. — 8. B من. — 9. B *addit* ان انا.

dormaient, il errait autour d'eux, prenait leurs jarres, allait les remplir et les replaçait à côté d'eux, car l'eau était loin d'eux. Après qu'il fut resté de nombreuses années à lutter contre lui-même, Satan le haït et le frappa au pied d'un coup pénible par un ulcère dont l'action fut violente sur lui : il resta malade et couché. Quand il sut que c'était une attaque de Satan, il redoubla d'austérités et de dévotion, tellement que son corps ressemblait à une poutre brûlée. Le Seigneur considéra sa patience et le guérit de sa maladie; ses douleurs et ses combats s'allégèrent; la grâce du Saint-Esprit descendit sur lui. Cinq cents frères se réunirent près de lui, il devint un père pour eux. Il fut choisi pour le degré de la prêtrise; quand il parut devant le patriarche, celui-ci voulut l'éprouver pour voir sa conduite et dit : « Qui a amené ici ce nègre? Chassez-le. » Il sortit en disant en lui-même : « Ils t'ont justement traité, ô nègre sali de poussière. » Le patriarche revint, le demanda, lui imposa les mains et lui dit : « Moïse, maintenant tu es devenu entièrement blanc. » Une fois, des vieillards étaient venus le trouver et il n'y avait pas d'eau chez lui. Ils le virent entrer et sortir, puis la pluie tomba et le bassin fut rempli. Ils lui demandèrent : « Pourquoi entrais-tu et sortais-tu? » Il leur répondit : « J'ai dit au Seigneur : Si tu ne me donnes pas d'eau pour

مقاريوس فقال لهم[1] انني[2] ارا فيكم واحد له اكليل الشهادة فاجابه ابو موسى لعلى انا هو لانه مكتوب من قتل بالسيف بالسيف يقتل[3] فلما اتوا البربر الى البرية فقال للاخوة الذين عنده قد اتوا[4] البربر فمن شاء منكم يهرب فليهرب فاجابوه فانت يا[5] ابونا تهرب البربر[6] فقال انا لى سنين * انتظر هذا اليوم لقول الرب من قتل بالسيف بالسيف يقتل[7] فدخلوا f. 235 r°.
البربر وقتلوه وقتلوا[8] سبعة[9] اخوة[10] معه لانهم لم يريدوا ان يهربوا بل كان منهم اخ[11] اختفى خلف حصير[12] فرأى ملاك الرب وبيده اكليل وهو واقف ينتظره فخرج[13] الى البربر فقتلوه فابصروا يا اخوة قوة التوبة ماذا فعلت نقلت عبدا كافرا قاتولا زانيا سارقا وجعلته ابا ومعلما ومعزيا وكاهنا واضع قوانين للرهبان ومذكورا على الهياكل وجسده الان بدير برموس صلاته[14] تكون[15] معنا الى الابد[16] امين

1. B *addit* ابو مقار. — 2. B انى. — 3. Matthaeus, XXVI, 52; *Apocalypsis*, XIII, 10; *Genesis*, IX, 6. — 4. A فاتوا. — 5. *Deest in* B. — 6. *Deest in* B. — 7. Matthaeus, XXVI, 52; *Apocalypsis*, XIII, 10; *Genesis*, IX, 6. — 8. *Deest in* A. — 9. A وسبعة. — 10. B اخر. — 11. A اخا. — 12. A حسير. — 13. A حتى خرج. — 14. B *addit* وبركته. — 15. *Deest in* B. — 16. الى الابد *deest in* B.

désaltérer tes serviteurs, où en trouverai-je pour les abreuver? » — Il arriva qu'il alla avec des vieillards trouver saint Macaire (*Maqâryous*) qui leur dit : « J'en vois un parmi vous qui aura la couronne du martyre. » Il répondit : « C'est peut-être moi celui-là, car il est écrit : *Celui qui tue par l'épée sera tué par l'épée*[1]. » Lorsque les Berbères vinrent au désert, * il dit aux frères : « Que celui qui veut s'enfuir, s'enfuie. » Ils lui demandèrent : « Et toi, notre père, tu ne t'enfuis pas? » — « Moi, dit-il, je suis âgé, j'attends ce jour, conformément à la parole de Dieu : *Celui qui tue par l'épée sera tué par l'épée.* » Les Berbères entrèrent et le tuèrent et sept frères avec lui, car ils n'avaient pas voulu s'enfuir. Mais il y avait parmi eux un frère qui s'était caché derrière une natte : il vit l'ange du Seigneur ayant à la main une couronne; il se tenait debout l'attendant. Il sortit vers les Berbères qui le tuèrent. Considérez, mes frères, ce que fait la force de la pénitence! Elle a transformé un esclave infidèle, homicide, adultère, voleur; elle en a fait un père qui instruit et qui console, un prêtre qui établit des règles pour les moines, et mentionné dans les églises. Son corps est aujourd'hui dans le couvent de Baramous. Que sa prière soit avec nous éternellement! Amen.

1. Matthieu, XXVI, 52; *Apocalypse*, XIII, 10; *Genèse*, IX, 6.

الخامس والعشرون من بوونه

[1] في هذا اليوم[2] استشهد الرسول يهودا ابن يوسف احد السبعين تلميذ وهذا[3] بشر في مدن كثيرة ودخل الى الجزيرة وبشّر فيها وبنا فيها كنيسة وذهب[5] الى الرها فاشفى[6] ابجر من مرضه وعمده ودخل الى[7] اراط المدينة وبشّر فيها وعمد كثيرين[8] من اهلها فمسكه واليها وعاقبه كثيرا وسمر في رجليه نعال وجرّاه قدر ميل ثم علقه ورماه بالنشاب فاسلم روحه بيد الرب[9] وقد كان ارسل للمومنين رسالة وهي السابعة من القتاليقون مملوة من كل حكمة ونعمة فردّ بها كثيرين[10] في حياته وبعد نياحته صلاته[11] تكون[12] معنا امين

[13] وفيه ايضا تنيح الاب[14] القديس المجاهد انبا بطرس بطريرك مدينة[15] الاسكندرية وهو

1. *Refert* Ludolf *hanc commemorationem ad 15 diem bachons.* — 2. *Haec tria verba desunt in* A. — A هذا. — 5. B ودعى. — 6. B وشفا. — 7. *Deest in* B. — 8. B كثير. — 9. *Deest* بيد الرب *in* B. — 10. B كثير. — 11. B شفاعته. — 12. *Deest in* B. — 13. *Haec commemoratio deest in* Malan. — 14. *Deest in* B. — 15. *Deest in* B.

VINGT-CINQ DE BAOUNAH (**19 juin**).

[1] En ce jour mourut martyr l'apôtre Jude (*Yahoudâ*), fils de Joseph (*Yousof*), un des soixante-dix disciples. Il prêcha l'évangile dans beaucoup de villes, pénétra dans la Mésopotamie (*El-Djazirah*), y annonça la bonne nouvelle et y bâtit une église. Il alla à Édesse (*Er-Rohâ*), guérit Abgar (*Abdjar*) de sa maladie et le baptisa. Il entra dans la ville d'Anasah (*Arâṭ*), y prêcha l'Évangile et baptisa beaucoup de ses habitants. Le gouverneur le saisit, le tourmenta beaucoup, lui fit clouer aux pieds des sandales et le fit courir pendant un mille, puis il le fit pendre et percer de flèches. Le saint rendit son âme entre les mains du Seigneur. Il avait envoyé aux fidèles une épître qui est la septième des épîtres catholiques, pleine de toute sagesse et de toute grâce : elle convertit beaucoup de gens pendant sa vie et après sa mort. Que sa prière soit avec nous ! Amen.

[2] En ce jour aussi mourut notre saint père, le zélé Anbâ Pierre (*Boṭros*), patriarche de la ville d'Alexandrie (*El-Iskandaryah*) (567-569). C'est le trente-

1. Cette commémoration est reportée par Ludolf au 15 de bachons. — 2. Cette commémoration manque dans Malan.

الرابع والثلثون فى الاسم[1] هذا الاب انتخب بعد ان انفى[2] الملك اسبسيانوس[3] القديس
تاودوسيوس[4] لما لم يوافقه على رأيه وبقى الكرسى خال مدة من الزمان لم يمكنهم الملك
ولا نوابه بالاسكندرية ان يقيموا بطركا وبعد مدة تولى مدينة الاسكندرية * رجلا صالح خيرا * f. 235 v°.
مستقيم الامان فاجتمعوا[5] عليه مشايخ المومنين وشكوا له[6] عدمهم من البطريرك فرسم لهم
ان يخرجوا الى دير الزجاج فى صورة انهم يصلون ويقدموا[7] لهم[8] بطركا[9] ففرحوا بذلك
فاخذوا[10] الاساقفة[11] هذا[12] الاب انبا بطرس وكان قسيسا ثم خرجوا الى الدير وقدموه
وتعزوا به وكان القديس ساويروس قد تنيح وكرسى انطاكية خال[13] فلما بلغ المومنين بانطاكية
ان انبا بطرس قدموا هم ايضا انسانا مومنا يسما تاوفانس واتفق هو وانبا بطرس وتراسلا
برسائل الاهية[14] وكرز كل[15] منهم يذكر الاخر فى الصلاة والقداس الا انهما[16] لم يقدرا ان
يدخلا مدينتهما بل كان انبا بطرس مقيم بدير الفانية قبلى دير الزجاج وكان تاوفانس مقيم[17]

1. *Haec verba a* وهو *desunt in* B. — 2. A بقى. — 3. A اسبسيانوس. — 4. B تاودوسيوس. — 5. B فاجتمع. — 6. *Deest in* B.— 7. B يقدموا. — 8. A ثم. — 9. B بطرك. — 10. B واخذوا. — 11. A *rursus* واخذوا. — 12. B وهذا. — 13. B خالى. — 14. A الهية. — 15. B كلا. — 16. *Deest in* A. — 17. *Haec verba a* بدير *desunt in* A.

quatrième de la liste. Ce père fut élu après que l'empereur Vespasien (*Asbâsyânous*, lisez *Justinien*) eut exilé saint Théodose (*Tâoudousyous*) parce qu'il ne s'accordait pas avec son sentiment, et que le siège fut resté vide pendant un espace de temps, l'empereur et ses lieutenants, à Alexandrie, empêchèrent d'élever un patriarche. * Après un certain délai, la ville d'Alexandrie fut administrée par un homme juste, bon et orthodoxe. Les anciens des fidèles se réunirent auprès de lui et se plaignirent de manquer de patriarche. Il leur prescrivit de se rendre au couvent d'Ez-Zedjâdj dans le but d'y prier et d'en élire un. Ils en furent joyeux et les évêques prirent notre père Anbâ Pierre qui était prêtre. Puis ils sortirent vers le couvent, le proclamèrent et furent consolés par lui. Saint Sévère (*Sâouîros*) était mort et le siège d'Antioche était vacant. Quand les habitants de cette ville apprirent l'élévation d'Anbâ Pierre, ils élurent eux aussi un croyant appelé Théophane (*Tâoufânis*). Il s'entendit avec Anbâ Pierre et échangèrent des lettres théologiques. Chacun d'eux officia en mentionnant le nom de l'autre, dans la prière et dans la messe, mais ils ne pouvaient aller dans leurs villes, car Anbâ Pierre demeurait au couvent d'Alfanyah en face du couvent d'Ez-Zedjâdj et Théophane dans le couvent d'Aftounyous, hors d'Antioche. Il y avait alors, hors d'Alexandrie,

بدير افتونيوس[1] بظاهر انطاكية وكان يومئذ بظاهر الاسكندرية ستماية دير واثنين وثلاثين قرية جميعهم مومنون[2] ارتدكسيون[3] سوا نصارى مدينة[4] الاسكندرية واعمال مصر والصعيد ورهبان الديارة بجبل شيهات والحبش والنوبة جميع هولاء تحت رياسة الاب انبا بطرس وسائرين بامره وكان لا يفتر من كتب الكتب وارسالها الى سائر المومنين يثبتهم على الايمان وكان هو يطوف ديارة الاسكندرية وقراتها[5] يعلمهم ويعظهم ويثبتهم وكان قد انتخب تلميذا قديسا عالما يسمى دميانوس وهو الذى صار بطريركا[6] بعده فكان[7] يستريح عليه فى ترتيب الشعب فكان[8] يدخل[9] الاسكندرية فى بعض الاحيان وينظر امور اهلها ويراعيهم ويثبتهم فاقام سائرا[10] هذا[11] السير الرسولى وحارسا لرعيته ويثبتهم[12] مدة سنين ثم تنيح بسلام وهو ماسك بالامانة[13] صلاته[14] * معنا امين   * f. 236 r°.

1. B افتوتياس. — 2. A مومنين. — 3. A ارتدكسيين. — 4. *Deest in* B. — 5. B وديراها. — 6. B بطركا. — 7. B وكان. — 8. B وكان. — 9. B *addit* الى. — 10. A سائر. — 11. B على. — 12. *Haec verba a* وحارسا *desunt in* B. — 13. B الامانة. — 14. B *addit* تكون.

six cents couvents et trente-deux villages, tous fidèles orthodoxes, outre les chrétiens de la ville d'Alexandrie et des gouvernements d'Égypte (*Misr*) et de la Haute-Égypte (*Es-Sa'îd*), les moines des couvents dans la montagne de Scété (*Chîhât*), d'Abyssinie (*El-Habach*) et de Nubie (*En-Noubah*); tous étaient sous l'autorité de notre père Anbâ Pierre et se conduisaient suivant ses ordres. Il ne cessait d'écrire des lettres qu'il envoyait à tous les fidèles, les affermissant dans la foi; il parcourait les couvents d'Alexandrie et leurs villages, les instruisant, leur prêchant et les fortifiant. — Il avait choisi un disciple, prêtre savant, nommé Damien (*Damyânous*), qui fut patriarche après lui et sur qui il se reposait pour l'administration des fidèles. Il entrait à divers moments dans Alexandrie, examinait les affaires de ses habitants, les gardait et les fortifiait. Il mena cette vie apostolique, veillant sur son troupeau et l'affermissant pendant plusieurs années; puis il mourut en paix, attaché à la foi. Que sa prière soit * avec nous! Amen.   * f. 236 r°.

اليوم[1] السادس والعشرون من بوونه

فى هذا اليوم[2] تنيح النبى العظيم يشوع ابن نون تلميذ موسى عظيم الانبياء هذا كان طائعا طاعة تامة فحلت عليه روح موسى النبى وتنبا فى زمان موسى[3] ولما تنيح موسى سلم له[4] الشعب بامر الله فقال[5] الله كما كنت مع عبدى[6] موسى كذلك اكون معك[7] فاشتد واعتز واحفظ الشريعة التى وصيت[8] بها عبدى ولا تحد عنها يمينا ولا شمالا ولا يزل سفر الشريعة من فيك بل ادرسه ليلا ونهارا لتحفظ وتعمل سائر المكتوب فيه[9] فتقوى قلب يشوع وارسل[10] جاسوسين[11] الى اريحا فدخلا وجسا الارض فاستخبيا[12] عند راحاب الزانية وعرفتهما[13] واطلقتهما[14] بعد ان عاهداها بان[15] يامناها واهل بيتها[16] وهكذا كان وعبر بنى اسرايل نهر الاردن وشق لهم النهر واقامه كالحائط[17] وفتح اريحا وكان عليه سبعة اسوار وقتل

1. *Deest in* A. — 2. *Haec tria verba desunt in* A. — 3. *Haec verba a* وتنبا *desunt in* B. — 4. B اليه. — 5. B *addit* له. — 6. *Deest in* B. — 7. Josue, I, 5; III, 7. — 8. B ارها. — 9. B Josue, I, 7-8. — 10. B *addit* بها. — 11. A جاسوسيين; Josue, II, 1. — 12. B فاستخبا. — 13. B وعرفت بهما. — 14. B واطاعتهما. — 15. B ان. — 16. Cf. Josue, II, 12-13. — 17. Cf. Josue, III, 16.

VINGT-SIX DE BAOUNAH (**20 juin**).

En ce jour mourut le grand prophète Josué (*Yachou'*) fils de Noun, disciple du grand, parmi les prophètes, Moïse (*Mousa*), envers qui il était d'une obéissance accomplie; son esprit descendit sur lui et il prophétisa du temps de Moïse. Celui-ci, à sa mort, lui confia le peuple sur l'ordre de Dieu qui lui dit : « *De même que j'ai été avec mon serviteur Moïse, de même je serai avec toi*[1] : *Fortifie-toi, sois fort, conserve la loi que j'ai recommandée à mon serviteur; ne t'en écarte ni à droite ni à gauche; que le livre de la loi ne s'éloigne pas de ta bouche, mais médite-le nuit et jour pour conserver et exécuter ce qui y est écrit*[2]. » Le cœur de Josué fut fortifié; *il envoya deux espions*[3] à Jéricho (*Ariḥâ*); ils entrèrent, examinèrent le pays et se cachèrent chez Râḥâb, la courtisane. Elle les reconnut et les fit partir après leur avoir fait jurer qu'ils la protégeraient, elle et les gens de sa famille[4]. C'est ce qui arriva. Les Israélites (*Bani Isrâyîl*) passèrent le Jourdain (*El-Ordonn*); il leur fendit le fleuve, le fit tenir comme une muraille[5]; il leur ouvrit Jéricho qui était défendu par sept murailles;

1. Josué, I, 5; III, 7. — 2. Josué, I, 7-8. — 3. Josué, II, 1. — 4. Cf. Josué, II, 12-13. 5. Cf. Josué, III, 16.

كاسن فيها من بشر وحيوان وفتح مدن كثيرة عدتهم اثنين وثلاثين مدينة وقتل اثنين
وثلثين ملكا وخافه الامم وبنى اسراييل ولعظم[1] خوفه فى قلوبهم احتال عليه اهل جبيعون
فلبسوا ثيابا[2] بالية وحملوا معهم تلاليس وزقاق بالية مرقعة ونعال بالية[3] وخبزا يابسا عفنا
ومضوا الى يشوع وقالوا له نحن قد جئنا من ارض بعيدة نريد منكم الامان والعهد فاجابهم[4]
يشوع ومشائخ بنى اسراييل انظروا ليلا تكونوا مقيمين فى هذه الارض فاجابوهم من ارض
بعيدة جئنا ثم اوردهم زادهم العفن ولباسهم البالى فامنوهم وحلفوا لهم ولما سمع يشوع انهم
قريب منهم * قال لهم لماذا مكرتم بنا ثم جعلهم عبيد لبيت[5] الرب[6] ولما سمعت الخمسة[7] * f. 236 v°.
ملوك الاموراييين تعقبوا على اهل جبيعون فاستندوا بيشوع فنجدهم وقتل منهم مقتلة
عظيمة ومن انهزم ارما[8] الله عليهم حجارة برد من السماء فاهلكتهم ولما دنت الشمس ان
تغيب قال يشوع امام بنى اسراييل يا شمس قفى على جبيعون ويا قمر اثبت على مرج

1. B وتعظم. — 2. A ثياب. — 3. ونعال بالية *desunt in* B. — 4. A اجابهم. — 5. B بيت. — 6. Cf. Josue, ix, 3-16, 22-27. — 7. A الخمس. — 8. A اماه.

ils y tuèrent tout ce qui s'y trouvait, hommes et animaux[1]; il conquit beaucoup de villes, au nombre de 32, et tua 32 rois. Les nations et les Israélites le craignirent. La terreur fut si grande dans les cœurs que les gens de Gabaon (*Djabi'oun*) usèrent de ruse; ils revêtirent des vêtements usés, prirent avec eux des sacs et des outres usés et rapiécés, des sandales usées et du pain desséché et moisi. Ils allèrent trouver Josué et lui dirent : « Nous venons d'une terre lointaine et nous vous demandons la paix et un pacte. » Josué et les vieillards des Israélites leur répondirent : « Attention! vous ne demeurez pas dans ce pays? » Ils leur dirent : « C'est d'une terre lointaine que nous sommes venus, » et ils leur montrèrent leurs provisions moisies et leurs vêtements usés. Josué et les vieillards leur donnèrent la paix et la leur jurèrent. Mais quand le prophète apprit qu'ils étaient proches d'eux, * il leur dit : « Pourquoi avez-vous rusé avec nous? » Puis il les établit comme serviteurs pour la demeure du Seigneur[2]. Quand les cinq rois des Amorrhéens (*El-Amouryân*) l'apprirent, ils se liguèrent contre les gens de Gabaon qui demandèrent du secours à Josué. Il leur en donna et fit un grand carnage des ennemis. Quant à ceux qui se sauvèrent, Dieu leur lança du ciel des grêlons qui les firent périr. Lorsque le soleil fut près de se coucher, Josué dit devant les Israélites : « Soleil, arrête-toi sur Gabaon; lune, reste immobile sur la prairie d'Ayalon (*Abaloun*). » Le soleil s'arrêta et la lune resta immo-

* f. 236 v°.

1. Cf. Josué, vi, 21. — 2. Cf. Josué, ix, 3-16, 22-27.

ابالون فوقفت الشمس وثبت القمر الى ان انتقم الرب من اعدائه[1] وقسم على بنى اسرايل الارض واعطى الكهنة بلاد يسكنوها[2] وارض لمواشيهم وافرد خمس مدن للالتجاء ليلتجى اليها كلمن يقتل[3] بغير تعمد كما امر الله[4] ولما كمل[5] له مأية وعشرة سنين فوصل[6] الى شيخوخة صالحة وجمع بنى اسرايل واوصاهم بحفظ وصايا الناموس ولا يحيدوا عنها[7] وان يثبتوا على عبادة الله واعلمهم انه اله غيور بطاش ومتى[8] عبدوا غيره اهلكهم ثم تنيح بسلام ودفن فى القبر الذى اشتراه من بنى حمور بمأية نعجة فى ارض نابلس وعمل عليه بنى اسرايل مناحة عظيمة ثلاثون يوما صلاته[9] تكون معنا[10] امين

[11]وفيه ايضا تكريز[12] كنيسة الملاك الجليل غبريال المبشر[13] شفاعته تحملنا[14] امين

اليوم[15] السابع والعشرون من بوونه

فى هذا اليوم[16] تنيح الرسول القديس حنانيا وهذا[17] العظيم اقامه الرسول اسقفا على

1. Cf. Josue, x, 1-14. — 2. B يسكنوهم. — 3. B يقتل. — 4. Josue, xx, 3. — 5. B اكمل. — 6. B وصل. — 7. B عنه. — 8. B متى. — 9. B *addit* وبركاته. — 10. B يحرسون من العدو. — 11. *Haec commemoratio deest in* Ludolf, Assemani *et* Malan. — 12. B نعيد لتكريز. — 13. *Pro* المبشر B *habet* رئيس الملائكة وظهور عجائبه. — 14. B معنا. — 15. *Deest in* A. — 16. *Haec tria verba desunt in* A. — 17. A هذا.

bile jusqu'à ce que le Seigneur eut tiré vengeance de ses ennemis[1]. Il partagea la terre entre les Israélites, donna aux prêtres un pays pour habiter et un terrain pour leur bétail. Il sépara cinq villes de refuge *pour servir d'asile à celui qui aurait tué quelqu'un involontairement*[2], comme l'avait ordonné le Seigneur. Quand ses cent dix ans furent accomplis, il rassembla les Israélites, leur recommanda de conserver les préceptes de la Loi, de ne pas s'en écarter, de persévérer dans le culte de Dieu, leur apprit qu'il était un Dieu jaloux et fort et qu'il les détruirait s'ils adoraient un autre que lui. Puis il mourut en paix et fut enterré dans le tombeau qu'il avait acheté aux fils de Ḥamour pour cent brebis, dans la terre de Naplouse (*Nâbolos*) : les Israélites firent un grand deuil de trente jours. Que sa prière soit avec nous! Amen.

[3] En ce jour aussi on commémore l'église du grand ange Gabriel l'annonciateur. Que son intercession nous soutienne! Amen.

VINGT-SEPT DE BAOUNAH (**21 juin**).

En ce jour mourut le saint apôtre Ananias (*Ḥanânyâ*). Les apôtres nommèrent ce saint illustre évêque de Damas (*Dimachq*). Il y annonça l'évangile

1. Cf. Josué, x, 1-14. — 2. Josué, xx, 3. — 3. Cette commémoration manque dans Ludolf, Assemani et Malan.

مدينة دمشق فبشر فيها بشارة الحياة وبشر فى بيت جبريل ايضا وردّ كثيرين من اهلها الى الايمان وعمدهم وابنايهم[1] وعمد بولس الرسول ولما ارساه الرب اليه ووضع يده على عينى بولس فابصر واجرى الله على يده ايات عظام فامن[2] * ببشارته كثيرين[3] من اليهود والامم * f. 257 r.
وبعد ذلك مسكه لوكيانوس الامير وعاقبه عقوبات شديدة وجرد جنبيه واحرقهم بمشاعل من النار[4] ثم اخرجه خارج المدينة وامر برجمه فاسلم روحه بيد الرب الذى مات على اسمه ومضى الى النعيم الدائم صلاته[5] تكون معنا الى الابد[6] امين

[7]وفيه ايضا استشهد القديس تماس الذى من شندلات هذا القديس كان عمره احدى عشر سنة فظهر له ملاك الرب ميكاييل[8] فى الحقل وهو نائم يرعى فيه[9] خنازير وامره ان يمضى يعترف باسم السيد[10] المسيح فنزل واخذ الفرقلة فقط ومضى الى مدينة الاسكندرية واعترف قدام الوالى بها[11] فاعرض عليه عبادة الاوثان ووعده ان يجعله كاتبه فاغتض القديس

1. A وتابيهم. — 2. B وامن. — 3. B كثير. — 4. A بالمشاعل النار. — 5. B شفاعته. — 6. الى الابد *desunt in* B. — 7. *Haec commemoratio deest in* Ludolf. — 8. B ميخاييل. — 9. *Deest in* B. — 10. *Deest in* B. — 11. *Deest in* B.

de vie et prêcha aussi à Éleuthéropolis (*Baït-Djibril*). Il convertit à la foi beaucoup de ses habitants, les baptisa eux et leurs fils ainsi que saint Paul (*Boulos*). Lorsque le Seigneur l'envoya et qu'il plaça sa main sur les yeux de Paul, il lui rendit la vue et Dieu accomplit de grands miracles par ses mains. Beaucoup * de Juifs (*El-Yahoud*) et de gentils crurent à sa prédication. Après * f. 257 r.
cela, le gouverneur Lucien (*Loukyânous*) l'arrêta, lui fit subir des supplices pénibles, lui fit dépouiller et brûler les flancs avec des torches de feu, puis le fit sortir hors de la ville et ordonna de le lapider. Le saint rendit son âme entre les mains du Seigneur pour le nom de qui il était mort et s'en alla dans la félicité durable. Que sa prière soit éternellement avec nous! Amen.

[1]En ce jour aussi mourut martyr saint Thomas (*Tomâs*) qui était de Pchentalet (*Chandalât*). Ce saint était âgé de onze ans quand l'ange du Seigneur, Michel (*Mikâyil*), lui apparut alors qu'il était endormi dans la campagne en train de garder les porcs et lui ordonna d'aller confesser le nom de Notre-Seigneur le Messie. Il descendit, prit un fouet et alla à la ville d'Alexandrie (*El-Iskandaryah*), où il confessa le Messie devant le gouverneur. Celui-ci lui proposa d'adorer les idoles et lui promit de faire de lui son secrétaire. Le saint s'irrita, sortit son fouet et lui en donna de nombreux coups. On le sai-

1. Cette commémoration manque dans Ludolf.

واخرج الفرقلة فضرب[1] بها[2] الوالى كثيرا فمسكوه وعصروه ثم مشطوا جسده بامشاط حديد[3] وكان يطلب المعونة من السيد المسيح فارسل له مَلاكه[4] فشفاه ولما ازموه في السجن سأله السجان فى ابن له مريض ليشفيه فاعطاه الفرقلة فوضعها عليه[5] فبرئ ولما سمع الوالى استحضره وَاعرض عبادة الاوثان فتلاهى به وقال له نعم ففرح الوالى وحضره معه الى البربا فسأل السيد المسيح فى هلاك الاوثان فتكسروا جميعهم ووثب الشيطان الذى فيهم على الوالى وخنقه[6] وعذبه الى حيث اعترف بان ليس الاه الا يسوع المسيح ولما عاينت الجموع هذا صرخوا ما ثم الاه الا السيد يسوع المسيح ثم سجنوه بقية الذين لم يومنوا[7] فى خزانة
* f. 237 v. خمسة عشر يوما بلا اكل ولا شرب وملاك الرب يفتقده ثم صلب * منكسا[8] الى ان نزل دمه من انفه فنزل ملاك الرب وخلصه وكان مع امرأة ولد اعمى فاخذت من دم القديس وجعلته على عينى الطفل فابصر ثم اعتقل ايضا واخرجوه وافلتوا[9] عليه لبوة فاتت ولحست قدميه ثم ضرب بدبابيس[10] على فمه وكان معه فى العذاب ببنوده[11] من البندرة[12]

1. B وضرب. — 2. *Deest in* B. — 3. B الحديد. — 4. B ملاك الرب. — 5. B على ولده. — 6. B فخنقه. — 7. B يامنوا. — 8. *Deest in* A. — 9. B واخرج وافلت. — 10. A الدبابيس. — 11. B *addit* الذى. — 12. B الندرا.

sit, on le broya, on lui déchira le corps avec des peignes de fer. Le saint implorait l'aide de Notre-Seigneur le Messie qui lui envoya son ange et il le guérit. Lorsqu'on le jeta en prison, le geôlier lui demanda de guérir un fils malade qu'il avait. Le saint lui donna son fouet et il le mit sur l'enfant qui guérit. Quand le gouverneur l'apprit, il le fit venir et lui proposa d'adorer les idoles. Il s'amusa de lui et lui dit : Oui. Le gouverneur fut joyeux et alla avec lui au temple. Le saint demanda à Notre-Seigneur le Messie de détruire les idoles. Elles furent toutes brisées et le démon (*Ech-Chaïṭân*) qui y était s'élança contre le gouverneur, le prit à la gorge et le châtia jusqu'à ce qu'il avoua : « Il n'y a pas d'autre Dieu que Jésus (*Yasou'*) le Messie. » A cette vue, la foule s'écria : « Il n'y a là d'autre Dieu que Notre-Seigneur le Messie. » Le reste des infidèles emprisonna le saint pendant quinze jours sans manger
* f. 237 v. ni boire; l'ange du Seigneur le visitait. Puis il fut crucifié * la tête en bas jusqu'à ce que le sang coulât de ses narines. L'ange du Seigneur descendit et le délivra. Il y avait avec une femme un enfant aveugle, elle prit du sang du saint et le mit sur ses yeux et il vit. Puis on le jeta en prison, on l'en tira et on lâcha sur lui une lionne : elle vint lui lécher les pieds; on le frappa avec des massues sur la bouche. Il y avait avec lui dans les tourments Paphnuce

وانبا شنوسى الذى من بلكيم فكانوا يصبروا بعضهم البعض[1] ثم القوا على رأسه زيت وزفت مغلى ووضعوه فى خلقين[2] وطبخوه ثم قطعوا مذاكره ثم عصر ثم علق وفى عنقه حجرا[3] عظيما[4] وبعد ذلك اخذه اريانا والى انصنا ليمضى به الى انصنا فلما وصلوا الى طوة قطعت رأسه هناك واستشهد فى كل مدة عقابه سبع مأية رجل وتسع نسوة صلوات[5] الجميع تكون معنا[6] امين

اليوم[7] الثامن والعشرون من بوونه

فى هذا اليوم[8] تنيح الاب البطريرك انبا تاودوسيوس[9] بطريرك الاسكندرية وهو الذى سميوا النصارى باسمه[10] التاودسيون[11] هذا الاب بعد ما تقدم بطريركا[12] فغضبت[13] عليه اقوام اشرار واخذوا واحد يقال له اقاقيانوس[14] ارشى دياقن وهو من جملة من كتب خطه بتذكية تاوداسيوس قاموا هذا اقاقيانوس[15] بطركا وطردوا هذا الاب تاودوسيوس[16] الى خرسمانوس[17]

1. B بعضا. — 2. فى خلقين *deest in* B. — 3. B حجر. — 4. *Deest in* B. — 5. B شفاعة. — 6. B تحرصنا. — 7. *Deest in* A. — 8. *Haec tria verba desunt in* A. — 9. B تاوداسيس. — 10. B على اسمه. — 11. B التاوداسياسيين. — 12. B بطركان. — 13. B فغضب. — 14. A اقيافيانوس. — 15. *Haec verba a* ارشى دياقن *desunt in* A. — 16. B تاوداسيوس. — 17. B *addit* المدينة.

(*Babnoudah*) d'El-Bandarah et Anbâ Chenousi de Balkim; ils s'encourageaient les uns les autres à la patience. Puis on versa sur sa tête de l'huile et de la poix bouillantes; on le mit dans une chaudière et on le fit cuire; on lui coupa les parties génitales; on le broya, on le pendit avec une grosse pierre au cou. Après cela, Arien (*Aryânâ*), gouverneur d'Antinoé (*Anṣinâ*), le prit et l'y emmena. Arrivé à Toubaḥ (*Ṭouah*), on lui trancha la tête. Pendant ses tourments, sept cents hommes et neuf femmes moururent martyrs. Que leurs prières à tous soient avec nous! Amen.

VINGT-HUIT DE BAOUNAH (**22 juin**).

En ce jour mourut notre père le patriarche Anbâ Théodose (*Tâoudousyous*) patriarche d'Alexandrie (*El-Iskandaryah*) (535-567). C'est de son nom que les chrétiens s'appelèrent Théodosiens (*Et-Ṭâoudosyoun*). Après qu'il eut été élevé au patriarcat, des gens méchants s'irritèrent contre lui; ils prirent un individu appelé Gaïanus (*Aqâqyânous*), archidiacre. C'était un de ceux qui avaient écrit de leurs mains pour vanter la pureté de Théodose; ils l'élevèrent à la dignité de patriarche et chassèrent le saint à Khar-

فمكث فيها ثلثة شهور وكان الاب ساويروس يومئذ فى ارض مصر فكان يعزيه ويذكر له بما جرى على الرسل ويوحنا فم الذهب ثم مضى الى مليج اقام بها سنتين فقاموا اهل المدينة على الوالى[1] وطلبوا منه[2] راعيهم[3] تاودوسيوس[4] وطرد اقاقيوس[5] واتصل[6] الخبر بالملك يوسطاسيانوس والملكة * المحبة لله تاودورة فكتبت تقول من كان فيهم اولا[7] فليقام[8] فعقدوا له[9] مجاسا وكتب[10] ماية وعشرين كهن خطهم ان[11] انبا تاودوسيوس[12] كان الاول وان اقاقيانووس[13] قام قدام الجمع وقال انا متعدى وانما حملت[14] ذلك على اقوام اشرار حسدوا البطريرك ثم ساله الجمع[15] ان يقبل اقاقيوس[16] ويحاله من الحرم بشرط ان لا يكون له كهنوت ولا شماسية فقبله وحاله فاما الملك فكان مفسود الايمان فظن انه اذا ارعبه[17] البطريرك يوافقه فكتب الى نوابه يقول لهم ان كان البطريرك[18] تاودوسيوس[19] موافق لنا فى الامانة فيضاف اليه مع البطريركية الولاية ويصير حاكما على الاسكندرية[20] واذا[21]

1. على الوالى *desunt in* A. — 2. *Deest in* B. — 3. B *addit* فاعاد. — 4. B تاوداسيوس *et addit* هو الذى. — 5. A افافيرس. — 6. B فاتصل سمعوا النصارى. — 7. B الاول. — 8. B فيقاوم. — 9. B وعقدوا لهم. — 10. B فكتب. — 11. B خطوطهم وان. — 12. B تاوداسيوس. — 13. A افافيوس. — 14. B حمله. — 15. B الجميع. — 16. A افاكيانوس, B اقاكيانوس. — 17. A ارغبه. — 18. B البطرك. — 19. B تاوداسيوس. — 20. B للاسكندرية. — 21. A واذ.

simanous où il resta trois mois. A cette époque, notre père Sévère (*Sâouirous*) était dans la terre d'Égypte (*Misr*); il le consolait et lui rappelait ce qui était arrivé aux apôtres et à Jean Chrysostome (*Yohannâ Foum edz-Dzahab*). Puis il alla à Maledj (*Malidj*) et y resta deux ans. Les habitants de la ville se soulevèrent contre le gouverneur, lui réclamant leur pasteur Théodose et l'expulsion de Gaïanus. La nouvelle arriva à l'empereur Justinien (*Youstâsyânous*) * et à l'impératrice qui aime Dieu, Théodora (*Tâoudoura*). Elle écrivit pour dire : « Que celui d'entre vous qui a été proclamé le premier, siège. » On réunit une assemblée de 120 prêtres qui écrivirent leur sentence : « C'est Anbâ Théodose qui est le premier. » Alors Gaïanus se leva devant l'assemblée et dit : « C'est moi le coupable, seulement j'y ai été amené par de méchantes gens qui haïssaient le patriarche. » Alors la réunion demanda à Théodose de recevoir Gaïanus et de le relever de l'excommunication à condition qu'il n'aurait plus la prêtrise ni le diaconat. Il accepta et le releva de l'excommunication à cette condition. Quant à l'empereur, il avait une foi corrompue; il crut que s'il effrayait le patriarche, celui-ci s'accorderait avec lui. Il écrivit à ses lieutenants : « Si le patriarche Théodose s'accorde avec nous dans la foi, qu'on ajoute le gouvernement à son patriarcat et qu'il soit gou-

لم يوفق والا فليخرج من المدينة فلما سمع الاب هذا قال هكذا[1] قال الشيطان للسيد المسيح اعطيك كل ممالك العالم ومجدهم[2] ان خررت لى ساجدا[3] ثم خرج من المدينة ومضى الى الصعيد فاقام هناك ايام يثبت[4] المومنين فبلغ الملك فارسل يخادعه ويذكر انه[5] يقصد الاجتماع به ويطلب مشورته ويتبارك منه فمضى الى القسطنطينية فتلقاه البطريرك[6] وكل الشعب والعسكر وادخلوه بكرامة عظيمة وتلقاه الملك والملكة واجلسوه فى اعلى المرتبة ثم جرى بينهم الخطاب فى الامانة فاقام الملك يلطف به ويخادعه اياما كثيرة وهو يحجه من الكتب المقدسة ومن اقوال الاباء فلما لم يوافقه انفاه عن كرسيه الى صعيد مصر واقام عوضه انسانا[7] اسمه بولس فلما وصل بولس الى الاسكندرية لم يقبلوه واقام سنة لم يتقرب احد[8] من يده[9] الا[10] نفر يسير فلما اتصل الخبر بالملك امر * بغلق الكنائس الى ان يطيعوا البطريرك[11] فكانت المسيحيون يخرجون الى ظاهر البلد * f. 238 v°.

1. B هكذى. — 2. *Deest in* B. — 3. Luc IV, 7. — 4. A *addit.* فى. — 5. *Deest in* A. — 6. B البطرك. — 7. A انسان. — 8. A احدا. — 9. A *addit* الى زمان. — 10. A الى. — 11. B البطرك.

verneur d'Alexandrie (*El-Iskandaryah*), sinon qu'il sorte de la ville. » Quand notre père apprit cela, il dit : « C'est ainsi que Satan (*Ech-Chaïṭân*) a parlé à Notre-Seigneur le Messie : *Je te donnerai tous les royaumes du monde et leur splendeur si tu te prosternes devant moi*[1]. » Ensuite, il sortit d'Alexandrie et alla dans la Haute-Égypte (*Eṣ Ṣa'id*) où il resta quelques jours à affermir les fidèles. L'empereur l'apprit, et envoya pour chercher à le tromper et l'avertir qu'il désirait se rencontrer avec lui, lui demander ses conseils et recevoir sa bénédiction. Il partit pour Constantinople (*El-Qosṭanṭinyah*) dont le patriarche vint à sa rencontre avec tous les fidèles et les soldats. On le fit entrer en grande pompe; l'empereur et l'impératrice vinrent au-devant de lui et le firent asseoir au plus haut rang. Puis il y eut entre eux une discussion sur la foi; l'empereur le flattait et cherchait à le tromper pendant plusieurs jours; le patriarche triomphait de lui par les livres saints et les paroles des Pères. Comme il ne s'accordait pas avec lui, l'empereur le bannit de son siège en Haute-Égypte et installa à sa place un homme du nom de Paul (*Boulos*). Quand celui-ci arriva à Alexandrie, il ne fut pas accepté, et il resta une année sans que personne reçût les sacrements de sa main excepté un petit nombre de personnes. Quand cette nouvelle arriva à l'empereur, il ordonna * de fermer les églises jusqu'à ce qu'on obéît au patriarche. Les chrétiens sortaient * f. 238 v°.

1. Luc, IV, 7.

الى كنيسة بنوها على اسم القديس[1] مرقس واخرى[2] على اسم[3] قزمان وصاروا يقدسوا فيهما[4] ويعمدوا اولادهم فلما سمع الملك امر بفتح[5] الكنائس ولما سمع انبا تاودوسيوس[6] خشى ان يميلهم[7] الملك فكتب لهم رسالة مملوة من كل عزاء يثبتهم[8] على الامانة المستقيمة[9] ويحذرهم من طاعة ذلك المخالف واقام فى النفى ثمانية وعشرين سنة فى صعيد مصر وفى مدينة الاسكندرية اربع سنين وكانت جميع بطريركيته اثنين وثلاثون سنة ووضع هذا الاب فى هذه المدة[10] ميامر وتعاليم كثيرة ولم تزل المومنين بارض مصر يسموا التاودسيين[11] اى من اصحاب تاودسيوس[12] الى ايام[13] انبا يعقوب فسموا باليعاقبه صلاة هذا الاب[14] تكون معنا[15] امين.

اليوم[16] التاسع والعشرون من بوونه

[17] فى هذا اليوم[18] استشهد القديسين السبعة النساك الذى من جبل تونة وهم انبا

1. *Deest in* **A**. — 2. **B** الاخرى. — 3. **B** *addit* ابو. — 4. **A** فيها. — 5. **B** ان يفتح. — 6. **B** تاوداسيوس. — 7. **B** يستميلهم. — 8. **B** *addit* فيها. — 9. **B** الايمان المستقيم. — 10. **B** المدينة. — 11. **B** التاطوسيين. — 12. **B** تاوداسيوس. — 13. **B** الان. — 14. **B** صلاته وبركاته. — 15. **B** تحفظنا من العدو. — 16. *Deest in* **A**. — 17. *Haec commemoratio deest in* Ludolf. — 18. *Haec tria verba desunt in* **A**.

hors de la ville vers une église qu'ils avaient construite sous l'invocation de saint Marc (*Marqos*) et une autre sous l'invocation de Côme (*Qozmân*); ils y célébraient les offices et y baptisaient leurs enfants. Quand il l'apprit, l'empereur ordonna d'ouvrir les églises. A cette nouvelle, Anbâ Théodose craignit qu'il ne les séduisît; il leur écrivit une lettre remplie de toute sorte de consolations, les fortifiant dans la voie orthodoxe et les mettant en garde contre l'obéissance à cet hérétique. Il demeura pendant vingt-huit ans en exil dans la Haute-Égypte et resta quatre ans dans la ville d'Alexandrie. La durée totale de son patriarcat fut de trente-deux ans pendant lesquels il composa des homélies et des instructions nombreuses. En Égypte, les fidèles ne cessèrent de se nommer Théodosiens, c'est-à-dire partisans de Théodose, jusqu'au temps d'Anbâ Jacques (*Ya'qoub*); alors ils se nommèrent Jacobites. Que la prière de ce père soit avec nous! Amen.

VINGT-NEUF DE BAOUNAH (23 juin).

[1] En ce jour moururent martyrs les sept saints ascètes qui étaient de la montagne de Tounah : c'étaient Anbâ Bâsidi, Anbâ Koutolos, Anbâ Ardâmâ,

1. Cette commémoration manque dans Ludolf.

باسيدى[1] وانبا كوتلس وانبا اردما[2] وانبا موسى وانبا ايسى[3] وانبا باركلاس[4] وراهب اخر اسمه
كوتلس فاما انبا باسيدى فكان[5] قسا وكوتلس فظهر[6] لهما ملأك الرب وامرهما ان يظهرا
اسم المسيح فقاما لوقتهما لياتوا الى الوالى فوجدوا مركب وفيها هولاء النساك الخمسة[7]
فاتفقوا جميعهم على ان يسفكوا دماهم على اسم السيد[8] يسوع[9] المسيح فكان القس انبا
باسيدى[10] يكلم الوالى ويجاهره فتقصى منه عن بلده فاعامه انه من تونة هو ورفقته
وامر[11] بحبسهم ثم اخرجهم من السجن وعذبهم ثم امر ان يجعل فى اعناقهم حجارة كبار[12]
ويلقوهم فى السجن * فظهر لهم[13] السيد المسيح وعزاهم[14] وقواهم وصبرهم ووعدهم بالملكوت * f. 239 r°.
وبعد ذلك ارسلهم الوالى الى الاسكندرية فعذبوا هناك[15] عذابا عظيما[16] ثم جعلهم فى
خلاقين وفيها كبريت وزفت ووقدوا[17] تحتهم الى ان ارتفع اللهيب[18] عشرين[19] ذراعا ثم
شالوهم ورموهم فظهر لهم السيد المسيح وعافاهم فقاموا واتوا الوالى واعترفوا امامه فامنت

1. A ناسيدى. — 2. A ارادما. — 3. B اسى. — 4. A بركلامن. — 5. B وكان. — 6. A ظهر. — 7. خمسة نساك. — 8. *Deest in* B. — 9. *Deest in* B. — 10. A ناسيدى. — 11. A فامر. — 12. *Deest in* B. — 13. *Deest in* A. — 14. *Deest in* B. — 15. B بها. — 16. B شديدا. — 17. B ووقد. — 18. A لهيبه. — 19. B عشرون.

Anbâ Moïse (*Mousa*), Anbâ Aïsi, Anbâ Bârkalâs[1], et un autre moine nommé Koutolos. Quant à Anbâ Bâsidi, il était prêtre ainsi qu'Anbâ Koutolos. L'ange du Seigneur leur apparut à tous deux et leur ordonna de proclamer le nom du Messie. Ils se levèrent sur-le-champ pour aller vers le gouverneur et trouvèrent une barque dans laquelle étaient ces cinq ascètes. Ils convinrent tous de verser leur sang au nom de Notre-Seigneur Jésus (*Yachou'*) le Messie. Le prêtre Anbâ Bàsidi parlait au gouverneur et s'exprimait avec dureté. Le gouverneur lui demanda de quel endroit il était; il lui apprit que ses compagnons et lui étaient de Tounah. Alors il ordonna de les jeter en prison, puis il les en fit sortir et les tortura. Ensuite, il ordonna de placer sur leurs cous de grosses pierres et de les remettre en prison. * Notre-Seigneur Jésus leur apparut, les consola, les fortifia, les encouragea à la patience et leur promit le royaume des cieux. Ensuite le gouverneur les envoya à Alexandrie (*El-Iskandaryah*) où ils éprouvèrent de grands tourments. Il les mit dans des marmites où il y avait du soufre et de la poix; on alluma au-dessous un feu dont la flamme s'éleva à vingt coudées; ensuite on les retira et on les jeta en prison. Notre-Seigneur le Messie leur apparut et les guérit; ils se levèrent, * f. 239 r°.

1. A *Barkalâmen.*

مأية وثلاثون[1] نفسا لما[2] راوهم قد عوفيوا مما بهم[3] واستشهدوا فى يوم واحد[4] واما القديسين النساك فجدد عليهم العقاب واحضر اليهم ابلون الصنم وامرهم ان يسجدوا له فرفصوه فوقع من على الدكة وصار قطعا فامر بقطع ارجلهم واما القس فاخذ[5] رأسه بالسيف وكذلك الخمسة ايضا[6] بعده واما كوتلس فاحرقه بالنار ونالوا جميعهم[7] الحياة المؤبدة[8] فى الملكوت السماوية[9] شفاعتهم[10] تكون معنا امين

[11]وفيه ايضا استشهدوا[12] ابا هور وانبا ابشاى[13] وديدرا[14] امهم[15] واما[16] ابا هور كان جندى من عسكر انطاكية واتى الى الاسكندرية واعترف بالسيد المسيح فامر بقطع يده اليمنى ويربط فى الثور بالسلب ويجر فى المدينة ويضعوا[17] عليه صفائح حديد محمية ثم قطع يده الاخرى وسكب فى حلقه رصاص ثم رمى فى حفرة مملوة افاعى فلم توذى ثم ضرب بالعصا وهو فى ذلك كله[18] يستغيث بالسيد المسيح فى كل نوبة وهو[19] يويده ويقويه ويعيده الى حاله

1. A وثلاثين. — 2. A ولما. — 3. B امامهم. — 4. A واحدا. — 5. B فاخذت. — 6. *Deest in* B. — 7. B *addit* اكليل. — 8. *Deest in* B. — 9. B ملكت السموات. — 10. B بركات صلواتهم. — 11. *Haec commemoratio deest in* Ludolf *et* Malan. — 12. B *addit* القديسين. — 13. وانبا ابشاى *deest in* A. — 14. A وندرا. — 15. A امه. — 16. B فاما. — 17. B فيضعوا. — 18. *Haec tria verba desunt in* B. — 19. وهو *deest in* B.

allèrent trouver le gouverneur et confessèrent leur foi devant lui. En les voyant guéris, 130 personnes crurent et furent martyrisées en un jour. Quant aux saints ascètes, il redoubla leurs tortures, fit apporter devant eux l'idole d'Apollon (*Aboloun*) et leur ordonna de se prosterner devant elle; ils la frappèrent du pied, elle tomba de son socle et fut brisée. Alors il leur fit couper les pieds; quant au prêtre, on lui trancha la tête ainsi qu'aux cinq ascètes après lui. Pour Koutolâs, il le fit brûler. Ils reçurent tous la vie éternelle dans le royaume céleste. Que leur intercession soit avec nous! Amen.

[1]En ce jour également moururent martyrs Abba Hour, Anbâ Behâï et Daidarâ[2] leur mère. Abbâ Hour était soldat dans les troupes d'Antioche (*Anṭâkyah*); il vint à Alexandrie (*El-Iskandaryah*) et confessa Notre-Seigneur le Messie. Le gouverneur ordonna de lui couper la main droite, de l'attacher à un taureau avec des cordes et de le traîner dans la ville : on mit sur lui des plaques de fer brûlantes; puis on lui coupa l'autre main; on versa du plomb dans sa gorge, ensuite on le jeta dans une fosse remplie de vipères qui ne lui firent aucun mal, puis on le frappa avec un bâton : en tout cela,

1. Cette commémoration manque dans Ludolf et Malan. — 2. A *Nadarâ*.

صحيحا[1] وفيما هو فى ذلك جاءت[2] امه ديدرا[3] وسألت عنه وفرحت بجهاده فاعلموا
الوالى بها واستحضرها واعرض عليها عبادة الاوثان فلم تفعل[4] فهددها[5] فلم تخف
فامر ان تحمى خطاطيف[6] الحديد[7] ويجعلوهم [8] * فى اجنابها فلما فعل بها ذلك فرحت * f. 239 v°.
ورتلت للرب وقدسته ومجدته التى استحقت ان تتالم على اسمه الى ان اسلمت روحها
ونالت اكليل الحياة ثم طبخوا القديس فى مرجل بزيت وزفت [9] وقطران وكان فى وسط
الغليان يسبح الله بغير الم فاعلموا الوالى بذلك فتعجب واحتار وغضب واتى ليبصر وفى يده
حربة فطعنه بها فى صدره فاسلم الروح ونال اكليل الشهادة شفاعته معنا[10] امين ولما ان حضر
اخيه القس انبا ابشاى الى الاسكندرية واستشهد فى اول يوم من النسى حمل جسده
وجسد شهداء اخر الى انستاباسى (?) صلاتهم الجميع تكون معنا امين[12]

1. *Deest in* B. — 2. B *addit* اليه. — 3. A دندرا. — 4. فلم تفعل *desunt in* B. — 5. B هددها. — 6. A الخطاطيف. — 7. *Deest in* B. — 8. B ويجعل. — 9. *Deest in* B. — 10. B شفاعتهما *qui addit* تكون: — 11. *Haec verba a* ولما ان *desunt in* B; Malan *addit commemorationem ecclesiae angelo Surial dedicatae.*

il demandait du secours à Notre-Seigneur le Messie à chaque fois et il lui venait en aide, le fortifiait et le ramenait intact à son état. Tandis qu'il était ainsi, sa mère arriva, demanda après et se réjouit de sa lutte. On en informa le gouverneur qui la fit venir et lui proposa d'adorer les idoles. Elle n'en fit rien; il la menaça, mais elle n'eut pas peur. Il ordonna de faire chauffer des croches de fer et de les placer * dans ses flancs. Quand on l'eut fait, elle se * f. 239 v°. réjouit, chanta des hymnes au Seigneur, célébra sa sainteté et le loua pour avoir été jugée digne de souffrir pour son nom jusqu'à ce qu'elle rendît l'âme et reçût la couronne du martyre. Puis on fit cuire le saint dans une marmite avec de l'huile, de la poix et du goudron. Au milieu de l'ébullition, il louait Dieu sans ressentir de douleur. On en informa le gouverneur qui fut étonné, stupéfait et furieux; il arriva pour le voir, tenant à la main une javeline; il en perça la poitrine du saint qui rendit l'âme et reçut la couronne du martyre. Que son intercession soit avec nous! Amen[1]. Lorsque son frère le prêtre Anbâ Bchâï fut présent à Alexandrie et qu'il eut été martyrisé le 1er de nasi, son corps et ceux d'autres martyrs furent transportés à Anâstâbâsi (?) Que leur prière à tous soit avec nous! Amen[2].

1. Ce qui suit jusqu'à la fin de l'article manque dans B. — 2. Malan ajoute la commémoration d'une église à l'ange Souryâl.

الثلثون من بوونه

وفى هذا اليوم[1] كان مولد[2] القديس المغبوط[3] يوحنا المعمذانى هذا الذى لم تلد النساء اعظم منه وهو الذى مجد المسيح وسجد له وهو[4] بعد فى بطن امه[5] واستحق ان يضع يده[6] على رأس[7] ابن الله قال الانجيل المقدس انه لما كملت اليصابات ايامها[8] لتلد فولدت ابنا فسمع[9] جيرانها واقاربها ان الرب قد اكثر رحمته لها ففرحوا معها فلما كان فى اليوم الثامن جآوا ليختنوا الصبى ويدعوه[10] باسم زكريا ابيه فقالت امه[11] لا بل ادعوه يوحنا قالوا لها ليس احد[12] فى جنسك يدعا بهذا الاسم فاشاروا الى ابيه ما تريد ان تسميه فكتب قائلا اسمه[13] يوحنا فانفتح فم ابيه وانطلق لسانه من الخرس وبارك الله[14] وتنبا على ابنه انه سيدعا نبيا للعلى وينطلق امام وجه الرب ليعد طريقه[15] ولما كملت له

1. *Haec tria verba desunt in* **A**. — 2. **B** ميلاد. — 3. *Deest in* **B**. — 4. **B** وهما. — 5. **B** البطن. — 6. *Deest in* **A**. — 7. **A** راسه. — 8. **B** ايام اليصابات. — 9. **B** وسمع. — 10. **B** فدعوا اسمه. — 11. **B** فقال لاهه. — 12. **A** احدا. — 13. *Deest in* **A**. — 14. Luc., I, 57-67. — 15. Luc., I, 76.

TRENTE DE BAOUNAH (**24 juin**).

En ce jour eut lieu la naissance du bienheureux saint Jean (*Youḥannâ*), le Baptiste; jamais une femme n'enfanta un fils plus grand que lui. C'est lui qui loua le Messie et l'adora, tandis qu'il était encore dans le sein de sa mère; il fut jugé digne de placer sa main sur la tête du fils de Dieu. Le saint Évangile dit : « *Lorsque Élisabeth* (*Aliṣâbât*) *eut accompli ses jours pour accoucher, elle enfanta un fils. Ses voisins et ses parents apprirent que le Seigneur avait accru sa miséricorde pour elle et s'en réjouirent. Lorsque le huitième jour fut arrivé, ils vinrent pour circoncire l'enfant et l'appeler du nom de Zacharie* (*Zakaryâ*) *son père. Sa mère leur dit : Non, appelez-le Jean. Ils lui dirent : Il n'y a personne dans ta parenté qui s'appelle de ce nom. Ils allèrent consulter son père : De quel nom veux-tu l'appeler? Il écrivit : Son nom est Jean. Sa bouche s'ouvrit et sa langue fut délivrée du mutisme. Il bénit Dieu*[1] et prophétisa sur son fils *qu'il serait appelé le Prophète du Très-Haut et qu'il parlerait devant la face du Seigneur et lui préparerait la voie*[2]. » Deux ans s'étant accomplis, l'arrivée des Mages eut lieu, et lorsque Hérode (*Hiroudis*) fit périr

1. Luc, I, 57-67. — 2. Luc, I, 76.

سنتين واتفق مجى المجوس ولما ان[1] قتل هيرودس الاطفال غمز على هذا النبى فطلبته
الجند ليقتلوه فاخذه ابوه زكريا على كتفه * وسال الجند ان يجوا معه الى مكان يحطه فيه * f. 240 r°.
ثم ياخذوه[2] معهم[3] فاتوا معه حتى دخل الهيكل فحطه على جناح الهيكل[4] فقال[5] لهم من
هاهنا تسلمته فخطفه الملاك الى برية تعرف ببرية[6] الزيفانا ولما لم يجدوه[7] الجند اغتاظوا
كيف فلت منهم فقتلوا زكريا ابيه واما النبى الصابغ فلم يزل في البرية الى ان امره الرب
ان ياتى الى برية الاردن يبشر وينذر بالمسيح ويظهره امام الجمع كما تنبا عليه ملاخيا
انه الملاك المبشر امام المخلص[8] وانه بالحقيقة قد شابه الملائكة فانه امتلى من روح[9]
القدس وهو فى بطن امه وسكن فى البرية ولم يذق خبزا فى طول حياته كما شهد عنه[10]
المسيح ولا شرب خمرا ولا عرف امرأة ولا ذكر عنه خطية لا كبيرة ولا صغيرة[11] وبشر
بالمسيح وابصر الروح القدس حالا عليه ومات شهيدا بالحقيقة قال الرب انه لم يقم فى

1. *Deest in* B. — 2. B اخذوا. — 3. A هم. — 4. *Haec verba a* فحطه *desunt in* A. — 5. B وقال. — 6. تعرف ببرية *deest in* B. — 7. B يجده. — 8. Malachias, IV, 4. — 9. B الروح. — 10. B *addit* السيد. — 11. A ولا هو كبيرا ولا هو صغيرا.

les enfants, on lui dénonça ce prophète. Des soldats le cherchèrent pour le tuer. Son père Zacharie le prit sur son épaule et leur demanda * de venir à un endroit où il le déposerait; puis ils le prendraient avec eux. Ils allèrent avec lui jusqu'à ce qu'il entra dans le temple. Il le plaça sur l'aile du temple et leur dit : « C'est d'ici que je l'ai reçu. » L'ange le saisit et l'emporta dans le désert appelé Désert d'Ez-Zifânâ. Quand les soldats ne le trouvèrent plus, ils s'irritèrent de ce qu'il leur eût échappé et tuèrent Zacharie. Quant au Baptiste le prophète, il ne cessa de demeurer dans le désert jusqu'à ce que Dieu lui ordonnât d'aller à celui du Jourdain (*El-Ordoun*) pour annoncer et prêcher le Messie et le montrer devant la foule comme Malachie l'a prédit. « *C'est le messager qui annoncera devant le Sauveur*[1]. » En effet, il ressemblait aux anges, car il était rempli de l'Esprit-Saint, étant encore dans le sein de sa mère; il habita dans le désert, ne goûta jamais de pain, comme a témoigné le Messie, ne but jamais de vin, ne connut pas de femme. On ne rapporte de lui aucun péché, ni grand ni petit; il annonça le Messie, vit l'Esprit-Saint descendre sur lui et mourut réellement martyr. Le Seigneur a dit qu'aucun * f. 240 r°.

1. Malachie, IV, 4.

مواليد النساء اعظم منه شفاعته المقبولة الى المسيح[1] تحفظنا وتحرسنا الى النفس الاخير[2] من ضربات الشيطان النجس فى الدنيا والاخيرة الى ابد الابدين ودهر الداهرين امين امين امين[3].

كمل شهر بوونه المبارك بقوة السيد المخلص المسيح الذى له المجد والقوة الى ابد الابدين ودهر الداهرين السبح لله دائما ابدا[4]

* f. 240 v°.

*[5]شهر ابيب المبارك[6]

اليوم الاول منه

فى هذا اليوم[7] استشهدت القديسة الناسكة العذراء افرونية[8] هذه القديسة من صغرها

1. *Haec tria verba desunt in* B. — 2. B الى الابد; *quae sequuntur usque ad finem desunt in* B. — 3. Ludolf *addit commemorationem Marthae et Mariae.* — 4. *Pro his verbis a* المبارك B *habet* والشكر لله وعلينا رحمته الى اباد الدهور كلها امين امين امين. — 5. B *addit* بسم الاب والابن والروح القدس اله واحد. — 6. B *addit* علينا. — 7. *Haec tria verba desunt in* A. — 8. A اقثرونيد.

des enfants des femmes n'était plus grand que lui. Que son intercession accueillie près du Messie nous protège jusqu'à notre dernier souffle contre les coups de Satan le méchant, en ce monde et dans l'autre, dans l'éternité des éternités et les siècles des siècles! Amen! Amen! Amen[1]!

Le mois béni de baounah est terminé par la puissance de Notre-Seigneur le Sauveur, à qui soient la gloire et la force dans l'éternité des éternités et les siècles des siècles. Louange à Dieu éternellement et continuellement!

* f. 240 v°.

MOIS D'ABIB LE BÉNI[2]*

(Juin-Juillet).

PREMIER JOUR D'ABIB (25 juin).

En ce jour eut lieu le martyre de la vierge sainte et pieuse Febronia[3] (*Afrounyah*). Depuis son enfance, elle s'était donnée au Messie. Elle avait

1. Ludolf ajoute la commémoration de Marthe et de Marie. — 2. B aj. : Au nom du Père et du Fils et du Saint-Esprit, un seul Dieu. — 3. Malan *Caphronia*, Amélineau *Fakronia*.

اوهبت [1] نفسها للمسيح وكانت لها خالة [2] رئيسة على دير وفيه [3] خمسون [4] عذراء فيما بين النهرين اسمها اوريانا فربتها بخوف الله وعلمتها قراءة الكتب [5] الالهية وكانت [6] تجاهد جهادا حسنا كثيرا [7] فى النسك وكانت تصوم يومين يومين [9] وتصلى صلاة عظيمة وكانت هذه القديسة جميلة فى شخصها فلما خرجت الاوامر من ديقلاديانوس بعبادة الاوثان وقبض على كثير [10] من المسيحيين واستشهدوا فلما سمعت العذارى [11] بهذا خفن وخرجن من الدير واستخفين ولم يبق فيه سوى الرئيسة وهذه القديسة [12] واخت اخرى ولما كان فى الغد اتوا رسل الملك الى الدير ومسكوا الرئيسة واهانوها وطلبوا [13] بقية العذارى فقالت لهم افرونية [14] خذونى انا واتركوا هذه العجوز فاخذوها وربطوها بالسلاسل وعبروا بها الى [15] المدينة وكان عمرها عشرين سنة وكانت الام تتبعها وهى باكية فلما حضرت قدام الوالى [16] سألها عن الخوات [17] ثم اعرض عليها عبادة الاوثان ووعدها بجوائز كثيرة جزيلة [18] فلم تفعل فامر بضربها بالعصى ثم أمر بتقطيع ثوبها ليكشف بدنها فزعقت عليه الام [19] يشقك الله [20] ايها

1. B دفعت. — 2. A *addit* تسما. — 3. B فيه. — 4. A خمسين. — 5. B *addit* المقدسة. — 6. B فكانت. — 7. *Deest in* B. — 8. *Deest in* B. — 9. B كثيرة. — 10. A كثيرا. — 11. A العذرى. — 12. B هذه القديسة والرئيسة. — 13. B *addit* منها. — 14. A قفرونية. — 15. B *omisit*. — 16. B المقدم. — 17. A الجواب. — 18. *Deest in* B. — 19. B *addit* قائلة. — 20. B الرب.

une tante, supérieure d'un couvent contenant vingt-sept vierges, entre les deux fleuves et qui s'appelait Ouryânâ. Elle l'éleva dans la crainte de Dieu et lui enseigna la lecture des livres divins. La vierge montrait un zèle beau et considérable pour la dévotion; elle jeûnait tous les deux jours et faisait de grandes prières. Cette sainte était belle. Quand arrivèrent les ordres de Dioclétien (*Diqlâdyânous*) relatifs à l'adoration des idoles, beaucoup de chrétiens furent arrêtés et subirent le martyre. A cette nouvelle, les vierges eurent peur, sortirent du couvent et se cachèrent : il n'y resta que la supérieure, cette sainte et une autre religieuse. Le lendemain, les messagers du roi vinrent au couvent, saisirent la supérieure, la traitèrent avec mépris et réclamèrent le reste des vierges. Febronia leur dit : « Prenez-moi et laissez cette vieille femme. » Ils la saisirent, la lièrent avec des chaînes et la transportèrent à la ville; elle était âgée de vingt ans : la Mère l'avait suivie en pleurant. Quand elle comparut devant le gouverneur, celui-ci l'interrogea sur les sœurs, lui proposa d'adorer les idoles et lui promit des cadeaux nombreux et considérables. Elle ne le fit pas. Alors il ordonna de la frapper avec un bâton, puis de déchirer ses vêtements pour mettre son

المنافق[1] كما تقصد اشهار هذه الصبية المسكينة[2] اليتيمة فاغتاظ[3] وامر ان تشد القديسة افرونية[4] فى الهنبازين ويمشط جسدها بامشاط حديد[5] ففعل بها ذلك الى ان تهرّا * لحمها * f. 241 r°. وكانت تصلى للرب ثم تطلب[6] منه المعونة ثم قطعوا لسانها وكسروا اسنانها وقطعوا اعضايها واحرقوها بالنار والسيد المسيح يقويها ويقيمها ولما تحير[7] فى امرها امر بذبحها فذبحت ونالت اقليل الشهادة وكان هناك انسان مومن[8] غنيا فاخذ اعضاء القديسة وجعلهم فى صندوق مذهب بعد ان لفهم بلفائف حرير صلاتها[9] تكون معنا امين

[10]وفيه ايضا تنيحوا القديسين المجاهدين القسيسين[11] بيوخا[12] وتيابن[13] هولاء كانا[14] قسوس[15] على كنيسة تونة التى من اعمال تندا[16] وكانا[17] اخوة وكان ابوهما[18] اقنوم البيعة وكان رجلا صالحا جدا وكانا[19] الاخوين تامين فى القداسة وكان الله يجرى على ايديهما[20] ايات عظام

1. B المخالف. — 2. *Deest in* B. — 3. B *addit* الوالى. — 4. A, B قفرونية. — 5. B الحديد. — 6. B وتطلب. — 7. B *addit* الوالى. — 8. A مومنا. — 9. B بركاتها. — 10. *Refertur haec commemoratio a* Malan *ad 2 abib; deest in* Ludolf. — 11. A هذين القديسين. — 12. B بيوحا. — 13. A وبنايين. — 14. A كانوا. — 15. B قوس. — 16. A تندة. — 17. A وكانوا. — 18. A ابوهم. — 19. A وكانوا. — 20. A ايديهم.

corps à nu. La Mère lui cria alors : « Que Dieu te déchire, hypocrite, de même que tu veux découvrir aux regards cette pauvre jeune fille orpheline. » Alors, il s'irrita, ordonna d'attacher la sainte sur des chevalets et de déchirer son corps avec des peignes de fer, ce qui fut fait au point que sa chair fut * f. 241 r°. en charpie. * Elle priait le Seigneur et lui demandait son aide. On lui coupa la langue, on lui cassa les dents, on lui coupa les membres et on la brûla avec du feu. Notre-Seigneur le Messie la fortifiait et la maintenait. Quand le gouverneur fut fatigué, il ordonna de l'égorger, ce qui fut fait; et elle reçut la couronne du martyre. Il y avait là un fidèle riche; il prit les membres de la sainte et les déposa dans un coffre doré après les avoir roulés dans des étoffes de soie. Que sa prière soit avec nous! Amen.

[1] En ce jour moururent aussi les deux prêtres, saints et zélés, Bioukha[2] et Tayâban[3], prêtres de l'église de Tounah du district de Tanda; ils étaient frères; leur père était administrateur de cette église : c'était un homme très vertueux; les deux frères étaient eux-mêmes accomplis en sainteté.

1. Malan reporte cette commémoration sur le mois d'Abib, elle manque dans Ludolf. — 2. Malan *Banufa*. — 3. Malan *Benaben*.

وعجائب فى ابراء المرضى لانهما كانا[1] يحموهم من ماء بير البيعة فيعافوا فلما قربت نياحة ابيهم[2] واتفق للقس تيابن[3] انه لبس لباس الكهنوت وصعد الى المذبح ليقدس جاء[4] اليه الخبر ان ابوه قارب النياح[5] وقد طلبه فقال ما اقدر انزع لباس القداس الى ان افرغ وان كان الرب يشاء ان ابصره قبل وفاته[6] والا فارادة[7] الرب تكون وهكذا ارسل ابيه يطلبه[8] ثلثة دفوع وهو يقول هكذا فلما اكمل القداس وجد ابيه قد تنيح فحزن كثيرا لاجل[9] اوانى البيعة كانت عنده ولم يعرف مكانها فاشار عليه اخوه[10] بيوخا ان يمضى الى جبل شيهات وسأل الشيوخ القديسين عن اوانى الكنيسة فلما مضى اتفق اجتماعه بالاب دانيال القمص فعرفه ذلك[11] جميعه الذى اتى بسببه[12] فدله[13] على رجل قديس يعرفه ما جاء بسببه فمضى له وعرفه وساروا القديسين بعد ذلك بكل سيرة فاضلة كاملة صلاتهم تكون معنا امين[14]

1. A لانهم كانوا. — 2. B ابوهم. — 3. AB بنابن. — 4. B فجاء. — 5. B الموت. — 6. *Desunt haec duo verba in* A. — 7. A ارادة. — 8. *Deest in* A. — 9. B لان. — 10. A اخيه. — 11. *Deest in* B. — 12. B لاجله. — 13. A ودله. — 14. *Haec verba ab* صلاتهم *desunt in* A.

Dieu fit arriver par eux de grands miracles et des prodiges dans la guérison des malades qu'ils réchauffaient avec l'eau du puits de l'église et qu'ils guérissaient. Lorsque la mort de leur père fut proche, il arriva que le prêtre Tayâban avait revêtu les vêtements consacrés et était monté à l'autel pour célébrer le saint sacrifice. La nouvelle lui arriva que son père était à la mort et le demandait. Il répondit : « Je ne puis quitter les vêtements consacrés avant d'avoir terminé : si Dieu veut que je voie mon père avant sa mort, c'est bien, sinon, que la volonté du Seigneur soit faite. » Par trois fois, son père l'envoya chercher; il répétait toujours la même chose. Quand il eut terminé le saint sacrifice, il trouva que son père était mort. Il s'affligea beaucoup à cause des vases de l'église que le défunt avait, mais il ignorait où ils étaient déposés. Son frère Bioukhâ lui conseilla d'aller à la montagne de Scété (*Chihât*) et d'interroger les saints vieillards au sujet des vases de l'église. Quand il y alla, il arriva qu'il se rencontra avec le Père Daniel (*Dânyâl*), le supérieur du couvent. Il l'informa de tout ce qui était arrivé à cause de lui. Le Père lui indiqua un saint à qui il raconterait toute l'affaire; il alla le trouver et la lui apprit. Ensuite les saints marchèrent dans la voie du mérite et de la perfection. Que leur prière soit avec nous! Ainsi soit-il!

* f. 241 v°. [1]وكانت المومنون فى ذلك الزمان يشيلوا * ما يفضل من الجسد المقدس لاجل من يموت او يمرض او امر[2] ضرورى فاتفق[3] ان ثعبان دخل فى الصندوق وعمل له طاق يخرج منه الى الحايط وكان ياكل ما يفضل فى الصندوق ولما عرفوا القديسين قتلوا الثعبان وحزنوا على ما جرى ثم اشتوروا ان ياكلا[4] الثعبان من اجل[5] المقدس فسألوا الله ان يعرفهم ان كان هذا[6] يرضيه فظهر لهما ملأك الرب وامرهما بذلك فاخذا[7] الثعبان واكلاه وبعد ذلك تنيحا واظهر الله سيرتهما وما عملاه[8] لاخت عذرى قديسة فعرفت الجمع بذلك فبنوا عليهما بيعة حسنة وظهر منهما ايات واعاجيب[9] كثيرة[10] جدا تذكرها[11] سيرتهما صلواتهما تكن معنا امين

اليوم الثانى من ابيب

نياحة[12] التلميذ القديس تداوس احد الاثنى عشر رسول الكبار هذا الرسول انتخبه الرب واحصى من جملة الاثنى عشر[13] ولما تدرع نعمة المعزى جال فى وسط العالم وبشر

1. *Quae sequuntur desunt in* Malan. — 2. A او لامر. — 3. A واتفق. — 4. A ياكلوا. — 5. B منجل. — 6. *Deest in* B. — 7. A فاخذوا. — 8. A عملا. — 9. B عجائب. — 10. B كثير. — 11. B تذكرها. — 12. B فى هذا اليوم تنيح. — 13. *Haec verba ab* رسول *desunt in* A.

* f. 241 v°. [1] En ce temps, les croyants mettaient de côté * ce qui restait des saintes espèces pour le cas où quelqu'un mourrait ou serait malade, ou pour quelque cas urgent. Il arriva qu'un serpent pénétra dans le coffre, y fit une ouverture par où il sortait vers la muraille et mangeait ce qui restait dans le coffre. Quand les deux saints le surent, ils le tuèrent et s'affligèrent de ce qui était arrivé. On leur conseilla de manger le serpent à cause des saintes espèces : ils demandèrent à Dieu de leur faire connaître si cela lui donnerait satisfaction. Un ange du Seigneur leur apparut et le leur ordonna. Ils prirent le serpent, le mangèrent et moururent ensuite. Dieu fit connaître leur conduite et leur action à une religieuse, vierge sainte, et elle informa la communauté. On leur bâtit une belle église et ils firent des miracles et des prodiges nombreux. Que leurs prières soient avec nous! Ainsi soit-il.

DEUXIÈME D'ABIB (**26 juin**).

Mort du disciple saint Thaddée (*Tadâous*), un des douze grands apôtres. Le Seigneur le choisit et il fut compté parmi les Douze. Quand il fut revêtu de la grâce du Paraclet, il parcourut le milieu du monde, annonçant l'évan-

1. Ce qui suit manque dans Malan.

فيه ورد كثيرين من اليهود والامم الى معرفة خالقهم وعمدهم ثم دخل الى بلاد سوريا وبشر فيها وامنوا على يديه خلقا كثير[1] ونالته من اليهود والامم اهانات[2] وعقوبات كثيرة ثم تنيح بسلام صلاته[3] معنا امين

اليوم الثالث من ابيب

[4]فى هذا اليوم[5] تنيح الاب انبا كرلص عمود الدين ومصباح البيعة الارثدكسية وبطريك مدينة الاسكندرية هذا القديس تربا عند خاله انبا تاوفيلس البطريك على الاسكندرية[6] قبله فارسله اولا الى دير القديس ابو مقار فتعلم العلوم الالهية وحفظ فى خمس سنين جميع الكتب المقدسة[7] واعطاه الرب نعمة وفهم قلب حتى كان اذا قرأ كتاب دفعة واحدة يحفظه ظاهرا ثم ارسله[8] للاب سرابيون الاسقف الفاضل فازداد حكمة وتدرب بالامور الفاضلة فلما اكمل * جيدا أرسله الى قلاية البطريك[9] ففرح به[10] انبا تاوفيلس كثيرا وشكر * f. 242 r°.

1. A كثيرة. — 2. A اهنات. — 3. B شفاعته تكون. — 4. *Haec commemoratio deest in* Malan. — 5. *Haec verba desunt in* A. — 6. B *addit* كان. — 7. A الالهية. — 8. B سلمه. — 9. B البطريركية. — 10. *Deest in* B.

gile, amena beaucoup de Juifs et de gentils à la connaissance de leur Créateur et les baptisa. Puis il entra dans le pays de Syrie (*Souryâ*) et y annonça l'évangile. Il éprouva de la part des Juifs et des gentils du mépris et de nombreux châtiments, puis mourut en paix. Que ses prières soient avec nous! Ainsi soit-il.

TROIS D'ABIB (27 juin).

[1] En ce jour mourut le Père Anbâ Cyrille (*Kirillos*), colonne de la foi et lumière de l'église orthodoxe, patriarche de l'église d'Alexandrie (*El-Iskandaryah*) (412-444). Ce saint fut élevé chez son oncle maternel, Anbâ Théophile (*Tâoufilous*), patriarche d'Alexandrie avant lui (384-412). Celui-ci l'envoya d'abord au couvent de saint Abou Macaire (*Maqâr*); il y apprit les sciences divines et en cinq ans il sut par cœur tous les livres saints. Le Seigneur lui donna la grâce et l'intelligence du cœur, si bien qu'il retenait dans sa mémoire un livre qu'il avait lu une seule fois. Puis son oncle l'envoya au Père Sérapion (*Sarâbyoun*), excellent évêque. Il crut en sagesse et se rompit aux choses supérieures. * Quand il se fut perfectionné, l'évêque le renvoya au siège patriarcal. Anbâ * f. 242 v°.

1. Cette commémoration manque dans Malan.

الله الذى اعطاه ولدا هكذى فجعله يقرأ فى قلايته فكان[1] اذا قرأ لا يشتهيه احدا ان يسكت فلما تنيح الاب انبا تاوفيلس أجلسوا هذا الاب موضعه فاستضت بعلومه البيعة فلما[2] كفر[3] نسطور بطريرك القسطنطنية فاجتمع[4] عليه مجمع عدته مأيتى اسقف فى مدينة افسس على ايام تاوداسيوس[5] الملك وكان هذا الاب مقدم[6] المجمع فباحث نسطور وقاومه وغلبه وبيّن كفره ولما لم يرجع احرمه ولعنه وانفاه[7] من كرسيه ووضع اثنى عشر فصلا يبيّن فيها الايمان ووضع بعدهم مقالات ورسائل وهم بيد المومنين الى الان وثبت ان الله الكلمة طبيعة واحدة ومشية واحدة[8] واقنوم واحدا متجسدا واحرم كلمن يفرق المسيح او يخرج عن هذا الرأى ولما اكمل سعيه تمرض قليلا وتنيح بسلام بعد ان اقام على الكرسى اثنين وثلاثين[9] سنة صلاته معنا امين

[10]وفيه تنيح الاب الفاضل كلستينوس بابا رومية الذى كان تلميذا ليوناكندنس[11] البطريرك

1. B وكان. — 2. B ولما. — 3. B كبر. — 4. B واجتمع. — 5. A تاوظوسيوس. — 6. B *addit* على هذا. — 7. B ونفاه. — 8. *Haec duo verba desunt in* B. — 9. A وثلاثون. — 10. *Haec commemoratio deest in* Ludolf. — 11. B ليوناكنديس.

Théophile se réjouit beaucoup, remercia Dieu qui lui avait donné un pareil fils et l'établit comme lecteur dans sa demeure. Quand il lisait, personne ne désirait qu'il se tût. Quand notre Père Anbâ Théophile mourut, on établit ce Père à sa place et sa science éclaira l'Église. Lorsque Nestorios (*Nesṭour*), patriarche de Constantinople (*El-Qosṭanṭinyah*), tomba dans l'infidélité et qu'on réunit contre lui un concile comprenant deux cents évêques, dans la ville d'Éphèse (*Efesos*), au temps de l'empereur Théodose (*Táoudásyous*), ce saint fut le chef du concile. Il discuta contre Nestorios, lui tint tête, le vainquit, exposa son infidélité et, comme il ne venait pas à résipiscence, il l'excommunia, le maudit, et le déposa de son siège. Il établit douze chapitres où il exposait la foi, et ensuite il composa des discours et des épîtres qui sont jusqu'à ce jour entre les mains des fidèles. Il établit que Dieu le Verbe est d'une seule nature, d'une seule essence, incarné, et excommunia quiconque diviserait le Messie ou sortirait de cette opinion. Quand son labeur fut accompli, il tomba malade légèrement et mourut en paix après être resté trente-deux ans sur le siège patriarcal. Que sa prière soit avec nous! Amen.

[1]En ce jour mourut le père excellent Célestin (*Kilistinous*), pape de Rome (*Roumyah*), qui était disciple du pape Boniface (*Younakindinis*). A sa

1. Cette commémoration manque dans Ludolf.

فعند نياحته اوصى ان يكون هذا الاب بعده ثم اوصاه قائلا احتفظ يا ولدى فلا بد ان يكون فى رومية ذياب خاطفة فلما تنيح يوناكدنس[1] اجلسوا هذا الاب موضعه وكان الملك بها انوريوس[2] فلما مات انوريوس[3] وملك[4] يوليانوس كان[5] هراطقى الاصل أراد ان يجعل نسطور بطريركا على رومية ويطرد كلستينوس فطردوا اهل المدينة نسطور فبقى فى قلب الملك من القديس حقد[6] فخرج القديس الى احد الديارة * التى هى[7] قريب[8] الخمس مدن واقام فيه مدة واجرى الله على يديه عجائب كثيرة ومضى الملك الى الحرب واما القديس كلستينوس فانه نظر فى رويا الليل الملأك[9] رفاييل[10] يعطيه السلام ويقول له قم اذهب الى انطاكية الى القديس دمتريوس[11] بطريركها واقيم[12] عنده لان[13] الملك قرر فى نفسه انه متى عاد من الحرب قتلك فلما استيقظ خرج من الدير ومعه اخوين واتى الى انطاكية فوجد القديس دمتريوس مريضا فعرفه كلما جرى عليه[14] من الملك واقام عنده فى * f. 242 v°.

1. B يوناكنديس. — 2. B انوريس. — 3. *Haec tria verba desunt in* B. — 4. B وكان. — 5. *Deest in* B. — 6. A اثرة. — 7. *Deest in* A. — 8. قرب B. — 9. *Deest in* B. 10. B رفايل. — 11. A ديمتريوس. — 12. A وقم. — 13. B فان. — 14. *Omittit* A.

mort, celui-ci recommanda que ce père lui succédât. Puis il lui fit cette recommandation : « Mon fils, prends garde, car il y aura nécessairement dans Rome des loups ravisseurs. » Quand Boniface mourut, on fit siéger ce père à sa place. Honorius (*Anouryous*) régnait alors à Rome. Quand il mourut et quand régna Julien (*Youlyânous*) qui était hérétique de race, il voulut établir Nestorios (*Nesṭour*) comme patriarche de Rome et chassa Célestin. Mais les habitants chassèrent Nestorios et il resta dans le cœur du roi de la haine contre le saint. Celui-ci partit pour un des couvents * près de la Pentapole (*El-Khams Modon*) et y resta quelque temps : Dieu accomplit par lui de nombreux prodiges. Le roi partit pour la guerre. Quant à saint Célestin, il vit dans un songe nocturne l'ange Raphaël (*Rafâyil*) qui lui donnait le salut et lui disait : « Lève-toi, va à Antioche (*Anṭâkyah*) trouver saint Démétrius (*Damatryous*) ton patriarche, et demeure chez lui, car le roi a résolu dans son âme de te tuer quand il reviendra de la guerre. » Lorsqu'il s'éveilla, il partit du couvent, ayant avec lui deux frères, et il alla à Antioche où il trouva saint Démétrius malade. Il lui apprit tout ce que le roi avait fait contre lui et resta chez lui dans un couvent. Saint Ignace (*Ighnâṭyous*) et Boniface, papes de Rome, apparurent au roi, ayant avec un eux autre personnage * f. 242 v°.

احد الديارة فظهر للملك[1] القديس[2] اغناطيوس ويوناكندنس[3] بطاقة رومية ومعهم اخر
مخوف[4] جدا وهو يقول له[5] لماذا تركت مدينة هولاء بغير بطريرك[6] هوذا الرب ينزع
نفسك منك وتموت بايدى عدوك فقال له يا سيدى فماذا افعل فاجابه[7] اوليك اتومن
بابن[8] الله فاجابهم انا اومن فقالوا له ارسل خلف ولدنا وعيده الى كرسيه فلما استيقظ
وهو مرعوب كتب كتبا الى دمتريوس بطريرك انطاكية يتنصل من دينه[9] ويسئله ان يعرف
الرسل مكانه ويعيده الى كرسيه فلما خرجت الرسل ووجدوا القديس فاعادوه الى رومية[10]
بكرامة عظيمة وتلقاه الشعب بفرح عظيم واتفق رجوع الملك من الحرب[11] ظافرا واستقرت
البيعة ولما جدف نسطور واجتمع عليه المجمع لم يقدر كلستينوس ان يحضر لاجل مرضه
فارسل قسيسين برسالة يحرمه فيها وكان الملك راضيا بقول نسطور الا انه كان يخاف من
البطريرك ولما أراد الرب ان يخرج كلستينوس من هذا العالم ظهر له يوناكندنس[12] * واتناسوس * f. 243 r°.
وقالا[13] له اوص شعبك فانك تجى الينا فان المسيح يدعوك فلما استيقظ اوصى شعبه وقال

1. A الملك. — 2. A للقديس. — 3. B يوناكنديوس. — 4. B مخوفا. — 5. *Deest in* A. — 6. B بطرك. — 7. A فاجابوه. — 8. A بالام ابن. — 9. *Pro his tribus verbis* B *habet* منه وهو يستنفره. — 10. B مكانه برومية. — 11. B *addit* فلما. — 12. B يوناكنديس. — 13. A وقالوا.

très redoutable qui lui disait : « Pourquoi as-tu laissé sans patriarche la ville de ces deux saints? Voici que le Seigneur t'arrachera la vie et tu mourras par les mains de ton ennemi. » — « Seigneur, que ferai-je? » lui dit-il. Les deux saints reprirent : « Crois-tu au Fils de Dieu? » — « Je crois en lui. » — « Envoie après notre fils et fais-le revenir à son siège. » Quand il s'éveilla, tout tremblant, il écrivit des lettres à Démétrius, le patriarche d'Antioche, pour justifier sa religion et lui demander d'apprendre aux messagers où était le saint. Quand ils partirent, ils le trouvèrent et le ramenèrent à Rome avec de grands honneurs : le peuple vint à sa rencontre avec une joie extrême. En même temps le roi revint victorieux de la guerre et l'Église fut en repos. Lorsque Nestorios blasphéma et qu'un concile fut réuni contre lui, Célestin ne put y assister pour cause de maladie, mais il envoya deux prêtres avec une épître où il l'excommuniait. Le roi approuvait les paroles de Nestorios, mais il avait peur du patriarche. Quand le Seigneur voulut faire sortir
* f. 243 r°. Célestin de ce monde, Boniface et Athanase (*Atanâsyous*)* lui apparurent et lui dirent : « Fais tes recommandations à ton peuple, car tu vas venir avec nous; en effet, le Messie t'appelle. » Quand il s'éveilla, il fit

لهم لابد ان يدخل الى هذه المدينة ذياب خاطفة ولما قال هذا قال اقوم[1] امضى[2] لان القديسين يطلبونى انا واثنين اخرين[3] نخرج من هذا العالم فى هذه الساعة وهم كيرلص بطريرك الاسكندرية ولوقياس اسقف صان ولما قال هذا تنيح بسلام[4] بركة صلاته تحفظنا امين

اليوم الرابع من ثهر ابيب

فى هذا اليوم[5] نعيد لنقل اعضاء القديسين الجليلين[6] ابوقير ويوحنا وذلك ان القديسين لما استشهدوا فى ستة من امشير حمل اجسادهما[7] الناس المومنون[8] سرقة ووضعوهما[9] فى كنيسة القديس مرقس الانجيلى التى قبلى الاسكندرية فلم يزالوا موضوعين فيها الى زمان القديس كيرلص بطريرك الاسكندرية فظهر[10] له ملاك[11] الرب وامره ان يمضى الى الكنيسة[12] التى للقديس[13] مرقس وتحمل[14] جسدى القديسين ابوقير ويوحنا فمضى

1. A نقوم. — 2. A نمضى. — 3. B اخر. — 4. A *aj.* من الرب. — 5. *Haec tria verba desunt in* A. — 6. *Omittit* B. — 7. A اجسادهم. — 8. B المومنين A, مومنون. — 9. A ووضعوهم. — 10. A ظهر. — 11. *Deest in* A. — 12. B وكنيسة — 13. *Haec duo verba desunt in* B. — 14. A وتحمل.

ses recommandations à son peuple et lui dit : « Des loups ravisseurs entreront nécessairement dans cette ville. » Ensuite il ajouta : « Je me lèverai et je partirai, car deux saints me demandent, moi et deux autres; nous partirons de ce monde sur-le-champ : ce sont Cyrille (*Kirillos*), patriarche d'Alexandrie (*El-Iskandaryah*), et Luc (*Louqyâs*), évêque de Ṣân. » Après avoir prononcé ces paroles, il mourut en paix. Que la bénédiction de sa prière nous protège! Ainsi soit-il.

QUATRE D'ABIB (**28 juin**).

En ce jour, nous célébrons la fête de la translation des corps des deux saints Abouqir et Jean (*Youḥannâ*). Lorsqu'ils subirent le martyre le 6 d'amchir, les fidèles transportèrent furtivement leurs corps et les placèrent dans l'église de Saint-Marc (*Marqos*) l'évangéliste qui est au sud d'Alexandrie (*El-Iskandaryah*). Ils y restèrent déposés jusqu'au temps de saint Cyrille (*Kirillos*), patriarche d'Alexandrie. Un ange du Seigneur lui apparut et lui ordonna d'aller à l'église de Saint-Marc et d'emporter les corps des deux saints Abouqir et Jean. Il partit avec une troupe de gens, ils prièrent et

مع جماعة من الشعب وصلوا وحفروا المكان فظهرت[1] الطبقة التى فيها الاجساد فحملوها
بكرامة عظيمة واتوا بها[2] الى كنيسة القديس مرقس الاخرى التى على البحر فوضعوهما
فيها وبنوا لهما كنيسة هناك وثبتوا لهما[3] عيدا فى[4] هذا اليوم وكان بجانب البيعة بربا الاصنام
له عيد[5] عظيم[6] اليه يجتمع كفار كثير فلما[7] رأوا كثرة الايات التى تظهر من اجساد
القديسين ابوقير ويوحنا تركوا البربا وكفرهم وصاروا مسيحيين فاما البربا فان الرمل[8] سفى[9]
عليها حتى صار كوم عظيم صلواتهم[10] معنا امين

* f. 243 v°.

اليوم الخامس من ابيب*

فى هذا اليوم[11] استشهد القديسين العظيمين رؤوساء التلاميذ بطرس وبولس اما بطرس[12]
كان من بيت صيدا وكان صيادا[13] فانتخبه الرب ثانى يوم اعتمد فيه[14] وكان قد انتخب
اندراوس[15] اخيه اولا ثم لما انتخب بطرس جعله اول التلاميذ فمكث فى خدمة المخلص الى
حين تالم وكان فيه ايمان وحدّة وغيرة وبهما صار رأس التلاميذ لان التلاميذ لما ان شكوا

1. A فظهر. — 2. B بهما. — 3. A لهم. — 4. B *addit* مثل. — 5. A عيدا. — 6. A عظيما. — 7. B لما. — 8. A الرسل. — 9. A اسفا. — 10. B شفاعتهما. — 11. *Haec tria verba desunt in* A. — 12. B فبطرس. — 13. B *addit* بها. — 14. *Deest in* B. — 15. B اندراس.

creusèrent l'emplacement : le coffre qui contenait les corps leur apparut; ils le transportèrent en grande pompe à l'autre église de Saint-Marc qui est au bord de la mer. Ils y déposèrent les corps, y bâtirent une église et instituèrent en ce jour une fête en leur honneur. A côté de l'église était un temple d'idoles où on célébrait une grande fête et où se réunissaient beaucoup d'infidèles. Quand ils virent la multitude des miracles que faisaient les corps des deux saints Abouqir et Jean, ils abandonnèrent le temple et leur infidélité et devinrent chrétiens. Quant au temple, le sable y fut apporté par le vent, en sorte qu'il devint un monceau considérable. Que leurs prières soient avec nous! Amen.

* f. 243 v°.

CINQ D'ABIB (29 juin).

En ce jour moururent martyrs les deux grands saints, chefs des disciples, Pierre (*Boṭros*) et Paul (*Boulos*). Quant à Pierre, il était de Bait Ṣaidâ et pêcheur de son métier. Le Seigneur le choisit le lendemain du jour de son baptême; il avait choisi auparavant André (*Andrâous*) son frère. Puis, lorsqu'il eut choisi Pierre, il le fit le premier des disciples. Il resta au service du Sauveur jusqu'à la Passion. Il avait de la foi, de l'énergie et du zèle; c'est par là

فى امر المخلص وقال بعضهم انه ارميا او واحد من الانبياء[1] إعترف هو مثل جميعهم قائلا انت هو المسيح ابن الله[2] الحى حينئذ اعطاه الرب الطوبى وجعله صخرة البيعة وسلم اليه مفاتيح ملكوت السموات[3] وبعد ان تدرع بنعمة المعزى دخل فى وسط ذياب خاطفة من العالم وبشر فيهم بيسوع المسيح المصلوب وردّ كثيرين لا يحصى عددهم الى الايمان وصنع الله على يديه اياتا عظيمة جدا وكتب رسالتين وارسلهم الى المومنين واملى مرقص الانجيل المنسوب اليه ولما دخل الى رومية صادف فيها بولص الرسول ولما كرز فيها وعلم وامن على يده اكثر اهل رومية قبض عليه نيرون الملك وامر ان يصلب فسأل وتضرع ان يصلب منكسا زعم لان الرب صلب قائما فيجب انا اصلب منكسا وأسلم روحه بيد الرب

واما بولص فانه كان رجلا يهودى من سبط بنيامين فريسى ابن فريسى وكان عالما خبيرا فى شريعة التوراة غيورا فيها وكانت التلاميذ والمومنين على يديه يخافوه كثيرا لانه كان قد

1. Matthaeus, xvi, 14; Marc., viii, 28; Luc., ix, 19. — 2. Matthaeus, xvi, 16; Joannes, vi, 70. — 3. Matthaeus, xvi, 18.

qu'il devînt le chef des disciples, car lorsque ceux-ci avaient des doutes sur le Sauveur et que quelques-uns disaient : « *C'est Jérémie* (*Irmyâs*) *ou un des prophètes*[1], » il confessa comme tous les autres : « *Tu es le Messie, fils de Dieu vivant*[2]. » Alors le Seigneur lui donna la meilleure part, l'établit comme la pierre angulaire de l'Église et lui remit les clefs du royaume des cieux[3]. Après qu'il fut revêtu de la grâce du Paraclet, il pénétra au milieu des loups ravisseurs du monde et y annonça Jésus (*Yasou'*) le Messie crucifié. Il convertit une foule innombrable à la foi et Dieu fit par lui de très grands miracles. Il écrivit deux épîtres, les envoya aux croyants et dicta à Marc (*Marqos*) l'évangile qui porte son nom. Quand il entra à Rome (*Roumyâh*), il y rencontra l'apôtre Paul. Lorsqu'il y eut prêché et enseigné et que la plus grande partie des habitants eut cru grâce à lui, l'empereur Néron (*Niroun*) le saisit et ordonna qu'il fût mis en croix. Il demanda par humilité d'être crucifié la tête en bas. « Car, disait-il, le Seigneur a été crucifié debout et il convient que je le sois la tête en bas, » et il rendit l'âme entre les mains du Seigneur.

Quant à Paul, c'était un Juif de la tribu de Benjamin (*Benyamin*), Pharisien, fils de Pharisien. Il était instruit et versé dans la loi de la Thorah, très zélé pour elle. Les disciples et les fidèles le redoutaient beaucoup, car le prince l'avait choisi et lui avait écrit de sa propre main des lettres pour

1. Matthieu, xvi, 14; Marc, viii, 28; Luc, ix, 19. — 2. Matthieu, xvi, 16; Jean, vi, 70. — 3. Cf. Matthieu, xvi, 14.

اخذ سلطان وكتب له ليكتب بيده ان يربط كلمن ينادى * باسم المسيح فبينما هو فى * f. 244 r°.
الطريق ومعه رفقة وهم سائرين من اورشليم الى دمشق فاشرق عليه نورا من السمآ فسقط
على وجهه على الارض مما قد ابصره[1] وسمع صوتا يقول له لماذا تناصبنى انه لصعب عليك
ان ترفس الاسنة[2] فلما قال من انت يا رب اجابه انا يسوع الناصرى الذى تناصبه[3] ثم ارسله الى
حنانيا بدمشق فعمده[4] وفتح عينيه وامتلا من نعمة المعزى وجهر بايمان الحق ومثل ما كان
فيه غيرة للشريعة اليهودية تضاعف فيه الشريعة المسيحية ودخل فى وسط العالم وبشر اهله
بالايمان بالمصلوب ونال منهم من الضرب والحبس والتقييد والتغريق[5] والتويه فى البرارى
اصناف ما قد يعسر[6] شرحه وقد ذكرت رسائله وكتاب الابركسيس بعضه ثم دخل الى
رومية وبشر[7] فيها وامنت على يديه خلقا كثير[8] منها وكتب لهم الرسالة التى هى اول
الاربعة عشر رسالة التى له[9] واخيرا قبض عليه نيرون وعاقبه واسلمه لضرب الرقبة وبينما
هو ماض مع السياف لقيته شابة من اقرباء نيرون الملك كانت قد امنت على يديه فلما

1. *Haec tria verba desunt in* B. — 2. *Actus Apostolorum,* IX, 3-5. — 3. B الالسنة. — 4. B يعمده. — 5. B والغرق. — 6. B يعزر. — 7. A بشر. — 8. *Deest in* A. — 9. *Haec duo verba desunt in* B.

* f. 244 r°. qu'il arrêtât quiconque proclamait * le nom du Messie. Tandis qu'il était en route, ayant avec lui une troupe de gens, partant de Jérusalem (*Ourichalim*) pour Damas (*Dimachq*), une *lumière céleste brilla sur lui, il tomba à terre sur la face* à cause de ce qu'il voyait et *il entendit une voix qui lui disait : « Pourquoi me persécutes-tu? » — « Qui es-tu, Seigneur? » demanda-t-il*. La voix lui répondit : « *Je suis Jésus le Nazaréen que tu persécutes* »[1]. Ensuite il l'envoya à Ananias (*Ḥananyâh*) à Damas, qui le baptisa. Il lui ouvrit les yeux et il fut rempli de la grâce du Paraclet. Il prêcha la vraie foi, et de même qu'il avait été ardent en faveur de la loi juive, la loi du Messie fut puissante en lui. Il entra dans le monde et prêcha aux gens la foi au Crucifié. Il fut tellement éprouvé par les coups, la prison, la captivité, le naufrage, l'égarement dans le désert, qu'il serait difficile de le décrire. Ses Épîtres et les Actes des Apôtres en ont rapporté une partie. Puis il entra dans Rome, y prêcha l'Évangile et un peuple considérable crut par lui. Il écrivit pour eux l'épître qui est la première des quatorze dont il est l'auteur. A la fin, Néron l'arrêta, le châtia et le livra pour être décapité. Tandis qu'il marchait avec le bourreau, il rencontra une jeune fille des proches de l'empereur Néron

1. *Actes des Apôtres,* IX, 3-5.

رأته مع السياف بكت[1] فوصل الى جيث تضرب الارقاب واحنى رأسه للسياف فبكت[2]
فعزاها وقال لها اعطينى[3] قناعك[4] وانا اعيده لك الساعة[5] فاعطته القناعة[6] لف به وجهه
فضرب[7] السياف رقبة[8] الرسول[9] وتركها ملفوفة فى القناع[10] فلما عاد يعلم الملك بقتله
قالت[11] له الشابة اين هو بولص فقال لها[12] هو ملقى حيث تضرب الارقاب وقناعك[13]
ملفوف على رأسه فقالت له كذبت الساعة عبر علىّ بولص وبطرس * وعليهما لباس[14] ثياب * f. 244 v°.
ملوكية وعلى رؤوسهما تاجات مرصعة وناولانى القناع[15] واذا هو معى واورته للسياف ولمن كان
معه فتعجبوا لذلك وامنوا بالمسيح واجرى الله على يديه[16] من الايات[17] ما يعجز عن
وصفه[18] الى ان كانوا يضعوا المرضى على الاسرى فى الطريق التى يعبر فيها بطرس ليعبر
عليهم ظله فيعافوا صلاة هولاء الرسولين تكون معنا امين

1. A بكتب. — 2. *Haec verba a* فوصل *desunt in* B. — 3. B اعيريني. — 4. B معجرك. — 5. *Deest in* A. — 6. B المعجر. — 7. A وضرب. — 8. B رقبته. — 9. *Deest in* B. — 10. B بالمعجر. — 11. B فقالت. — 12. A لهم. — 13. B ومعجرك. — 14. B وهما لابسين. — 15. B المعجر. — 16. B يد هذا الرسول. — 17. B *addit* والعجايب. — 18. B ما لا يوصف.

qui avait été convertie par lui. En le voyant avec le bourreau, elle pleura. Il arriva à l'endroit où on tranchait les têtes et tendit la sienne au bourreau. La jeune fille pleura, il la consola et lui dit : « Donne-moi ton voile, je te le rendrai à l'instant. » Elle le lui donna ; il s'en enveloppa le visage ; le bourreau coupa la tête de l'apôtre et la laissa enveloppée dans le voile. Quand il revint pour annoncer au roi l'exécution, la jeune fille lui demanda : « Où est Paul? » — « Il est étendu au lieu du supplice, ton voile enroulé autour de sa tête. » — « Tu mens ; à l'instant Paul et Pierre viennent de passer * près de moi, couverts de vêtements royaux, ayant sur la tête des diadèmes incrustés de pierreries et ils m'ont rendu mon voile ; le voici. » Et elle le montra au bourreau ainsi qu'à ceux qui étaient avec lui. Ils en furent étonnés et crurent au Messie. Dieu accomplit par lui des miracles qu'il est impossible de décrire. Ainsi on plaçait des malades en ligne sur le chemin que suivait Pierre afin que son ombre passât sur eux et qu'ils fussent guéris. Que la prière de ces deux apôtres soit avec nous! Amen. * f. 244 v°.

اليوم[1] السادس من ابيب

[2]فى هذا اليوم[3] استشهد الرسول اوليماس[4] الملقب بولس هذا القديس كان من جملة السبعين وخدم التلاميذ وسعى فى البشرى وحمل بعض رسائل الرسول بطرس وخدمه فى شدائده وتالم معه ودخل معه الى رومية وكرز فى البشرى[5] وعلم وردّ كثيرين فلما استشهد الرسول المعظم[6] بطرس جاهد[7] الرسول وانزله من على الصليب ولفه فى لفائف جليلة ووضعه فى بيت احد المومنين فسعى به الى نيرون الملك انه من تلاميذ بطرس فاستحضره وسأله عن هذا فاعترف به واقر بالمسيح انه الاله الحق فعذبه عذابا عظيما بالضرب والتعليق والتدخين تحته وبعد ذلك قال له اى ميتة تريد اميتك فاجابه اما انا اريد ان اموت من اجل[8] المسيح فكيف اردت انت اميتنى[9] واوصلنى الى مرادى سريعا فامر ان يضرب

1. *Deest in* A. — 2. *Haec commemoratio deest in* Ludolf *et* Maï. — 3. *Desunt haec tria verba in* A. — 4. A اوليمتياس, B اوليميناس. — 5. B بالبشرى. — 6. B العظم. — 7. A جاهدا — 8. B منجل. — 9. B حيثن.

SIX D'ABIB (**30 juin**).

[1] En ce jour mourut martyr l'apôtre Aoulimâs surnommé Paul (*Boulos*). Ce saint était des soixante-dix; il servit les disciples et montra du zèle pour la prédication de l'Évangile. Il porta plusieurs des lettres de l'apôtre Pierre (*Borṭos*), le servit dans ses malheurs et souffrit avec lui. Il entra avec lui à Rome (*Roumyah*), prêcha l'Évangile, enseigna et convertit beaucoup de personnes. Lorsque l'apôtre vénéré, Pierre, souffrit le martyre, cet apôtre montra beaucoup de zèle; il le descendit de la croix, l'enveloppa dans des étoffes précieuses et le déposa dans la maison d'un des fidèles. Il fut dénoncé à l'empereur Néron (*Niroun*) comme étant des disciples. Néron le fit comparaître et l'interrogea là-dessus. Il l'avoua et confessa que le Messie était le vrai Dieu. L'empereur lui fit subir de grandes tortures par les coups, la suspension et la fumée allumée sous lui; puis il lui demanda : « De quelle mort veux-tu que je te fasse périr? » — Il répondit : « Je veux mourir à cause du Messie; comment veux-tu me faire mourir? Fais-moi arriver rapidement à

1. Cette commémoration manque dans Ludolf et Maï.

ويصلب منكسا مثل بطرس معلمه ففعل به ذلك ونال اكليل الرسل[1] المستشهدين بركة صلاته تكون معنا امين[2]

وفيه ايضا استشهدت القديسة تاودوسية[3] ام القديس ابروكونيوس واستشهد معها اميرين واثنى عشر امرآة وذلك ان القديسة لما سعت بابنها ابروكونيوس * انه مسيحيا وأمر بعقابه فعوقب عقابا[5] قارب فيها[6] الموت فظهر له السيد المسيح[7] فى تلك الليلة وعافاه فلما استحضره ثانى يوم ووجده صحيحا معاوفا تعجبوا هولاء القديسون[8] ووالدته وصاحوا كلهم[9] قائلون[10] نحن مومنين بالاه ابروكونيوس فامر الملك ان تضرب[11] اعناقهم كما يذكر ذلك يوم عيده وهو الرابع[12] عشر من[13] ابيب صلواتهم معنا امين[14] * f. 245 r°.

1. B *addit* الاطهار. — 2. Malan *et* Ludolf *omiserunt hanc commemorationem.* — 3. A تاوضوسية. — 4. A معت. — 5. B عقوبات. — 6. A فيه. — 7. *Deest in* B. — 8. A القديسين. — 9. *Deest in* B. — 10. A قائلين. — 11. B يضرب. — 12. A رابع. — 13. *Deest in* A. — 14. B شفاعة الجميع تكون معنا. Ludolf *addit commemorationem S. Bartolomæ. in Rached.*

mon désir. » Il ordonna qu'il fût frappé et crucifié la tête en bas comme Pierre son maître, ce qui fut fait. Le saint reçut la couronne des apôtres martyrs. Que la bénédiction de sa prière soit avec nous! Amen.

[1]En ce jour aussi eut lieu le martyre de sainte Théodosie (*Tâoudousyah*), mère de saint Proconios (*Abroukounyous*); avec elle furent martyrisés deux princes et douze femmes. Lorsque son fils eut été dénoncé * comme chrétien et que l'ordre fut donné de le tourmenter, il souffrit des tortures telles qu'il fut près de la mort. Notre-Seigneur le Messie lui apparut cette nuit et le guérit. Quand il comparut une seconde fois et qu'on le trouva intact et guéri, ces saints et sa mère furent étonnés et crièrent tous : « Nous croyons au Dieu de Proconios. » Le roi ordonna de leur trancher la tête, ainsi que ce jour mentionne sa fête le 14 d'abib. Que leurs prières soient avec nous! Amen[2]. * f. 245 r°.

1. Cette commémoration manque dans Malan, Ludolf. — 2. Ludolf ajoute la commémoration de saint Barthélemy à Rachid.

اليوم[1] السابع من شهر[2] ابيب المبارك[3]

فى هذا اليوم[4] كانت[5] نياحة الاب القديس[6] الناسك العابد انبا شنودة الارشى منتريدس هذا[7] كان من اهل بسلابات[8] من بلاد اخميم وكان ابوه مزارع وله غنم[9] فاعطاها للصبى شنودة يرعاها وكان يطعم غداه للرعاة وينزل فى بركة ماء[10] فى زمان[11] الاشتية والبرد فيقف فيها ويصلى وشهد له شيخ قديس انه ابصر العشرة[12] اصابع[13] التى[14] لشنودة مثل عشرة مصابيح يقدوا واخذه[15] ابوه ومضى الى انبا بجال[16] خاله ليبارك عليه فوضع انبا بجال[17] يد الصبى شنودة على رأسه وقال[18] بارك علىّ انت لانك ستصير ابا[19] كبيرا[20] لجماعة كبيرة فتركه ابوه عنده ففى[21] بعض الايام سمع صوت ينادى من السماء ان قد رسم شنودة الارشى منتريدس[22] لجميع العالم فصار يكمل[23] نسكيات كثيرة وعبارات عظيمة ولما تنيح الاب جعل مكانه فصار ضيا لجميع المسكونة فقال[24] مواعظ ومقالات ووضع مقالات وقوانين للرهبان

1. *Deest in* A. — 2. *Deest in* A. — 3. *Deest in* A. — 4. *Haec tria verba desunt in* A. — 5. *Deest in* B. — 6. *Deest in* B. — 7. B *addit* الذى. — 8. A بشلاتلات. — 9. B غنما. — 10. *Deest in* A. — 11. *Deest in* A. — 12. A *addit* ابوه. — 13. *Deest in* A. — 14. A الذى. — 15. A واخذوا. — 16. A بجال. — 17. A بجال. — 18. B وهو يقول. — 19. A انا. — 20. A كبير. — 21. A وفى. — 22. B ارشى منتريدس. — 23. B يعمل. — 24. B وقال.

SEPT D'ABIB (**1er juillet**).

En ce jour eut lieu le trépas du saint père, l'ascète, le dévot Anbâ Chenouti (*Chenoudah*) l'archimandrite. Il était des gens de Baslâbât dans le pays d'Akhmim. Son père était métayer et possédait un troupeau qu'il confia au jeune Chenouti pour le faire paître. Il nourrissait de son repas les bergers; il descendait dans un étang d'eau pendant l'hiver et le froid, y demeurait et priait. Un saint vieillard témoigna qu'il voyait les dix doigts de Chenouti pareils à dix lampes allumées. Son père le prit et l'amena à Anbâ Bakhâl, son oncle maternel, pour qu'il le bénît. Celui-ci prit la main du jeune Chenouti, la mit sur sa propre tête et lui dit : « Bénis-moi, toi, car tu deviendras un père respecté pour une grande foule. » Son père le laissa chez lui. Un jour, on entendit une voix proclamer des cieux : « Chenouti a été établi comme archimandrite sur le monde entier. » — Il se mit à accomplir de nombreuses dévotions et des adorations considérables. — Lorsque le Père mourut, il fut établi à sa place et devint une lumière pour toute la terre habitée. Il prononça des exhortations et des discours, institua des règles pour tous les moines, les supérieurs, les gens du siècle, les femmes et la totalité des gens;

جميعهم[1] والرؤوسا والعلمانيين والنساء ولكافة الناس[2] وحضر فى مجمع المأيتى[3] مع الاب كرلص وحملته السحابة لما لم يتركوه التلاميذ ان يطلع معهم المركب فلما عبر فى السحابة على البطريرك وهو فى السفينة سلم على البطريرك وعلى من معه فسلموا عليه * وتعجبوا منه * f. 215 v°.
واستحق ان يحضر السيد المسيح عنده دفوعا[4] كثيرة ويتحدث معه وغسل رجليه وشرب ماهم واطلعه الرب على سرائر كثيرة وتنبأ نبوات[5] كثيرة وعاش مثل موسى النبى مأية وعشرين[6] سنة ولما دنت وفاته[7] ابصر جماعة من القديسين اتوا[8] خلفه وابصر السيد المسيح فقال امسكونى حتى اسجد لربى[9] فاقاموه فسجد ثم قال لهم انا مودعكم للرب بعد ان اوصى اولاده وصايا كثيرة وتنيح بسلام بركته[10] معنا امين

[11]وفيه استشهد اغناطيوس بابا رومية[12] الذى صار بعد بطرس على زمان اطراتيانوس[13] الملك لان هذا الملك لما بلغه عن هذا الاب اغناطيوس من التعاليم[14] وما قد اجتذب[15]

1. *Deest in* B. — 2. B وكافة. — 3. A المايتين. — 4. A دفوع. — 5. B بنوات. — 6. B وعشرون. — 7. B نياحته. — 8. A اتو. — 9. B للرب. — 10. B *addit* وشفاعته تكون. — 11. *Haec commemoratio deest in* Malan *et* Ludolf. — 12. B *addit* هذا. — 13. A اطرانيانس. — 14. *Haec duo verba desunt in* B. — 15. A اتحدت.

il assista au concile des deux cents avec Abba Cyrille (*Kirillos*). Les nuages le portèrent parce que ses disciples ne le laissaient pas monter dans le char avec eux. Quand il passa dans les nuages au-dessus du patriarche qui était dans un bateau, il le salua ainsi que ceux qui étaient avec lui et ils lui rendirent son salut * en l'admirant. Il mérita que Notre-Seigneur le Messie fût avec lui * f. 215 v°.
à plusieurs reprises; lui-même s'entretint avec lui, lui lava les pieds et but leur eau. Le Seigneur lui apprit de nombreux secrets; il fit beaucoup de prophéties, et il vécut comme le prophète Moïse (*Mousa*) cent vingt ans. Quand sa fin fut proche, il vit une troupe de saints qui venaient derrière lui. En apercevant Notre-Seigneur le Messie, il dit : « Tenez-moi pour que je me prosterne devant mon Seigneur. » Ils le redressèrent et il se prosterna. Puis il leur dit : « Je vous confie à Dieu, » après avoir fait de nombreuses recommandations à ses enfants. Il mourut en paix. Que sa bénédiction soit avec nous! Amen.

[1]En ce jour aussi eut lieu le martyre d'Ignace (*Ighnaṭyous*), pape de Rome (*Roumyah*), au temps de l'empereur Adrien (*Aṭraṭyânous*). Lorsque ce prince apprit qu'Ignace donnait des enseignements et attirait le peuple à la foi en

1. Cette commémoration manque dans Malan et Ludolf.

اليه من الشعوب الى الايمان بالسيد المسيح ورفضه للاوثان[1] فاستحضره واعرض عليه عبادة الاوثان فلم يوافقه فاوعده[2] ثم هدّده واجرى معه خطوب[3] كثيرة ولما لم يوافقه على كفره اسلمه للوحوش فاوصى الشعب وثبّتهم على الايمان فقدم[4] اليه احد الاسودة ومسك حلقه فاسلم الروح فى يد[5] الرب ولم يعود الاسد[6] ان يقربه بالجملة فحملوا جسده بكرامة عظيمة الى مكان هيّوه له صلاته تحرسنا[7] امين

اليوم[8] الثامن من ابيب[9]

فى هذا اليوم[10] تنيح القديس ابو بشية صاحب الذكر الحسن كوكب البرية بجبل[11] القديس ابو مقر هذا كان من بلد تسمّى شنسا[12] من اعمال مصر وكان له ستة اخوة فرأت امه رويا كان ملاك الرب يقول لها الرب يقول لك اعطيه احد اولادك السبعة يخدمه فقالت
* f. 246 r°. خذ يا سيدى من تريد فمسك الملاك بيد ابو بشية وكان رقيق نحيف الجسم * فقالت

1. A الاوثان. — 2. B فوعده. — 3. B خطرت. — 4. B فتقدم. — 5. B بيد. — 6. B ولم يقدر. — 7. B *addit* الى النفس الاخير. — 8. A *omittit.* — 9. *Hæc quatuor verba* B *omittit; haec commemoratio deest in* Malan. — 10. *Haec tria verba desunt in* A. — 11 B بدير. — 12. B شتشا.

Notre-Seigneur le Messie et à l'abandon des idoles, il le fit venir et lui proposa de les adorer. Ignace n'y consentit pas. Il le menaça et eut beaucoup d'entretiens avec lui. Comme le saint ne consentait pas à être infidèle, il le livra aux bêtes féroces. Ignace fit ses recommandations au peuple et l'affermit dans la foi. Un lion s'avança vers lui et le saisit à la gorge : il rendit l'âme entre les mains du Seigneur. Le lion ne recommença pas à s'approcher de lui. On transporta son corps avec de grands honneurs à un endroit préparé pour lui. Que sa prière nous garde! Amen.

HUIT D'ABIB (**2 juillet**).

[1] En ce jour mourut le saint Abou Bisoès (*Bchiah*), qui jouit d'une belle renommée, l'étoile des créatures, dans la montagne du saint Abou Macaire (*Maqar*). Il était d'un endroit appelé Chansâ, des districts d'Égypte (*Miṣr*). Il avait six frères. Sa mère eut un songe dans lequel l'ange du Seigneur lui disait : « Le Seigneur te fait dire de lui donner un de tes sept enfants pour le servir. » — « Maître, répondit-elle, prends celui que tu voudras. »
* f. 246 r°. L'ange choisit Abou Bisoès qui était débile et maigre de corps. * « Maître,

1. Cette commémoration manque dans Malan.

يا سيدى خذ واحد قوى يخدم الرب فاجابها هذا هو الذى يختاره الرب وبعد ذلك اتى ابو بشية الى جبل شيهات وترهب عند انبا باموية الذى رهب ابو يحنس القصير واجهد نفسه فى عبادات كثيرة جدا وصام ثلثة اربعينات لا يذوق فيها شيا[1] الى كمال الاربعين يوم واستحق ان ظهر له السيد المسيح دفعات كثيرة وغسل رجليه دفعة[2] بماء فى قصرية وشرب بعضه وخلى فى القصرية البعض لتلميذه وبعد صعود الرب قال لتلميذه قم اشرب الماء فتهاون بكلامه[3] فلما[4] الج[5] عليه الشيخ قام الى القصرية[6] فلم يجد فيها شيا فعرفه القديس قضية الماء لانه لم يكن يعرف انه من رجلى[7] المخلص[8] وقلق قلقا عظيما فارسله[9] هذا[10] الاب الى قديس بمدينة اخميم كان قد جعل نفسه مجنون فعزاه ذلك وارسله الى ابيه ولما قلق التلميذ ثانى مرة ارسله اليه وكان[11] قد تنيح وقال لتلميذه اجعل عليه هذا العكاز وقول له ابى يقول لك ان تقوم وتكلمنى فلما مضى وجعل عليه العكاز فقام[12] لساعته[13]

1. A شى. — 2. *Deest in* B. — 3. B بالامر. — 4. B ولما. — 5. A لج. — 6. *Haec duo verba desunt in* B. — 7. A رجليه. — 8. *Deest in* A; *addit* B وندم ندما كثيرا. — 9. B وارسله. — 10. *Deest in* B. — 11. B فوجده. — 12. B قام. — 13. *Deest in* B.

dit-elle, prends-en un fort pour servir le Seigneur. » Il lui répondit : « C'est celui-ci que Dieu choisit. » Après cela, Abou Bisoès alla à la montagne de Scété (*Châihât*) et se fit moine auprès d'Anbâ Bâmouyah qui fit embrasser la vie monastique à Abou Jean (*Yoḥannès*) le Petit. Il se livra tout entier à de nombreuses dévotions, il jeûna trois quarantaines sans rien goûter jusqu'à l'accomplissement des quarante jours. Il mérita que Notre-Seigneur le Messie lui apparût souvent; une fois il lui lava les pieds avec de l'eau dans un bassin, en but une partie et en laissa une partie dans le vase pour son disciple. Il dit à ce dernier, après que le Seigneur fut remonté aux cieux : « Va boire l'eau. » Le disciple négligea d'obéir à cet ordre; comme le maître insistait, il alla vers le vase, mais il n'y trouva plus rien. Le saint lui apprit ce qui en était, car il ignorait qu'elle provenait des pieds du Sauveur. Alors il ressentit un grand trouble : le père l'envoya à un saint dans la ville d'Akhmim; il était comme fou. Ce saint le consola et le renvoya à Bisoès. Comme le disciple était encore troublé, le père le renvoya au saint, mais celui-ci était mort. Il dit à son disciple, avec cette recommandation : « Mets sur lui ce bâton et dis-lui : Mon père te fait dire de te lever et de me parler. » Lorsqu'il fut arrivé à Akhmim et qu'il eut mis le bâton sur lui, le saint se

وعزاه[1] ووعظه وقال[2] له اسمع من ايك[3] فما لحقك هذا القلق الا بتهاونك بكلامه عند ما
قال لك اشرب القليل الماء ولما تم كلامه معه رجع رقد دفعة اخرى اتى اليه احد تلاميذه
اعنى ابو بشية فوجده[4] يتحدث مع اخر فلما دخل لم[5] يجد احدا[6] فاستعلم منه القضية
فقال له الملك قسطنطين اتى الى اليوم بالروح وقال لى[7] لو عرفت ان هذه الكرامة
للرهبان لكنت قد تركت ملكى وترهبت فقلت له انت[8] اقمت دين المسيح واستاصلت عبادة
الاوثان ولم يعطيك المسيح شيا كثيرا[9] فقال اعطانى المسيح كثيرا[10] * بل ليس مثل كرامة * f. 246 v°.
الرهبان لانى رأيت لهم اجنحة من نار يطيروا بها الى اورشليم[11] السمآية فقلت له. بحق لان
لكم انتم الزوجة والاولاد[12] والغنا تتعزوا بهم فاما الرهبان فانهم مساكين جياع[13] مضيقين
فلاجل[14] ذاك[15] جازاهم الرب بهذا ودفعة اخرى كلّمه الرب قائلا انى اجعل هذا الجبل
مثل ابراج الحمام معلوة من الرهبان فقال له[16] اين يا سيدى يجدون ما يقوتهم[18] اذ هم

1. A فعزاه. — 2. A فقال. — 3. A ابوك. — 4. B فوجدته. — 5. A فلم. — 6. B احد. — 7. *Deest in* B. — 8. B فانت قد. — 9. *Deest in* B. — 10. *Haec verba ab* فقال *desunt in* A. — 11. B يروشليم. — 12. B واولاد. — 13. B *addit* عطاش. — 14. B لاجل. — 15. B ذلك. — 16. *Deest in* B. — 17. B فمن. — 18. B يقوم بهم.

leva immédiatement, le consola et l'exhorta en disant : « Écoute ton père : ce trouble ne t'est arrivé que parce que tu ne lui as pas obéi quand il t'a dit : Bois un peu d'eau. » Quand il eut prononcé ces paroles, il se rendormit. — Une autre fois, un de ses disciples vint à lui et le trouva causant avec quelqu'un. Quand il entra, il ne vit personne. Il lui demanda des explications sur cette affaire. Le saint lui répondit : « L'Empereur Constantin est venu aujourd'hui vers moi en esprit et m'a dit : Si je savais que ce miracle appartînt aux moines, j'abandonnerais mon empire et j'embrasserais la vie monastique. Je lui ai répondu : Tu as élevé la religion du Messie et anéanti le culte des idoles et le Messie ne t'a-t-il pas donné une récompense considérable? * — Il m'a répliqué : Le Messie m'a donné beaucoup, mais ce n'est pas comme le miracle des moines, car je leur ai vu des ailes de feu avec lesquelles ils volaient vers la Jérusalem (*Ourichalim*) céleste. — C'est à bon droit, lui ai-je dit, car vous avez une femme, des enfants, des richesses qui vous consolent, quant aux moines, ils sont pauvres, affamés, misérables, c'est pourquoi Dieu très-haut leur a donné cette récompense. » — Une autre fois, le Seigneur lui parla en ces termes : « Je ferai de ces montagnes comme des tours de refuge, remplies de moines. » — Le saint lui dit : « Seigneur, où trouveront-ils de quoi se nourrir, s'ils sont des quantités considérables? » — * f. 246 v°.

جموع كثيرة فقال له انا الذى اهتم بهم ولا ادعهم يجوعون[1] ولا يعوزون شيا وقيل عن
شيخ سائح كان فى جبل انصنا وكان يجتمع اليه جموع[2] كثيرة لامانتهم فيه فنزل فى
ورطة عظيمة وقال ما ثم روح قدس وتبعوه جماعة كثيرة فلما سمع به[3] ابو بشية جعل
لقفافه ثلاثة اودان[4] لكل قفة واتى الى جبل انصنا فلما جعل[5] اجتمع بالسائح[6] والجموع[7]
عنده وسلموا عليه وسألوه[8] عن الثلاثة اودان فقال انا لى ثالوث وكل شى لى بمثاله فقالوا[9]
له وكان[10] ثم روح قدس فبدا يفاوضهم من الكتب[11] العتيقة والحديثة وبيّن لهم ان الروح
القدس احد الثلاثة اقانيم المقدسة فعادوا الجميع[12] الى معرفة[13] الحق وكذلك الشيخ السائح
وكان لابينا[14] ابو بشية تلميذا سادج لما خرج ليبيع عمل يديه وجده واحد[15] من الامم
فاضله عن الحق حتى[16] قال فى المسيح قولا رديا ولما اتى التلميذ الى الدير رأى ابونا
نعمة المعمودية قد نزعت[17] عنه فلما استفحصه وعلم ما جرى له اقام يصلى عليه اسبوعا[18]

1. *Deest in* B. — 2. B جموعا. — 3. *Deest in* A. — 4. A اذان. — 5. *Deest in* B. — 6. A بالمشائح. — 7. A الجموع. — 8. B سالوه. — 9. A وقالوا. — 10. A كا. — 11. B *addit* الالهية. — 12. B جميعهم. — 13. *Deest in* B. — 14. A لابونا. — 15. A واحدا. — 16. *Deest in* A. — 17. B اشزت. — 18. A اسبوع.

Il lui répondit : « C'est moi qui prendrai soin d'eux et je ne les laisserai pas souffrir de la faim, ni manquer de quoi que ce soit. » — On raconta d'un religieux errant qui vivait dans la montagne d'Antinoé (*Anṣinâ*) et autour duquel s'était rassemblée une foule considérable qui croyait en lui, qu'il tomba dans un danger important en disant : « Il n'y a pas d'Esprit-Saint. » — Il fut suivi d'une grande quantité de gens. Quand Abou Bisoès l'apprit, il mit trois anses à chacune de ses corbeilles et s'en alla à la montagne d'Antinoé. Quand il eut rejoint le moine et la foule qui était avec lui, on le salua et on l'interrogea sur les trois anses. Il répondit : « C'est pour moi une Trinité (?) et toutes choses sont semblables pour moi. » — On lui dit : « Là était le Saint-Esprit (?). » Alors il commença à leur expliquer et à leur démontrer d'après les livres anciens et modernes que le Saint-Esprit était une des trois personnes de la sainte Trinité. Ils revinrent tous à la connaissance de la vérité, ainsi que le moine errant. — Notre père Abou Bisoès avait un disciple simple d'esprit. Lorsqu'il sortit pour vendre le travail de ses mains, un gentil le rencontra et le détourna de la vérité au point qu'il prononça des paroles coupables contre le Messie. Lorsqu'il revint au couvent, notre père vit que la grâce du baptême lui avait été enlevée. Après l'avoir interrogé et avoir appris ce qui était arrivé, il demeura à prier pour lui

فرأى فى انقضاه نعمة المعمودية شبه حمامة قد حلت[1] على رأسه ودخلت فى فيه فشكر المسيح واوصى التلميذ ان يحفظ الامانة ولا يعود يقول شيا بسداجة ولما اتوا البربر الى برية
* شيهات فمضى[2] ابو بشية وسكن فى جبل انصنا وهناك تنيح ولما انقضى زمان الاضطهاد * f. 247 v°.
احضروا جسده مع جسد انبا بولا الذى من طمويه[3] الى دير القديس ابو بشية[4] بركة صلاته معنا امين

وفيه استشهد القديسين[5] الشهيدين[6] ابيروه[7] واتوم[8] اخيه[9] هولاء كانوا من اهل سنباط[10] من ابوين مسيحيين[11] مومنين خائفين من الله كثيرى[12] الصدقة وكان اسم[13] ابيهم يوحنا وامهما[14] مريم ولما توفيا[15] والديهما وكبرا وصار عمر ابيروه[16] ثلاثين[17] سنة واتوم سبعة وعشرين[18] سنة فصاروا ملازمين البيعة[19] رحومين يقبلون الغرباء بمحبة كاملين فى كل الفضائل ولما اتى زمان الشهادة اخذا[20] تجاره ومضيا الى الفرما ليبيعاها فوجدا الجند

1. A فدخلت. — 2. B ومضى. — 3. B طموه. — 4. B *addit* بركة. — 5. B القديس — 6. *Deest in* B. — 7. B ابيروم. — 8. B واتام. — 9. *Deest in* B. — 10. B شباط. — 11. *Deest in* B. — 12. A كثيرين. — 13. A واسم. — 14. B وامهم. — 15. A توفا. — 6. B ابيروم. — 17. B ثلاثون. — 18. B وعشرون. — 19. B *addit iterum* وكانوا. — 20. B فاخذ.

pendant une semaine. Au bout de ce temps, il vit la grâce du baptême pareille à un pigeon descendre sur sa tête et entrer dans sa bouche. Alors il remercia le Messie et recommanda à son disciple de conserver sa foi et de ne plus prononcer de paroles injurieuses. Lorsque les Berbères vinrent à la
* f. 247 v°. terre de * Scété, Abou Bisoès partit et demeura dans la montagne d'Antinoé où il mourut. Quand le temps des troubles fut passé, on amena son corps avec celui d'Anbâ Baoulâ, qui était de Ṭamouïah, au couvent de saint Abou Bisoès. Que la bénédiction de sa prière soit avec nous! Amen.

En ce jour moururent aussi les saints martyrs Pirôou (*Abirouh*)[1] et Athom (*Atoum*) son frère. Ils étaient des gens de Tasempôti (*Sanbâṭ*), nés de parents chrétiens et croyants, craignant Dieu et faisant de fréquentes aumônes. Le nom de leur père était Jean (*Youḥannâ*) et celui de leur mère Marie (*Maryam*). Lorsque leurs parents moururent, ils étaient grands : Pirôou avait trente ans et Athom, vingt-sept. Ils fréquentaient l'église, étaient miséricordieux, accueillaient avec affection les étrangers, et étaient accomplis dans toutes les vertus. Quand arriva le temps du martyre, ils prirent leurs marchandises et allèrent à Péluse (*El-Faramâ*) pour les vendre. Ils trouvèrent

1. Malan *Abrum*.

ومعهم جسد قديس[1] طبيب[2] يدعا ابا نوا[3] فاعطاهم[4] فضة كثيرة واخذوه منهم واتوا به الى منزلهما وجعلوه[5] فى جرن رخام وعلقوا قدامه قنديل فظهرت[6] منه ايات[7] عظام ثم ان الاخوين فكروا فى زوال هذا[8] الدنيا ونعيم الاخرة[9] فاتفقا[10] واتيا الى الاسكندرية بعد ان فرقا كلما لهما على المساكين واعترفوا باسم المسيح قدام والى انصنا فامر بعذابهما فضربا[11] بالسياط الى ان نزل دمهما على الارض ثم سمروا اجسادهما[12] بالمسامير واوقد تحتهما[13] النيران فارسل الرب ملاكه وخلصهما من النار[14] وانزل بهما من التعليق[15] فامر الامير باعتقالهما ثم سيرهما الى الفرما ولما حضرا[16] قدام والى الفرما عجب من شجاعتهما وحسن منظرهما فاعرض عليهما السجود للاصنام فابوا فسعطهما بملح وخل وجير[17] وهما صابرين ثم سمروهما على سرير حديد واوقدوا[18] تحتهما ثم قلعوا اظافير[19] ايديهما وارجلهما وضربوهما بالدبابيس على افوههما * وفى حال ذلك ماتت زوجة الوالى فسألهما ان * f. 247 v°.

1. B التديس. — 2. *Deest in* B. — 3. B ابا. — 4. B فاعطوهم. — 5. A وجعلوهما. — 6. B فظهر. — 7. A اباتا. — 8. *Deest in* A. — 9. B ملكوت السماء. — 10. A فاتفقوا. — 11. A فضربوا. — 12. A اجسادهم. — 13. A تحتهم. — 14. *Desunt haec duo verba in* A. — 15. *Desunt haec verba ab* وانزل *in* B. — 16. A حضروا. — 17. B *addit* وفلفل. — 18. B واوقد. — 19. A *et* B اضافير.

les soldats ayant avec eux le corps d'un saint médecin, appelé Abbâ Nouâ. Ils leur donnèrent beaucoup d'argent, reçurent d'eux ce corps, le portèrent à leur demeure, le placèrent dans une cuve de marbre, et suspendirent une lampe devant lui. Il fit beaucoup de miracles. Puis les deux frères réfléchirent au déclin de ce monde, à la félicité de l'autre vie et tombèrent d'accord pour aller à Alexandrie (*El-Iskandaryah*) après avoir distribué aux pauvres tout ce qu'ils possédaient. Ils confessèrent le nom du Messie devant le gouverneur d'Antinoé (*Anṣinâ*); il ordonna de les mettre à la torture. Ils furent frappés à coups de fouet, tellement que leur sang coulait sur la terre; puis on cloua leurs corps avec des clous et on alluma du feu au-dessous. Le Seigneur envoya un ange qui les délivra du feu et de la suspension. Le gouverneur ordonna alors de les enchaîner, puis il les envoya à Péluse. Quand ils comparurent devant le gouverneur, il admira leur bravoure et leur beauté et leur proposa de se prosterner devant les idoles. Ils refusèrent : il leur injecta dans le nez du sel, du vinaigre et de la chaux : ils le supportèrent avec patience; puis on les cloua sur des chaises de fer, on alluma du feu sous eux; on leur arracha les ongles des mains et des pieds, et on les frappa sur la bouche avec des massues. * Sur ces entrefaites, la femme du gouverneur * f. 247 v°. mourut. Il leur demanda de lui pardonner ce qu'il leur avait fait et de res-

يسامحاه بما صنع بهما ويقيما زوجته وطلبا من السيد المسيح فاقاما فامن الامير[1] وكل اصحابه واطلقهما فمضيا الى سنباط بلدهما وفرقا[2] ما بقى لهما على المساكين ودفعا جسد ابا نوا لرجل قديس اسمه سراباموں واوصوه ان يقد قنديلة ثم اتيا[3] الى الصرمون واعترفا[4] بالمسيح قدام الوالى فامر بضربهما ثم جحف بهما[5] المدينة فكانت دماءهما تجرى على الارض فاتت امرآة خرساء طرشاء واخذت من دمهما ووضعت فى فيها وعلى سمعها وقلبها فسمعت[6] وتكلمت فمسكوها واودعوها الاعتقال ثم ان الوالى أمر باخذ رؤوسهم وكان سراباموں معهما فاخذ اجسادهما المقدسة هو واقوام اخر من اهل سنباط وكفنوهما وطيبوهما وحملوهما الى سنباط بلدهما وكان لما وصلوا خارج المدينة وقفت الدواب ولم تمش فضربوا الدواب ان يمشوا فلم يمشوا فجاهم صوت يقول هذا هو الموضع الذى اختاره الرب ان يكون اجسادنا فيه فتركوهما هناك الى ان بنوا لهما كنيسة فوضعوا جسد القديس ابا نوا الطبيب معهما فى الكنيسة[7] وهما الى[8] الان بسنباط وكان القديس ابيروه[9]

1. *Haec verba a* ويقيما *desunt in* A. — 2. A *addit* بقية. — 3. A انوا. — 4. B فاعترفا. — 5. A بهم. — 6. B فسمعت. — 7. *Pro his verbis a* ووضعوا A *habet* فوضعوهما فيها. — 8. *Deest in* B. — 9. B ابيروم.

susciter son épouse; ils implorèrent leur Seigneur le Messie et la rendirent à la vie. Le gouverneur se convertit ainsi que tous ceux qui étaient avec lui et les relâcha. Ils allèrent à Tasempôti, leur pays, distribuèrent aux pauvres ce qui leur restait, remirent le corps d'Abbâ Nouâ à un saint homme du nom de Sarapamon (*Sârâbâmoun*) et lui recommandèrent d'allumer une lampe, et allèrent à Psarious (*Eṣ-Ṣaramoun*) où ils confessèrent le Messie devant le gouverneur. Celui-ci ordonna de les frapper : la ville fut saisie de frayeur à cause d'eux et leur sang coulait sur le sol. Une femme muette et sourde vint en prendre un peu et le mit dans sa bouche, sur son oreille et sur son cœur : elle entendit et parla; on la saisit et on la mit dans les fers. Puis le gouverneur ordonna de trancher la tête aux deux frères : Sarapamon était avec eux; il prit leurs saints corps, lui et d'autres personnes de Tasempôti; ils les mirent au linceul, les parfumèrent et les transportèrent dans leur pays à Tasempôti. Quand on arriva hors de la ville, les bêtes de somme s'arrêtèrent et cessèrent de marcher; on les frappa pour les faire avancer, mais inutilement : Alors une voix se fit entendre : « Ceci est l'endroit que le Seigneur a choisi pour nos corps. » On les y laissa jusqu'à ce qu'on leur bâtit une église où on plaça avec eux le corps du saint Abâ Nouâ le médecin. Ils sont demeurés jusqu'à présent à Tasempôti. Saint Piròou

اشقر اجعد[1] الشعر طويلا[2] ازرق العينين والقديس اتوم طويل ابيض اكحل العينين
اسود اللحية صلواتهما[3] تكون معنا امين

[4]وفيه استشهد القديس انبا بلانة الذى من برا بكرسى سخا هذا كان قسا فلما سمع
باضطهاد المومنين وقتل القديسين فرق كلما له على الفقراء والمساكين ومضى الى انصنا
واعترف قدام الوالى باسم المسيح فعذبه عذابا عظيما بانواع مختلفة فى عدة ايام[5] فاسلم
نفسه بيد الرب صلاته معنا امين[6]

وفيه[7] استشهد القديس انبا[8] بيما[9] من اهل بنكلاوس[10] من اعمال البهنسا هذا القديس
كان رجلا * غنيا وكان خيرا محبا للمساكين وكان[11] شيخ بلده فابصر فى الرويا[12] السيد * f. 248 r°.
المسيح وهو بنور ساطع[13] يعطيه السلام ويقول له قم امض الى الوالى واعترف باسمى فان

1. A جعد. — 2. A طويل. — 3. B صلاتهما. — 4. *Haec commemoratio deest in* Ludolf. — 5. B فى ايام عدة. — 6. *Haec tria verba desunt in* B. — 7. B *addit* ايضا. — 8. *Deest in* A. — 9. A بنما. — 10. A نيكلاوس. — 11. B كان. — 12. B رويا الليل. — 13. *Haec duo verba desunt in* B.

était roux, avait les cheveux crépus, une longue taille et les yeux bleus; saint Athoum était d'une haute stature; il avait les yeux foncés, la barbe noire. Que leurs prières soient avec nous! Amen.

[1]En ce jour mourut martyr saint Anbâ Balânah; il était de Barâ dans le diocèse de Sakhâ et avait reçu la prêtrise. Quand il apprit la persécution des fidèles et le meurtre des saints, il distribua tout ce qu'il possédait aux pauvres et aux malheureux, partit pour Antinoé (*Anṣinâ*) et confessa le nom du Messie devant le gouverneur. Celui-ci lui fit subir de grands tourments de diverses sortes pendant plusieurs jours; il rendit l'âme entre les mains du Seigneur. Que sa prière soit avec nous! Amen.

[2]En ce jour aussi eut lieu le martyre de saint Anbâ Epiuse (*Bimâ*)[3] des gens de Pankoleus (*Bankalâous*), du nom de Pemdjé (*El-Bahnasâ*). C'était un * f. 248 r°.
homme * riche, bienfaisant, aimant les pauvres : il était le chef de son endroit. Il vit en songe Notre-Seigneur le Messie dans une lumière éclatante, qui lui donnait le salut et lui disait : « Lève-toi, va trouver le gouverneur et confesse mon nom, car une couronne t'est réservée. » Lorsqu'il s'éveilla, il

1. Cette commémoration manque dans Ludolf. — 2. Cette commémoration manque dans Ludolf. — 3. Malan *Bimamon*.

لك اكليلا مستعدا[1] فلما قام[2] من النوم فرق كلما له على الفقراء والمساكين ثم صلى وخرج اتى الى البهنسا واعترف قدام الوالى[3] لوقياس[4] باسم المسيح فلما عرف[5] انه مقدم بنكلاوس[6] طالبه باوانى الكنيسة[7] لبلده واعرض عليه عبادة الاوثان فاجابه القديس[8] اما الاوانى فلم يبق منهم شى[9] واما عبادة الاوثان فانا ما اعبد الا[10] يسوع[11] المسيح فامر بقطع لسانه فقطع[12] ثم اعاده[13] الرب صحيحا ثم عذبه بالمعاصير وسمره على سرير حديد واوقد تحته النيران[14] والرب[15] يخلصه ثم أرسله[16] الى الاسكندرية فظهر له السيد المسيح وقواه ورمى فى السجن[17] بالاسكندرية فعمل فيها ايات[18] عظام ليوليانوس الاقفهسى[19] كان له[20] اختا بها شيطان فاخرجه منها فشاع خبره فى المدينة[21] فامنت[22] خلق[23] كثير[24] بالمدينة[25] بالمسيح على يديه فغضب الوالى وعذبه بانواع العذاب بالهنبازين وقطع الاظفار

1. B معد. — 2. A اقام. — 3. A قدامه. — 4. *Deest in* A. — 5. B علم. — 6. A *et* B نكيلاوس. — 7. B الكنايس *et addit* التى. — 8. *Deest in* B. — 9. A شيا. — 10. B فانا عابد. — 11. B ليسوع. — 12. *Deest in* B. — 13. B فاعاده. — 14. *Deest in* B. — 15. B *addit* و يقويه. — 16. B فارسله. — 17. B بالسجن. — 18. A ايانا. — 19. B الاقفاهى. — 20. *Haec duo verba desunt in* B. — 21. B بالمدينة. — 22. A وامنوا. — 23. *Deest in* A. — 24. كثيرا A. — 25. *Deest in* A.

partagea tout ce qu'il possédait entre les pauvres et les malheureux; puis il pria et partit pour Pemdjé. Il confessa le nom du Messie devant le gouverneur Louqyâs[1]. Quand celui-ci sut qu'il était le chef de Pankoleus, il lui réclama les vases de l'église de cet endroit et l'invita à adorer les idoles. — Le saint lui répondit : « Quant aux vases de l'église, il n'en reste rien et quant à adorer les idoles, je n'adore que Jésus le Messie. » Le gouverneur ordonna de lui couper la langue, ce qui fut fait, mais le Seigneur la lui rendit intacte. Il le tourmenta ensuite avec des pressoirs, le cloua sur un siège de fer au-dessous duquel on alluma du feu : le Seigneur le délivrait. Puis il l'envoya à Alexandrie (*El-Iskandaryah*). Notre-Seigneur le Messie lui apparut et le fortifia. On le jeta en prison à Alexandrie; il y fit de grands miracles en faveur de Julien (*Youlyânous*) d'Aqfahas. Celui-ci avait une sœur possédée par un démon : le saint l'en fit sortir. Sa réputation se répandit en ville et un peuple nombreux y crut au Messie par son intermédiaire. Le gouverneur s'irrita, lui fit subir divers tourments par des chevalets; on lui arracha les ongles; on le promena enchaîné en selle, puis on le jeta

1. Amélineau *Culcien*.

وجرجروه فى المدينة بالسلاسل[1] ثم طرحوه[2] فى مستوقد الحمام ثم علق معه حجرا عظيما[3] وارماه فى البحر والرب[4] ينجيه ثم ارماه[5] النار فسلم منها وصلى وهو فيها. فلما[6] ضجر منه سيره الى الصعيد فتعذب[7] هناك وصلب منكس ووضعه فى خلقين ووقد تحته والرب يظهر له وينجيه فامر المتولى ان توخذ[8] رأسه فاخذت[9] بحد السيف ونال اكليل الشهادة فاخذوا[10] غلمان يوليانوس[11] الاقفهسى[12] جسده ومضوا به الى بلده صلاته[13] تكون معنا امين

[14]وفيه ايضا تنيح القديس ابا[15] كيرس الذى كان ساكن فى طرف الدنيا * بالقرب من الجحيم وهو[16] اخو تاودوسيوس الكبير هذا لما رأى الظلم الذى فى العالم ترك كلما له وخرج فارشده المسيح الى تلك البرية التى فى الغرب فسكن هناك سنينا كثيرة وحده ولم يبصر فيها بشر ولا حيوان وكان فى جبل شيهات قس[18] يسمى بموا وهو الذى كفن جسد القديسة الاريا[19] هذا اشتهى ان[20] يدخل البرية الجوانية لعل يبصر أحدا[21] من السواح[22] عبيد المسيح * f. 248 v°.

1. B مسلسلا. — 2. B وطرحه. — 3. A عظيم. — 4. B ولبحر. — 5. B *addit* فى. — 6. B ولما. — 7. B يعذبَ. — 8. B يوخذ. — 9. *Deest in* B. — 10. B واخذوا. — 11. B يولياس. — 12. B الاقفاصى. — 13. B شفاعته. — 14. *Haec commemoratio deest in* Ludolf. — 15. B انبا. — 16. A وكان. — 17. B القوية. — 18. B قسا. — 19. B الارية. — 20. *Deest in* A. — 21. B احد. — 22. *Deest in* B.

dans le four d'un bain; on le suspendit avec une grosse pierre et on le jeta dans la mer : le Seigneur le sauvait. Puis on le jeta dans le feu : il fut épargné et pria quand il s'y trouvait. Fatigué, le gouverneur l'envoya en Haute-Égypte (*Eṣ-Ṣa'îd*) où il fut torturé et mis en croix la tête en bas. Puis on le mit dans un chaudron et on alluma du feu par-dessous : le Seigneur lui apparaissait et le sauvait. Le gouverneur ordonna de lui trancher la tête; elle fut coupée avec le tranchant d'une épée et il reçut la couronne du martyre. Les serviteurs de Julien d'Aqfahas prirent son corps et l'emportèrent dans son pays. Que sa prière soit avec nous! Amen.

[1]En ce jour aussi mourut saint Anbâ Kyros[2] qui habitait à l'extrémité du monde, * dans le voisinage de l'enfer : il était frère du grand Théodose (*Tâoudousyous*). Voyant l'injustice dans le monde, il abandonna ce qui lui appartenait et partit. Le Messie le guida vers cette terre qui est dans l'occident et il y demeura seul pendant beaucoup d'années, sans voir ni créature humaine ni animal. Il y avait dans la montagne de Scété (*Chihât*) un prêtre nommé Bamou : c'est lui qui avait enseveli le corps de sainte Hilaria (*Ilâryâ*). Il voulut pénétrer dans la terre intérieure dans l'espoir de voir un des * f. 248 v°.

1. Cette commémoration manque dans Ludolf. — 2. Malan *Cara*.

فساعده الرب ودخل الى البرية وابصر كثيرين[1] من القديسين وكل منهم يقول له اسمه ويعرفه السبب الذى اتى فيه وكان يقول لكل منهم هل داخل منكم احد فيقول[2] له نعم حتى وصل الى القديس[3] انبا كيرس اخر الجمع[4] فناداه[5] من داخل المغارة اهلا يا انبا بموا قس شيهات فدخلِ اليه وسلما[6] على بعضهما واوراه دخاخين الجحيم من البعد وعرفه ان الرب يتطلع على الجحيم[7] كل ليلة احذ[8] فيحصل للمعذبين راحة قليلة[9] وتقصى منه[10] عن امور العالم واحوال الولاة وغير ذلك ولما انقضى حديثهم[11] ظهر له السيد المسيح وعرفه انه ينتقل من العالم ولما كان المساء صلى كثيرا وسجد بوجهه على الارض واسلم الروح بيد الرب فبكا القديس بموا وشقّ عباته وكفنه بنصفها ثم خرج فامر الرب صخرة كبيرة فسدت باب المغارة فانثنى[12] راجعا وهو يمجد الله واخبر بسيرة هذ القديس صلاته[13] معنا امين[14]

1. B كثير. — 2. A يقولوا. — 3. *Deest in* A. — 4. B الجميع. — 5. A فنادا. — 6. A وسلموا. — 7. *Haec verba a* من البعد *desunt in* B. — 8. B ليلة كل احد. — 9. A قليل. — 10. A منهم. — 11. *Pro his tribus verbis* B *habet* ولما تقصى عن خدمتهم. — 12. B فاتى. — 13. B صلوات الجميع تكون. — 14. Malan *addit commemorationem S. Marci, ex monasterio S. Antonii.*

ascètes, serviteurs du Messie. Dieu l'assista, il entra dans cette terre et vit beaucoup de saints; chacun d'eux lui disait son nom et l'informait du motif qui l'avait amené. A chacun d'eux il demandait : « Y a-t-il quelqu'un au-delà? » L'autre répondait : « Oui, » jusqu'à ce qu'il arriva à saint Anbâ Kyros, le dernier de tous. Celui-ci lui cria de l'intérieur de sa caverne : « Sois le bienvenu, Anbâ Bamou, prêtre de Scété. » Il entra, ils se saluèrent réciproquement. Anbâ Kyros lui montra de loin les fumées de l'enfer et lui apprit que le Seigneur le regardait la nuit de chaque dimanche, ce qui procurait un peu de repos aux damnés. Il l'interrogea sur les choses du monde, sur les affaires des saints et d'autres points. Quand leur conversation fut terminée, Notre-Seigneur le Messie lui apparut et l'informa qu'il quitterait ce monde. Quand arriva le soir, il pria beaucoup, se prosterna la face contre terre et rendit l'âme entre les mains du Seigneur. Saint Bamou pleura, déchira sa tunique et l'ensevelit dans une moitié, puis il partit. Le Seigneur ordonna à une grande pierre de fermer l'entrée de la caverne. Anbâ Bamou s'en revint en louant Dieu et raconta la vie de ce saint. Que sa prière soit avec nous! Amen[1].

1. Malan ajoute la commémoration de saint Marcos, du couvent de saint Antoine.

اليوم[1] التاسع من ابيب

[2]فى هذا اليوم[3] استشهد القديس الرسول سمعان اكلاوبا هذا جعل اسقفا على يروشليم
من بعد يعقوب اخو الرب فاعاد كثيرا[4] من اليهود * الى الايمان بالمسيح وصنع[5] ايات[6] * f. 249 r°.
عظام[7] وعجائب واشفية فسمع به اندراس الملك انه يفرق النساء من رجالهم اذ يامر لطهارة[8]
فاستحضره وعذبه عذابا عظيما[9] وكان عمره يومئذ مأية وعشرين[10] سنة فلما تعب من عذابه
اخذ رأسه بالسيف هو[11] وعذراء تابعة له اسمها تاونا[12] صلاته معنا امين

[13]وفيه ايضا تنيح الاب القديس كلادياتو بطريرك الاسكندرية بعد ان اقام على الكرسى
الرسولى اربعة عشر سنة حافظا لرعيته ثم تنيح بسلام شفاعة الجميع تكون معنا امين[14]

1. *Deest in* A. — 2. *Haec commemoratio deest in* Ludolf. — 3. *Haec tria verba desunt in* A. — 4. B كثير. — 5. A ووضع. — 6. A اياتا. — 7. B كثير. — 8. B *addit* الايمان بالمسيح اى. — 9. A عظيم. — 10. B وعشرون. — 11. *Deest in* A. — 12. B تاوبا. — 13. *Haec commemoratio deest in* A *et* Ludolf. — 14. Ludolf *addit commemorationem S. Harunii.*

NEUF D'ABIB (3 juillet).

[1] En ce jour mourut martyr le saint apôtre Simon (*Sim'ân*), (fils de) Cléopas (*Aklouba*). Il fut établi évêque à Jérusalem (*Yarouchalim*) après Jacques (*Ya'qoub*), frère du Seigneur. Il ramena beaucoup de Juifs * à la foi du Messie et fit de grands miracles, des prodiges et des guérisons. Le roi Andrâs (*Hadrien?*) apprit qu'il séparait les femmes des hommes en ordonnant la pureté; il le fit comparaître, lui fit subir de grandes tortures : le saint était alors âgé de cent vingt ans. Quand il fut fatigué de le tourmenter, il lui trancha la tête avec une épée ainsi qu'à une vierge qui le suivait et dont le nom était Théona (*Tâounâ*). Que sa prière soit avec nous! Amen. * f. 249 r°.

[2] Dans ce jour aussi mourut le saint père Celadion (*Kaladyâtou*) [3] (157-167), patriarche d'Alexandrie (*El-Iskandaryah*), après être demeuré quatorze ans sur le siège patriarcal, veillant sur son troupeau. Puis il mourut en paix. Que l'intercession de tous soit avec nous! Amen [4].

1. Cette commémoration manque dans Ludolf. — 2. Cette commémoration manque dans A et Ludolf, Malan. — 3. Malan *Clayatanus*. — 4. Ludolf ajoute la commémoration d'Aron le martyr.

اليوم[1] العاشر من ابيب

فى هذا اليوم[2] استشهد القديس تاودورس[3] اسقف الخمس مدن وذلك انه[4] لما اثار ديقلاديانوس[5] الكافر عبادة الاصنام ارسل متولى الى كل ناحية وامرهم بعقاب المسيحيين وابادهم بكل فن من العذاب[6] فارسل امير يقال له فيلاطس الى افريقية واعمالها فلما جاء وكشف تلك الاماكن سعى اليه[8] بهذا القديس انه معلم المسيحيين وكان لهذا القديس منذ قدّمه القديس ثاونا سنة واحدة فاستحضره الامير وامره ان يقدم الضحية[9] للاصنام فاجاب قائلا اننى فى كل يوم اقدّم التضحية[10] لخالق الاصنام فاجابه[11] الوالى وكان لارطميس ولابلون[12] ولارتاميدة مع بقية الالهة الاه اخر وليس هم الهة فاجابه نعم سيدى يسوع المسيح هو خالقهم فاغتاظ[13] الامير لقوة جوابه وامر[14] بعقابه فمكث يعاقبه[15] اربعين[16]

— 1. *Deest in* A. — 2. *Haec tria verba desunt in* A. — 3. A تادورس. — 4. B هذا القديس. — 5. B الملك الكافر دقلاديانوس. — 6. A العقاب. — 7. A فلما ان. — 8. *Deest in* B. — 9. B الضحية. — 10. B الضحية. — 11. B فقال له. — 12. B وابلون. — 13. B واغتاض, A فاغتاض. — 14. A فامر. — 15. A يعاقب. — 16. B اربعون.

DIX D'ABIB (**4 juillet**).

En ce jour eut lieu le martyre de saint Théodore (*Tâoudouros*), évêque de la Pentapole (*El-Khams modon*). Lorsque l'infidèle Dioclétien (*Diqlâdyânous*) établit le culte des idoles, il envoya un gouverneur dans chaque contrée avec ordre de châtier les chrétiens et de les anéantir par toute sorte de tourments. Il envoya un gouverneur nommé Filâṭis (*Pilate?*) en Ifriqyah et dans ses provinces. Lorsqu'il fut arrivé et qu'il eut reconnu les endroits, on lui dénonça ce saint comme le maître des chrétiens. Il y avait un an que saint Théonas (*Thâounâ*) l'avait mis à la tête de ce diocèse. Le gouverneur le fit venir et lui ordonna d'offrir un sacrifice aux idoles. Il lui répondit en ces termes : « Chaque jour, j'offre un sacrifice au créateur des idoles. » Le gouverneur lui demanda : « Y a-t-il d'autres divinités qu'Artémise, qu'Apollon (*Aboloun*), qu'Artamidah et le reste des dieux? ne sont-ce pas des divinités? » — « Oui, c'est mon maître Jésus le Messie, leur créateur. » — Le gouverneur, irrité de la violence de sa réponse, ordonna de le châtier. Il resta vingt jours à le

يوما بالضرب والصلب والتعليق والعصر والحبس فلما لم يلين[1] بشى من العقاب امر بضرب عنقه بالسيف ونال اكليل الشهادة[2] صلاته[3] معنا[4] امين

وفيه ايضا[5] جهاد القديس تاودرس[6] اسقف قورنتية ونسوة كن[7] واميرين كان متوليين عقابه واسماؤهم لوكيوس[8] وديفنانيوس[9] وذلك ان[10] القديس لما[11] سعى به الى هذين الاميرين انه مسيحى وانه[12] رئيس * على قورنتية فاستحضراه[13] وسألاه[14] عن معتقده فاقر[15] انه مسيحى * f. 249 v°. فعاقباه[16] بانواع العذاب[17] وصحق (?) على الارض وهو يضرب ورفس الدكة التى عليها الاصنام فاقلبها فاغتاظ[18] الاميرين وجبدوا سيوفهم[19] وجددا[20] عليه العقاب[21] ثم دلكوا[22] جراحاته[23] بخرق[24] شعر مغموسة فى خل وملح وهو يشتم الاصنام ويلعنهم فامرا[25] بقطع لسانه فقطع ولما رموه اخذته امراة من النساء الحاضرات[26] فلما[27] ودوه الى الحبس[28] اخذ لسانه من

1. A ولما يلين. — 2. B الحياة. — 3. B بركاته. — 4. B علينا. — 5. *Deest in* A. — 6. A تادرس. — 7. *Deest in* A. — 8. B لوكياس. — 9. A ديفانيرس. — 10. *Deest in* A. — 11. A لما ان. — 12. *Deest in* B. — 13. B استحضرا. — 14. B واستعلما. — 15. B فاستقر. — 16. B فعوقب. — 17. B بالضرب بالعص. — 18. A *et* B فاغتاظ. — 19. *Haec duo verba desunt in* A. — 20. B وجددوا. — 21. B الخطاب. — 22. B ودلكوا. — 23. A عقوره. — 24. B *addit* من. — 25. B وامر. — 26. *Pro his tribus verbis* B *habet* كانت حاضرة مومنة. — 27. A ولما. — 28. B السجن.

tourmenter par des coups, la croix, la suspension, le pressoir et la prison. Comme il ne fléchissait devant aucun tourment, le gouverneur lui fit trancher la tête : il obtint la couronne du martyre. Que sa prière soit avec nous! Amen.

En ce jour aussi eut lieu le combat de saint Théodore (*Tâoudoros*), évêque de Corinthe (*Qourintyah*), des femmes qui étaient avec lui et de deux gouverneurs qui avaient été chargés de persécuter les chrétiens; ils se nommaient Lucius (*Loukyous*) et Difnanyous. Lorsque ce saint leur eut été dénoncé comme chrétien et comme chef (spirituel) * de Corinthe, ils le firent venir et * f. 249 v°. l'interrogèrent sur sa foi; il confessa qu'il était chrétien. Ils lui firent subir diverses sortes de tourments; il se traîna (?) sur le sol tandis qu'on le frappait et donna un coup de pied à l'estrade sur laquelle étaient les idoles et la renversa. Les deux gouverneurs s'irritèrent contre lui, tirèrent leurs épées, recommencèrent les tourments, puis frottèrent ses blessures avec un morceau de cilice trempé dans du vinaigre et du sel tandis qu'il injuriait les idoles et les maudissait. Ils ordonnèrent de lui couper la langue, ce qui fut fait. Lorsqu'ils la jetèrent, une des femmes qui étaient présentes la recueillit et,

تلك الامراة فابصروها الجند وهى تناوله له فوضع لسانه على بطنه وامتدّ[1] فكانت حمامة بيضة طارت حول القديس وطار طاووس فابصر[2] وجلس على طاق فابصروهم الاميرين فاما لوكيوس فانه امن بالمسيح فى ساعته واما ديفنانيوس[3] فانه لما علم ان لوكيوس قد امن اغتاظ[4] وقتل ثلاثة من النسوة الذين كن يمشين خلف القديس ولما اسلم القديس روحه طارت الحمامة والطاوس للوقت فتعجب ديفنانوس[5] من ذلك فاقنعه لوكيوس ان الايمان بالمسيح هو الحق فامن هو ايضا وبعد ذلك ساروا فى البحر من قورنتية[6] الى قبرس[7] فوجدوا[8] امير يعاقب المسيحيين فتقدم لوكيوس خفية من ديفنانوس[9] واقلب دكة الاصنام واقر بالمسيح فضرب عنقه فحمله ديفنانوس[10] ودفنه صلاة[11] الجميع تحفظنا[12] امين

اليوم[13] الحادى عشر من ابيب

[14] فى هذا اليوم[15] استشهد القديس يوحنا وسمعان ابن عمه الذين من شرملس هذا

1. A فامتد. — 2. *Deest in* A. — 3. A ديفنانيوس. — 4. A *et* B اغتاض. — 5. B ديفينانوس, A ديفناتيوس. — 6. A كورنتية. — 7. *Haec verba ab* وبعد ذلك *desunt in* B. — 8. A *et* B فوجد. — 9. A ديفناتيوس, B ديفينانوس. — 10. A ديفناتيوس. — 11. B شفاعة. — 12. B معنا. — 13. *Deest in* A. — 14. *Haec commemoratio deest in* Ludolf. — 15. *Haec tria verba desunt in* A.

quand on le conduisit en prison, il reçut sa langue de cette femme sous les yeux des soldats : il la prit, la mit sur son ventre et s'étendit (?). Il y eut un pigeon blanc qui vola autour de lui ainsi qu'un paon qui regarda et se posa sur une fenêtre. Les deux gouverneurs virent tout cela; aussitôt Lucien crut au Messie; quant à Difnânyous, en l'apprenant, il entra en fureur et tua trois des femmes qui marchaient derrière le saint. Quand celui-ci rendit l'âme, le pigeon et le paon s'envolèrent aussitôt. Difnânyous en fut étonné; Lucien le satisfit en lui prouvant que la foi dans le Messie est la vérité : il crut lui aussi. Après cela, ils se rendirent, par mer, de Corinthe à Chypre (*Qobros*) où ils trouvèrent un gouverneur qui persécutait les chrétiens. A l'insu de Difnânyous, Lucien alla renverser l'estrade des idoles : on lui trancha la tête; son compagnon l'emporta et l'ensevelit : que la prière de tous nous protège! Amen.

ONZE D'ABIB (**5 juillet**).

[1] En ce jour furent martyrisés saint Jean (*Yoḥannâ*) et Simon (*Sim'ân*), son

1. Cette commémoration manque dans Ludolf.

يوحنا كانت امه عاقرا فلم يزل ابيه ان[1] يسأل الرب[2] ان يرزقه ولدا وانذر انه يجعله خادما للرب جميع ايام حياته فظهر له القديس يوحنا المعمدانى فى الرويا * واعلمه ان الرب سيعطيه ولدا فاما رزق هذا القديس اسماه يوحنا وكان قد بنى بيعة على اسم يوحنا المعمدانى فلما نشا الصبى وصار عمره احدى عشر سنة اعطاه ابوه غنما يرعاهم فكان يعطى غداه كل يوم للرعاة وعابرى الطريق ويبقى وهو[3] صائم الى العشا فلما بلغ ابوه ذلك اتى اليه ليعرف صحة الخبر فخاف الصبى ليلا يضربه وهم بالهروب فقال له ابوه اورينى غداك اليوم يا ابنى فقال له ابنه ادخل لترى[4] فلما دخل الخص رأى[5] المقطف[6] مملوا خبز سخنا فتعجب جدا واعلم امه القضية[7] ومن ذلك اليوم علموا بالنعمة التى فى[8] ولدهما ولم يعودوا يخلوه[9] يرعى شيا[10] فحفظ كتب كثيرة[11] من كتب البيعة فطلبا[12] والديه ان يزوجاه فلم يفعل فلما صار له ثمانية عشر سنة قدم قسيسا فاما سمعان * f. 250 r°.

1. *Deest in* B. — 2. B السيد المسيح. — 3. *Deest in* B. — 4. B ترى. — 5. B وجد. — 6. B القطف. — 7. B بالقضية. — 8. B مع. — 9. B يتركوه. — 10. *Deest in* B. — 11. B كثير. — 12. A فطلبوا, B وطلبا.

cousin, qui étaient de Sarmoulos (*Charmalos*). La mère de ce Jean était stérile. Son père ne cessa de demander à Dieu de le gratifier d'un fils et promit d'en faire un serviteur du Seigneur tous les jours de sa vie. Saint Jean le Baptiste lui apparut en songe * et l'informa que le Seigneur lui accorderait un fils. Quand ce saint fut né, ils le nommèrent Jean et une église fut bâtie sous le vocable de saint Jean le Baptiste. Lorsque l'enfant eut grandi et qu'il eut atteint l'âge de onze ans, son père lui confia un troupeau à garder. Chaque jour, il donnait son repas aux bergers et aux passants et lui-même restait à jeûner jusqu'au soir. Quand son père l'apprit, il alla le trouver pour savoir si la chose était vraie. L'enfant eut peur qu'il ne le frappât et songea à s'enfuir. Son père lui dit : « Montre-moi ton repas aujourd'hui. » Son fils lui répondit : « Entre pour voir. » Le père entra dans la hutte et vit la panetière remplie de pain chaud. Il s'étonna beaucoup et raconta la chose à la mère du saint. A partir de ce jour, ils surent que la grâce était dans leur enfant et ne le laissèrent plus garder de troupeaux. Il apprit par cœur beaucoup de livres d'église. Ses parents désirèrent le marier, mais il ne le fit pas. Quand il eut dix-huit ans, il fut ordonné prêtre. Quant à Simon, son cousin, * f. 250 r°.

ابن عمه فانه ترك هو ايضا غنم ابيه وصار له تلميذا وهو الذى حدث بجميع عجائبه لان الله اظهر على يديه ايات[1] عظام وكان كلمن به مرض من سائر الامراض ياتوا به اليه فيصلى على زيت ويدهنه به[2] فيبرا وكان يعظهم ويعرفهم ان اكثر ما تمرض الناس ويصابوا من خطاياهم وصنع هذا القديس عجائب تفوق الاحصا[3] منها ان جندى اخذ قفة[4] شعير من امرآة ارملة فشكته للقديس فدعا عليه فماتت الفرس عندما اكلت الشعير ودفعة اتى صاحب ديوان ليجبى الخراج وكان له غلام بعين واحدة[5] فاتى الى القديس واخذ منه بركة فانفتحت عيناه وابصر وكان يبصر بالروح اعمال الناس ويظهر لهم خطاياهم[6] ويبكتهم عليها فاتصل خبره الى الملك[7] وكان اسمه * مرتانوس وكان له ابنة وحيدة دخل *f. 250 v°.
فى بطنها ثعبان فكبرت بطنها واشرفت على الموت بعد ان انفق عليها ابوها[8] مال كثير فعرفه الوزير بخبر القديس وكيف فتح عين[9] غلامه فاراد ان يسير يحضره فعرف القديس بالروح وكان متخوفا من تعب الطريق والبحر فخطفته سحابة من شرملس الى ان اوقفته

1. A ايا. — 2. *Deest in* A. — 3. B الاحصا. — 4. B قتة. — 5. B. A بغرد عين. — 6. A خطاهم. — 7. B بالملك. — 8. *Deest in* A. — 9. B عيني.

il abandonna aussi le troupeau de son père et devint son disciple : c'est lui qui a raconté tous ses miracles, car Dieu accomplit par lui de grands prodiges. Quand quelqu'un souffrait d'une maladie quelconque, on le lui amenait; il priait sur de l'huile dont il l'oignait et le malade guérissait. Il exhortait les gens et leur apprenait que la plupart de leurs maladies et des maux qui les atteignaient, venaient de leurs péchés. Ce saint fit des miracles innombrables. — Ainsi un soldat prit un panier d'orge à une veuve. Celle-ci s'en plaignit au saint qui pria contre le voleur dont le cheval mourut en mangeant de cette orge. — Une fois, le percepteur vint lever l'impôt; il avait un fils borgne. Le père alla trouver le saint et reçut sa bénédiction; les yeux de l'enfant s'ouvrirent et il vit. Le saint voyait en esprit les œuvres des hommes; leurs péchés lui apparaissaient et il les en réprimandait. Sa renommée arriva jusqu'à l'empereur qui se nommait * Martânous[1] : il avait une fille unique dans le ventre de qui était entré un serpent. Le ventre était grossi et elle était sur le point de mourir, bien que son père eût dépensé pour elle des sommes considérables. Le ministre l'informa de la réputation du saint, comment il avait ouvert l'œil de son serviteur. Le roi voulut aller le trouver; Anbâ Yoḥannâ le sut en esprit; il craignait la fatigue de la route et de la mer. Un nuage l'enleva de Sarmoulos et le fit tenir devant le trône de

1. Amélineau *Quintiiius*.

على سرير الملك بانطاكية فلما ابصره[1] الملك ذعر وخاف فعرفه انه الذى طلب يسير اليه[2] فاحضر اليه ابنته فصلى عليها فنزل[3] التنين من بطنها ولم يوذيها فتبارك منه الملك وكل اهل القصر واعرض عليه اموال وتحف فلم ياخذ شيا منها فطلب يمسكه عنده فلم يفعل فتعلق به فخطفته السحابة وهو متعلق بزونيته فانقطعت[4] بيده ووصل القديس الى بلده فى ليلة واحدة واما الملك فبنى على الزونية كنيسة وسميت كنيسة الزونية الى اليوم وكان اذا قدّس ينظر الصالحين والخطاة والمستحقين[5] والغير مستحقين فلما كفر ديقلاتيانوس[6] اخذ ابن عمه سمعان ومضى الى الاسكندرية واعترفا[7] بالمسيح فعذبهما[8] الوالى كثيرا ثم اخذت رؤوسهما[9] ومضت نفوسهما[10] الى النياح الابدى وجسدهما[11] الان بسمنوطية[12] بركتهم علينا[13] امين

1. B رآه. — 2. B يحضره. — 3. B فخرج. — 4. A فانقطت. — 5. *Desunt haec duo verba in* A. — 6. B دقلاديانوس *et addit* الملك. — 7. A واعترفوا. — 8. A فعذبهم. — 9. A رووسهم. B *addit* المقدسة. — 10. A نفوسهم. — 11. A وجسدهم. — 12. B بسموطية. — 13. B الرب يرحمنا بصلواتهم.

l'empereur à Antioche (*Anṭâkyah*). Quand celui-ci le vit, il trembla et fut effrayé; il apprit que celui qu'il avait demandé était venu à lui. Il fit amener sa fille; le saint pria sur elle et le monstre descendit de son ventre sans la faire souffrir. Le roi le bénit ainsi que tous les gens du palais et lui offrit des richesses et des cadeaux, mais il n'accepta rien. Il voulut le garder près de lui, mais il ne le fit pas; il s'accrocha à lui. Un nuage l'enleva pendant que l'empereur était toujours accroché à sa ceinture, mais elle se rompit dans sa main et le saint arriva en une nuit dans son pays. Quant au roi, il bâtit une église en l'honneur de la ceinture et on l'appela jusqu'aujourd'hui *Kenisât ez-Zounyâh*. Quand il célébrait le saint sacrifice, il voyait les bons et les pécheurs, les gens vertueux et ceux qui ne l'étaient pas. Quand Dioclétien (*Diqlâdyânous*) devint infidèle, Anbâ Jean prit son cousin Simon, alla à Alexandrie (*El-Iskandaryah*) où ils confessèrent le Messie. Le gouverneur leur fit subir de nombreuses tortures; ensuite ils furent décapités : leurs âmes s'en allèrent vers le repos éternel et jusqu'à présent leurs corps sont restés à Semnoutyah. Que leur bénédiction soit avec nous! Amen.

[1]وفيه ايضا تذكار انبا اشعيا[2] العظيم[3] المتوحد بجبل شيهات صلاته[4] معنا امين

اليوم الثانى عشر من ابيب المبارك[5]

[6]فى هذا اليوم نعيد لرئيس الملائكة ميخاييل الطاهر الشفيع فى جنس البشر كل حين امام الله الضابط الكل وهو الذى ربط التنين العظيم الذى هو الشيطان وكسر قوته عن المسيحيين وفى مثل هذا اليوم ايضا قتل تنين عظيم هائل جدا فى تخوم ابصاى بالصعيد واظهر عجائبه شفاعته تكون معنا امين

وفيه ايضا[7] استشهد القديس ابا هور هذا القديس كان من سرياقوس وكان طفلا وله اختا وكان[8] ابوه حداد[9] فخطر بباله ان يصير شهيدا فاتى الى[10] الفرما واعترف بالمسيح قدام الوالى[11] فعذبه عذابا عظيما * واخر ذلك من الوالى وامرآته وبنيه لما[12] راوا من * f. 251 r°.

1. *Haec commemoratio deest in* Ludolf. — 2. B شعيا. — 3. *Deest in* B. — 4. B شفاعة الجميع تكون. — 5. A منذ. — 6. *Haec commemoratio deest in* A, Malan, Ludolf, Assemani. — 7. *Desunt haec duo verba in* A. — 8. B فكان. — 9. A حدادا. — 10. B *addit* والى. — 11. *Haec duo verba desunt in* B. — 12. B ولما.

[1] En ce jour aussi a lieu la commémoration du grand Anbâ Isaïe (*Ich'ayâ*), le solitaire dans la montagne de Scété (*Chihât*). Que sa prière soit avec nous! Amen.

DOUZE D'ABIB (**6 juillet**).

[2] En ce jour, nous célébrons la fête du chef des anges, Michel (*Mikhâyil*) le pur, l'intercesseur constant près de Dieu en faveur du genre humain, qui maintient tout. C'est lui qui enchaîna le grand dragon qui est Satan (*Ech-Chaïṭân*) et brisa sa force contre les chrétiens. En ce même jour, il tua un grand dragon très effroyable dans le territoire d'Abṣâï, en Haute Égypte (*Eṣ-Ṣa'îd*) et montra ses merveilles. Que son intercession soit avec nous! Amen.

En ce jour, saint Aba Hour souffrit le martyre. Ce saint était de Saryaqous; il était tout jeune et avait une sœur. Son père était forgeron. Il lui vint à l'esprit d'être martyr. Il alla à Péluse (*El-Faramâ*) et confessa le Messie
* f. 251 r° devant le gouverneur. Celui-ci lui fit subir de grandes tortures, * mais à la fin, en voyant les merveilles du saint, il se convertit, lui, sa femme et ses fils,

1. Cette commémoration manque dans Ludolf. — 2. Cette commémoration manque dans A, Malan, Ludolf, Assemani.

القديس تلك[1] العجائب واستشهدوا على يد امير اخر فاما القديس فسيّره الى انصنا ليعذب هناك بانواع العذاب وعصر بالهنبازين وعلق منكسا وعوقب بالنار والحديد المحمى فلما ضجر من عذابه اخذ رأسه بحد السيف ونال اكليل الشهادة شفاعته تكون[2] معنا امين

اليوم[3] الثالث عشر من ابيب[4]

فى هذا اليوم[5] تنيح الاب بسندة[6] اسقف قفط[7] هذا القديس ترهب من صغره[8] وصنع عبادات عظيمة جدا وحفظ كتبا[9] كثيرة ومن جملتها كتاب المزامير والاثنى عشر نبى الصغار وكان اذا قرأ نبوة نبى من الانبياء يحضر ذلك النبى عنده[10] الى حين فراغه من قراءته وقيل عنه انه كان[11] اذا رفع يده يصلى يصيروا اصابعه مضيين كعشر شمعات موقودة واجرى الله على يده ايات[12] عظام وما تطلع لامرأة قط بل كان مطامنا للارض حتى ان امرآة كان بها وجع عظيم فى احشاها ترصدته يوما عند مغارته[13] فلقيته مصادفة فجرى وهى

1. B من. — 2. *Deest in* A. — 3. *Deest in* A. — 4. *Desunt* من ابيب *in* A. — 5. *Haec tria verba desunt in* A. — 6. B سندة *et addit* انبا. — 7. B *addit* فلما. — 8. B صباه. — 9. A كتب. — 10. *Haec duo verba desunt in* A. — 11. *Deest in* B. — 12. A ايانا. — 13. *Haec tria verba desunt in* B.

et ils subirent le martyre par le fait d'un autre gouverneur. Quant au saint, il l'envoya à Antinoé (*Anṣinâ*), où il subit toute espèce de tourments, fut broyé sur des chevalets, pendu la tête en bas, torturé par le feu et le fer rouge. Quand le gouverneur fut las de le tourmenter, il lui coupa la tête avec le tranchant d'une épée et le saint reçut la couronne du martyre. Que son intercession soit avec nous! Amen.

TREIZE D'ABIB (**7 juillet**).

En ce jour mourut notre père Pisentios (*Basendah*), évêque de Coptos (*Qifṭ*). Depuis sa jeunesse, ce saint mena la vie monastique, fit de grandes dévotions et apprit par cœur beaucoup de livres, entre autres, le livre des Psaumes et les Douze petits prophètes. Quand il lisait la prophétie d'un des prophètes, celui-ci se tenait près de lui jusqu'à ce qu'il eût fini sa lecture. On dit que lorsqu'il levait les mains en priant, ses doigts étaient lumineux comme dix bougies allumées. Dieu fit par lui de grands miracles. Jamais il ne considéra une femme, mais il baissait les yeux vers la terre, si bien qu'une femme souffrant d'une violente douleur d'entrailles le guetta un jour près de sa caverne et le rencontra. Il courut et elle courait après lui. Comme elle ne

تجرى خلفه فلما لم تلحقه اخذت من التراب الذى تحت رجليه قبضة بامانة فاكلتها فانفشت[1] علتها للوقت وفى بعض الايام[2] ابصر ثلثة رجال مضيين وقد اعطوا له مفاتيح قائلين لابد لك[3] ان تصير موتمن[4] على بيعة الله وبعد ذلك انتخب لاسقفية قفط وكان اذا قدس ينظر الرب على الهيكل وملائكته وفى بعض الايام قدس قسيس قدامه وفى وسط القداس بصق وهو على الهيكل ولما انقضى القداس بكته الاب قائلا اما[5] تخاف[6] من الله * اذا انت فى هذا المقام الهائل اما علمت ان البصاق[7] التى بصقته لحق * B 261 v.
جناح الكاروبيم الذى على المذبح فلحقت الرجل رعدة عظيمة وحملوه الى بيته ومرض ومات وكان هذا القديس حلوا فى كلامه حسن المنطق فى وعظه لا يشبع[8] احد من تعليمه ولما قربت نياحته علم بذلك[9] من قبل بايام فارسل احضر شعبه ووعظهم وثبتهم على الايمان واوصاهم كثيرا واسلم نفسه بيد الرب واظهر الرب من جسده ايانا عديدة حتى

1. A انفشت. — 2. *Deest in* A. — 3. *Deest in* A. — 4. A متيمن. — 5. B ما. — 6. A تخف. — 7. B البصقة. — 8. *Pro his verbis a* لا يشبع B *habet* لا يشتهى احد ان يسكت اذا تكلم لا يشبع من وعظه وتعليمه. — 9. B ذلك.

pouvait l'atteindre, elle prit avec confiance une poignée de la poussière qui était sous ses pieds et la mangea. Sa douleur se dissipa sur-le-champ. — Un jour, il vit trois personnes lumineuses qui lui donnèrent des clefs en disant : « Il faut que la surveillance de l'église de Dieu te soit confiée. » Après cela, il fut choisi pour l'évêché de Coptos. Quand il célébrait le saint sacrifice, il voyait le Seigneur sur le Temple ainsi que ses anges. Un jour, un prêtre disait la messe devant lui; au milieu de l'office, il cracha étant à l'autel. Quand le saint sacrifice fut terminé, le père blâma le prêtre en lui disant :
* B 261 v. « Ne crains-tu pas Dieu * quand tu es dans cet endroit? Ne sais-tu pas que le crachat que tu as lancé a atteint l'aile du chérubin qui est sur l'autel? » L'homme fut saisi d'un grand tremblement; on le rapporta dans sa maison, il tomba malade et mourut. Ce saint était doux dans son langage; il avait de belles expressions dans ses exhortations; nul ne pouvait se rassasier de ses enseignements. Lorsque sa fin approcha, il en fut averti plusieurs jours à l'avance; il envoya chercher son troupeau, le prêcha, l'affermit dans la foi, lui fit de nombreuses recommandations et rendit l'âme entre les mains du Seigneur. Dieu fit faire de nombreux miracles à son corps : ainsi son disciple

ان تلميذه اخذ قطعة من كفنه كان[1] يشفى بها علل من[2] يقصده بامانة صلاته معنا امين[3]

وفيه استشهد القديس ابامون الذى من اهل طوخ من كرسى بنا هذا ظهر له الملاك ميخاييل وعرفه ما يكون منه وانه سوف يمضى الى انصنا ويعذب على اسم المسيح فقام واتى الى انصنا[4] واعترف قدام[5] الوالى اوخيوس باسم المسيح[6] فعذبه عذابا عظيما دفعة بالهنبازين وبالنار[7] وبالحديد[8] المحمى وبالسياط والقاه فى مستوقد الحمام وسلخ جلده[9] ووضع عليها جمر نار[10] وفى هذا جميعه كان الرب[11] يقويه سالما بغير الم وظهر له السيد المسيح شبه شاب[12] على مركبة روحانية وعزاه وقواه ثم اوعده[13] ان يكون معه وان[14] يعين[15] كلمن يدعو باسمه فى جميع شدائده ويحرس بلده وكنيسته وجسده وصنع هذا القديس اياتا[16] عظام[17] وهو بعد فى الجسد ولما اخذت رأسه[18] بالسيف ونال اكليل الحياة[19] وكان القديس يولياس الاقفاصى[20] حاضرا فاخذ جسده ولفه بلفائف وسيّره مع غلامين الى بلده وجسده الان بالصعيد صلاته[21] تكون معنا امين

1. B وكان. — 2. B كلمن كان. — 3. *Haec tria verba desunt in* B. — 4. *Haec verba a* ويعذب *desunt in* B. — 5. B امام. — 6. *Haec duo verba desunt in* B. — 7. A والنار. — 8. B والسرير الحديد. — 9. B راسه. — 10. B النار. — 11. B والرب. — 12. B شابا. — 13. B وواعده. — 14. *Deest in* A. — 15. A ويعين. — 16. A اياتا. — 17. B عضام. — 18. B *addit* المقدسة. — 19. B الشهادة. — 20. *Deest in* A. — 21. B شفاعته.

prit un morceau de son linceul avec lequel il guérissait les maladies de tous ceux qui allaient le trouver avec la foi. Que sa prière soit avec nous! Amen.

En ce jour mourut martyr saint Abâmoun qui était des gens de Ṭoukh dans le nome de Banâ. L'ange Michel (*Mikhâyil*) lui apparut et lui apprit ce qui adviendrait de lui, comment il irait à Antinoé (*Anṣinâ*) et serait torturé pour le nom du Messie. Il se leva, alla à Antinoé, confessa le nom du Messie devant le gouverneur Eukhyous (*Aoukhyous*) qui lui fit subir de grands tourments, tantôt par les chevalets, par le feu, par le fer rouge, par les fouets; il le jeta dans le four d'un bain; lui arracha la peau et mit dessus des braises rouges; le Seigneur le fortifiait et le sauvait sans douleur. Notre-Seigneur le Messie lui apparut pareil à un jeune homme sur un char spirituel; il le consola et le fortifia. Puis il lui promit qu'il serait avec lui, qu'il aiderait quiconque l'invoquerait en son nom dans tous les malheurs, qu'il protégerait son pays, son église et son corps. Ce saint fit des miracles considérables..... Quand il fut décapité par l'épée et qu'il reçut la couronne de vie, saint Jules (*Youlyâs*) d'Aqfahaṣ était présent. Il prit son corps, l'enveloppa d'étoffes et l'envoya avec deux serviteurs dans son pays. Son corps est encore aujourd'hui dans la Haute-Égypte (*Eṣ-Ṣa'îd*). Que sa prière soit avec nous! Amen.

[1] وفيه استشهد شنودة على زمان المسلمين شفاعته معنا[2]

اليوم[3] الرابع عشر من شهر ابيب

* f. 252 r. فى هذا اليوم[4] استشهد القديس فارس المسيح * ابروكونيوس وكان مولد هذا القديس[5] فى مدينة القدس[6] وكان اسم ابيه[7] اخرسطوفورس[8] الذى تفسيره اللابس المسيح وكان مسيحيا واسم امه تاوضوسية[9] وكانت عابدة للاصنام فلما[10] تنيح ابوه اخذته امه واخذت معها[11] اموال وهدايا[12] وتحف واتت الى انطاكية فقدمت تلك الهدايا[13] لديقلاديانوس وقدمت له ولدها هذا القديس وسألته ان يامره وقبله[14] منها وجعله اميرا على مدينة الاسكندرية ثم اوصاه بعذاب[15] المسيحيين وكتب له بذلك[16] منشورا فلما توجه قليلا من

1. *Haec commemoratio deest in* A, Malan, Ludolf, Assemani. — 2. Ludolf *addit commemorationem S. Ammonii.* — 3. *Deest in* A. — 4. *Haec tria verba desunt in* A. — 5. B هذا القديس كان مولده. — 6. A فى القديس. — 7. A ابوه. — 8. B اخرسطوفوروس. — 9. B تاوداسيه. — 10. A ولما. — 11. *Deest in* A. — 12. A الهدايا. — 13. *Haec verba a* وتحف *desunt in* A. — 14. B فقبلهم. — 15. B بتعذيب. — 16. *Deest in* A.

[1] En ce jour mourut martyr saint Chenouti (*Chanoudah*) au temps des Musulmans. Que son intercession soit avec nous [2] !

QUATORZE D'ABIB (8 juillet).

* f. 252 r. * En ce jour mourut martyr le saint champion du Messie, Prokonyos (*Abroukounyous*) [3]. Il était né dans la ville de Jérusalem (*El-Qods*). Le nom de son père était Christophore (*Akhresṭoufouros*) dont le sens est « qui habille le Christ » ; il était chrétien. Le nom de sa mère était Théodosie (*Tâoudhousyah*) ; elle adorait les idoles. Lorsque son père mourut, elle prit avec elle des richesses, des cadeaux et des présents et alla à Antioche (*Anṭâkyah*) les présenter à Dioclétien (*Diqlâdyânous*) ; elle lui présenta aussi le saint, son fils, et lui demanda de lui donner une charge. Il l'accepta, le nomma gouverneur de la ville d'Alexandrie, puis il lui recommanda de persécuter les chrétiens et écrivit pour lui à ce sujet un diplôme. Quand il se fut éloigné un peu d'An-

1. Cette commémoration manque dans A, Malan, Ludolf et Assemani. — 2. Ludolf ajoute la commémoration de saint Ammonios. — 3. Malan *Abroconius*.

انطاكية جاءه صوت من العلو مخوفا[1] يناديه باسمه ويذم[2] فعله ثم يهدده بالموت حتى[3] جسر[4] واقدم على ما يخالف امره فقال ومن انت يا سيدى انا[5] اسألك ان ترينى ذاتك فظهر له فى الوقت[6] صليب من نور ثم سمع صوت يقول له انا يسوع ابن الله المصلوب باورشليم[7] فخاف وارتعد[8] ثم رد الى نيسان[9] واستعمل[10] صليبا من ذهب واخذه[11] فى طريقه الى الاسكندرية فخرجت عليه عربان يريدون[12] اخذه فتقوى بالصليب وبارزهم فغلبهم فقالت له امه قدم يا ولدى ضحايا للالهة الذى نجوك وعضدوك فى الحرب فاجابها انما اقدم الضحية[13] ليسوع المسيح الذى عضدنى[15] بقوة صليبه فلما سمعت امه[16] منه هذا الكلام سيرت[17] واعلمت[18] الملك ديقلاديانوس[19] فارسل الى والى قيسارية بان[20] يكشف امره[21] ويتولى عقابه فلما استحضره[22] واقر بالمسيح ضربه ضربا قويا[23] قارب فيه الموت ثم طرحه فى السجن فظهر له ربنا يسوع المسيح فى تلك الليلة فى نور[24] عظيم ومعه ملائكة نورانيين

1. B بخوف. — 2. B وندم. — 3. A متى. — 4. A يجسر. — 5. *Deest in* B. — 6. B للوقت. — 7. B بيروشليم. — 8. B واتعدا. — 9. *Haec tria verba desunt in* A. — 10. A ثم استعمل. — 11. B اخذ. — 12. B يرومون. — 13. B اخذ. — 14. B *addit* الا. — 15. B عضدونى. — 16. *Deest in* A. — 17. B *addit* الملك دقلاديانوس. — 18. B واعلمته. — 19. *Desunt haec duo verba in* B. — 20. A ان. — 21. B عند. — 22. B *addit* الوالى. — 23. *Deest in* B. — 24. B وهو بنور.

tioche, il entendit d'en haut une voix effrayante qui l'appelait par son nom et blâmait sa conduite, puis le menaçait de mort jusqu'à ce qu'il s'enhardit et fit le contraire de ce qui lui avait été ordonné. « Qui es-tu, mon maître? demanda-t-il; je te demande de me faire voir ta personne. » Sur-le-champ, une croix lumineuse lui apparut; puis il entendit une voix lui dire : « Je suis Jésus (*Yasou'*), le fils de Dieu, le crucifié à Jérusalem (*Ourichalim*). » Il eut peur et trembla. Il revint à Nisân (?), fit faire une croix d'or et la prit pour sa route jusqu'à Alexandrie. Des Arabes nomades (*'Orbân*) l'attaquèrent, voulant le prendre; fortifié par la croix, il marcha contre eux et les vainquit. Sa mère lui dit : « Mon fils, offre un sacrifice aux dieux qui t'ont sauvé et assisté dans la guerre. » Il lui répondit : « Je n'offre de sacrifice qu'à Jésus le Messie qui m'a aidé par la force de sa croix. » Quand elle entendit ces paroles, elle envoya informer l'empereur Dioclétien. Celui-ci manda au gouverneur de Césarée (*Qaisâryah*) de découvrir l'affaire et d'exercer des poursuites. Lorsqu'il eut fait comparaître le saint et que celui-ci eut confessé le Messie, il le frappa si violemment qu'il fut sur le point de mourir, puis il le jeta en prison. Notre-Seigneur le Messie apparut au saint cette nuit même, dans une grande

فسلم عليه وحله من الرباط الذى كان مربوطا * به ومسح بيده الالهية بدنه[1] فعوفى لوقته * f. 252 v°.
ولما كان الغد استكشف الامير خبر القديس لانه توهم انه قد مات فلما وجده معافا امر
باحضاره الى بيوت الاصنام لانه كان ذاهبا الى هناك ليصلى فيها فلما حضر وهو صحيحا
تعجب كلمن راه ونادوا كلهم باسم المسيح قائلين[2] نحن مسيحيون مومنون[3] بالله[4]
ابروكونيوس وكان منهم امير[5] واثنى عشر امراة وتاوضوسية[6] ام القديس فضربت اعناقهم
بالسيف لوقتهم وكان ذلك[7] فى اليوم السادس من ابيب ثم امر باعادة القديس الى السجن
لينظر ماذا يفعل فيه فمكث فيه[8] ثلاثة ايام وبعد ذلك اخرجه وقال له انا[9] ابقيتك هذه
الثلاثة ايام الا ترجع[10] الى عقلك وترحم ذاتك وتعمل[11] ضحاية للالهة فاجابه القديس
ما انا ايها الامير لارجع[12] الى عقلى وتحققت ان المسيح هو الاله العظيم وحده واما هذه
الالهة المصنوعة من احجار[13] واخشاب وغير ذلك[14] فتلك لا تضر ولا تنفع فغضب الامير
لذلك وامر ان يشق[15] جنبيه بالسيف[16] فمد سياف يسمى[17] ارشلاوس يده بالسيف ليشق

1. A على يديد. — 2. *Pro his tribus verbis* A *habet* انهم. — 3. B مومنين. — 4. B *addit* القديس. — 5. B اميرين. — 6. B وتاوداسية. — 7. *Deest in* B. — 8. B فى الحبس. — 9. A *addit* ما. — 10. A لترجع. — 11. B وتقدم. — 12. A الارجع. — 13. B حجار. — 14. B *addit* مخلوقة. — 15. A تشق. — 16. A بالسيوف. — 17. B سيافا.

lumière, ayant avec lui des anges lumineux. Il le salua, le délivra des liens
f. 252 v. qui l'attachaient * et frotta son corps de sa main divine. Il fut guéri sur-le-champ. Le lendemain, le gouverneur voulut savoir ce qui en était du saint, car il le croyait mort. Quand il le trouva guéri, il ordonna de le faire venir aux demeures des idoles, car il y allait pour y prier. Lorsqu'il fut présent, et il était en bon état, tous ceux qui étaient là furent étonnés et proclamèrent tous le nom du Messie en disant : « Nous sommes chrétiens et nous croyons tous au Dieu de Prokonyos »; il y avait un émir, douze femmes et Théodosie, mère du saint. Sur-le-champ, on leur trancha la tête avec l'épée. Ceci avait lieu le 6 d'abib. Le gouverneur ordonna de ramener le saint en prison pour voir ce qu'il ferait. Il attendit trois jours; au bout de ce temps, il le fit sortir et lui dit : « Je t'ai laissé ces trois journées de répit, ne recouvreras-tu pas ton intelligence? n'auras-tu pas pitié de ta personne? ne feras-tu pas un sacrifice aux dieux? » Le saint lui répondit : « Émir, je n'ai pas à revenir à mon intelligence et je suis certain que le Messie est seul le grand Dieu : quant aux vôtres qui sont faits de pierre, de bois et d'autre chose, ils ne sont ni nuisibles ni utiles. » Le gouverneur irrité ordonna de lui fendre les flancs avec une épée. Le bourreau, nommé Archélaos (*Archalâouos*), allongea la main pour fendre son

جنبه فيبست يده للوقت وسقط على الارض ميتا فامر الامير بمده وضربه وجرد جسمه بالسكاكين وان يرمى[1] عليهم خلا ثم جذبوه الى السجن برجله فمكث فيه ثلاثة ايام اخر والامير متفكر ايش يعمل فيه ثم استحضره والقاه فى بركة مملوة نار فنجاه السيد[2] المسيح ولم يناله فساد[3] فامر بضرب عنقه فاخذت رأسه[4] ومضى الى النياح الابدى شفاعته[5] معنا امين[6]

اليوم[7] الخامس من ابيب

فى هذا اليوم[8] تنيح * القديس[9] انبا افرام[10] السريانى كان هذ القديس من اهل[11] مدينة النجوم وكان ابوه كاهنا للاصنام مبغض[12] فى عبادة المسيح فاتفق ان القديس[13] افرام اجتمع بالقديس مار يعقوب مطران نصيبين فوعظه[14] وعلمه وبقى عنده فاخذ فى العبادة الزائدة عن اهل زمانه وكان مداوما للاصوام والصلوات والعلوم[15] ثم اعتمد[16] * f. 253 r°.

1. B يرى. — 2. *Deest in* A. — 3. B بوسا. — 4. *Haec duo verba desunt in* B. — 5. B *addit* تكون. — 6. Assemani *addit dedicationem ecclesiae Primogenitorum.* — 7. *Deest in* A. — 8. *Haec tria verba desunt in* A. — 9. *Deest in* B. — 10. B افرام. — 11. *Deest in* A. — 12. *Pro his verbis ab* وكان A *habet* وكانوا ابواه تقيين متزايدين. — 13. *Deest in* B. — 14. B فوعضه. — 15. *Deest in* B. — 16. *Haec duo verba desunt in* A.

flanc; mais, aussitôt, sa main se dessécha et il tomba mort sur le sol. Le gouverneur ordonna d'étendre le saint, de le frapper et d'enlever la peau de son corps avec des couteaux et de jeter dessus du vinaigre. Puis on le traîna par le pied jusqu'à la prison. Il y demeura trois autres jours; le gouverneur réfléchit à ce qu'il lui ferait. Ensuite, il le fit comparaître et le jeta dans un étang plein de feu; Notre-Seigneur le Messie le sauva et il n'éprouva aucun dommage. Alors il ordonna de lui trancher la tête; il fut décapité et s'en alla vers le repos éternel. Que son intercession soit avec nous! Amen.

QUINZE D'ABIB (**9 juillet**).

En ce jour mourut * le saint Anbâ Efrem le Syrien. Ce saint était des gens de la ville des Astres (*Medinat en-Nodjoum*) : son père était prêtre des idoles, haïssant le culte du Messie. Il arriva que saint Efrem se réunit à saint Mar Jacques (*Ya'qoub*), archevêque de Nisibe (*Niṣibin*), qui l'exhorta et l'instruisit. Il resta près de lui et redoubla ses dévotions plus que personne de son temps. Continuellement il pratiquait le jeûne et se livrait à la prière et aux sciences; ensuite il fut baptisé : la grâce descendit sur lui; il se mit à lutter, à chercher * f. 253 r°.

فحلت[1] عليه النعمة وصار يجادل ويباحث فى الامور ويباحث الامم ولما اجتمع المجمع بنيقية حضر صحبة معلمه مار يعقوب وفى بعض الايام ابصر عمود نور[2] قائما من الارض الى السماء فلما تعجب منه قيل له ان هذا الذى رايته هو القديس باسيليوس اسقف قيسارية فاشتاق ان يبصره فاتى الى قيسارية[3] ودخل[4] البيعة ووقف فى زاوية[5] الكنيسة ورأى باسيليوس قد[6] طلع يقرأ وقد ابدل ببدلة مذهبة ثمينة[7] فشك[8] فيه فاوراه الرب حمامة بيضاء على رأسه ثم اعلم الله باسيليوس بافرام فارسل استدعاه باسمه فتعجب القديس افرام[9] فسلموا[10] على بعضهم البعض بالترجمان فسأل افرام[11] الله[12] ان[13] يتكلما بلا ترجمان فحلت النعمة عليهما[14] وعرف[15] كل منهما بلسان الاخر ثم قدّمه[16] القديس باسيليوس[17] شماسا ثم بعد ذلك زاد فى بره[18] فظهر[19] منه فضائل عظيمة تفوق الوصف ومن[20] ذلك ان امرآة محتشمة استحت ان تعترف للقديس باسيليوس جهرا فكتبت له[21] خطاياها فى قرطاس من صباها الى ذلك الزمان[22] ولم تبق[23] منهم شيا تذكره الا وكتبته ثم

1. B وحلت. — 2. A نار. — 3. *Haec verba ab* فاشتاق *desunt in* B. — 4. B *addit* الى. — 5. B *addit* فى. — 6. B وقد. — 7. B مثمنه. — 8. A فسل. — 9. *Haec tria verba desunt in* B. — 10. A وسلموا. — 11. B افرام. — 12. A باسيليوس. — 13. *Deest in* A. — 14. B عليهم. — 15. *Deest in* A. — 16. A قدم. — 17. *Deest in* B. — 18. *Haec verba ab* ثم بعد *desunt in* A. — 19. B وظهر. — 20. A من. — 21. *Deest in* A. — 22. B اليوم. — 23. A يبق.

la vérité des choses et à discuter avec les gentils. Quand le concile se réunit à Nicée (*Niqyah*), il y assista avec son maître Mar Jacques. Un jour, il vit une colonne de lumière qui s'élevait de la terre vers le ciel. Comme il s'en étonnait, on lui dit : « Ce que tu as vu, c'est saint Basile (*Bâsilyous*), évêque de Césarée (*Qaisâryah*). » Il désira le voir et alla dans cette ville, entra dans l'église et se tint debout dans un coin. Il vit Basile qui montait pour lire; il avait revêtu un vêtement doré et précieux; Anbâ Efrem eut des doutes sur lui : le Seigneur lui fit voir une colombe blanche sur sa tête. Puis, Dieu fit connaître sa présence à Basile. Celui-ci l'envoya appeler par son nom. Saint Efrem en fut étonné. Tous deux se saluèrent l'un l'autre au moyen d'un interprète; Efrem demanda à Dieu qu'ils pussent se parler sans interprète; la grâce descendit sur eux et chacun d'eux connut la langue de l'autre. Puis, saint Basile l'ordonna diacre. Ensuite sa vertu ne fit que s'accroître et on vit apparaître en lui de nombreuses grâces qui surpassent toute description. Entre autres, celle-ci : une femme timide avait honte de se confesser ouvertement à saint Basile; elle écrivit sur un papier ses péchés depuis son enfance

احضرت القرطاس الى القديس باسيليوس وسألته امام الشعب قائلة انا امرآة * خاطية وقد * f. 253 v.
كتبت خطاياى فى هذه الورقة وانا اسألك مغفرتها وهى مختومة فلما تناولها منها وصلى من
اجلها بيض القرطاس من جميها الا خطية واحدة كانت عظيمة فلما ابصرتها بكت وسألته
مغفرتها فقال لها اذهبى الى البرية الى القديس افرام[1] فهو يغفرها لك ففارقته[2] واتت الى
القديس افرام[3] واعلمته بقضيتها[4] فقال لها الحقيه قبل خروجه من العالم وهو رئيس كهنة
هو يغفرها فاتت الامرآة فوجدته قد تنيح وهو محمول على رؤوس الكهنة[5] فبكت والقت
القرطاس على نعشه وسألته فمحاها وصنع القديس افرام ايات[6] كثيرة وفى زمانه ظهر ابن
ديصان وكان مخالفا[7] وكافرا فجادله الاب وغلبه ووضع مقالات وميامر كثيرة جدا وقد وجد
فى بعض النسخ ان الذى قاله بروح القدس اربعة عشر قول وانه سال الله تعالى[8] قائلا
يا رب امسك عنى امواج نعمتك ولما اكمل هذا الجهاد الحسن انتقل الى الرب شفاعته
معنا[9] امين

1. B افرام. — 2. B ففارتد. — 3. B افرام. — 4. B بقصتها. — 5. *Deest in* A. — 6. B اياتا. — 7. A *addit* بل. — 8. *Deest in* B. — 9. B بركته تشملنا.

jusqu'à ce temps, sans rien omettre, puis elle le remit à saint Basile et lui fit cette demande devant le peuple : « Je suis une * pécheresse ; j'ai écrit mes fautes sur ce papier ; je te demande leur pardon. » Cet écrit était scellé. Le saint le prit et pria pour elle : le papier devint blanc ; tous les péchés furent effacés excepté un seul qui était considérable. A cette vue, elle pleura et demanda son pardon. Basile lui dit : « Va dans le pays trouver saint Efrem, il te le pardonnera. » Elle le quitta et se rendit auprès du saint à qui elle conta son aventure. Il lui dit : « Va le trouver avant sa sortie de ce monde : c'est le chef des prêtres ; il te pardonnera ton péché. » Elle y alla et trouva qu'il était mort et porté sur la tête des prêtres. Elle pleura, jeta le papier sur la litière funèbre et l'implora : il effaça le péché. Saint Efrem fit de nombreux miracles. De son temps apparut Ibn-Daïṣân qui était dissident et infidèle. Le père le combattit et le vainquit. Il composa des discours et de nombreuses poésies. On trouve dans quelques copies que les homélies qu'il prononça en l'honneur du Saint-Esprit sont au nombre de quatorze et qu'il adressa cette demande à Dieu très-haut : « Seigneur, écarte de moi les vagues de ta grâce. » Quand il eut terminé sa belle lutte, il fut transporté près du Seigneur. Que son intercession soit avec nous ! Amen. * f. 253 v.

[1]وفيه ايضا[2] استشهد القديس كرياكوس[3] ويوليطة امه هذا[4] كان طفلا ابن ثلاثة سنين وكانت امه قد هربت من بلاد الروم الى بلاد اخر فوجدت الوالى الذى هربت منه هناك فغمزوا عليها فاستحضرها فسألها عن عبادة الاوثان فقالت له القديسة اسئل عن طفل يكون عمره ثلثة سنين ليعرفنا الحق فان كان هو جيدا ان نعبد الالهة التى[5] لك ام لا فلما طافوا وجدوا القديس كرياكوس[6] ولدها فاحضروه وسألوه فاعطاه الرب قوة ومنطق فشتم الملك * والهته حتى اذهل الحاضرين وتعجبوا منه جدا فافتضح لذلك الوالى فعذبه * f. 254 r°. عذابا يفوق سنه[7] وامه[8] ايضا[9] بكل صنف من العذاب والرب يقيمهما سالمين فتعجب لذلك اناس كثيرة وصنع ايات عظام وكان قد لحق امه خوف وقلة امانة من اجل العذاب فطلب[10] من السيد[12] المسيح من اجلها فرفع عقلها الى السموات ورات المناظر الروحانية فتقوت[13] على العذاب وشكرت الرب وقالت من الان انت ابى وانا ابنتك وطوبا للساعة التى[14]

1. *Haec commemoratio deest in* Ludolf *et* Assemani. — 2. *Deest in* A. — 3. B قرياقوس. — 4. B *addit* قرياقوس. — 5. B الذى. — 6. B قرياقوس. — 7. A السند. — 8. B وكذلك امه. — 9. B *addit* فان الملك عذبهما الاثنين. — 10. B تفوق. — 11. B *addit* و ابنى. — 12. *Deest in* B. — 13. A تفوق. — 14. B الذى.

[1] En ce jour aussi eut lieu le miracle de saint Cyriaque (*Kiryâkous*) [2] et de Julietta (*Youliṭah*) [3] sa mère. Ce saint était un enfant de trois ans. Sa mère avait fui du pays de Roum vers un autre. Elle retrouva le gouverneur à cause de qui elle avait pris la fuite. On la dénonça; il la fit comparaître et l'interrogea sur le culte des idoles. La sainte lui dit : « Demande à un enfant de trois ans pour qu'il nous instruise de la vérité, s'il est bon que nous adorions tes dieux ou non. » Après avoir cherché, on trouva l'enfant, son fils Cyriaque, on l'amena et on l'interrogea. Le Seigneur lui donna la force et la parole; il injuria l'em- * f. 254 r°. pereur * et ses dieux tellement que les assistants en furent stupéfaits et s'en étonnèrent extrêmement. Le gouverneur fut couvert de honte et il lui fit subir des tourments au-dessus de son âge. Sa mère subit de même toute espèce de tortures; le Seigneur les maintenait sains et saufs. Beaucoup de gens en furent surpris et de grands miracles se produisirent. Sa mère Julietta ressentait de la crainte et peu d'assurance à cause des tourments. Il adressa à cause d'elle une demande à Notre-Seigneur le Messie qui éleva son intelligence vers le ciel; elle aperçut des êtres surnaturels; elle fut fortifiée contre les tourments, remercia le Seigneur et dit à son fils : « Dès à présent, tu es mon

1. Cette commémoration manque dans Ludolf, Assemani. — 2. Malan *Kyriacus*. — 3. Malan *Laulitha*.

ولدت[1] فيها فلما احتار الامير فى امرهما[2] امر[3] بضرب رقبتهما[4] ونالوا اكليل الشهادة صلاتهما معنا امين

[5]وفيه ايضا[6] استشهد القديس الجليل[7] انبا[8] هرسيوس[9] بصول شفاعته[10] معنا[11]

اليوم[12] السادس عشر من ابيب[13]

[14]فى هذا اليوم[15] تنيح[16] القديس يوحنا صاحب الانجيل الذهبى وكان هذا القديس من مدينة رومية وكان ابوه رجلا غنيا يقال له اطرافيس وكان هذا يوحنا فى المكتب فطلب من ابيه ان يعمل له انجيل ذهب فعمله وكان يقرأ فيه وبفرح به ابوه[17] واتفق ان بعض الرهبان نزل بهم ليمضى الى البيت[18] المقدس فطلب[19] اليه القديس ان ياخذه معه[20] فخاف من ابيه وان القديس مضى وحده فى سفينة واتى الى دير ذلك الراهب فتعجب رئيس الدير من

1. B ولدتك. — 2. B امره. — 3. A فامر. — 4. B رقبته ورقبة امه. — 5. *Haec commemoratio deest in* Malan. — 6. *Deest in* B. — 7. B *addit* الشجاع. — 8. A انا. — 9. A هرسيون. — 10. B شفاعتهم لجميع تكون. — 11. B *addit* الى النفس الاخير. — 12. *Deest in* A. — 13. A منه. — 14. *Haec commemoratio deest in* Ludolf. — 15. *Haec tria verba desunt in* A. — 16. A نياحة. — 17. A ابيه. — 18. B بيت. — 19. B *addit* من. — 20. *Deest in* B.

père et je suis ta fille; bénie soit l'heure où tu as été enfanté! » Le gouverneur, stupéfait de leur affaire, ordonna de leur trancher la tête et ils reçurent la couronne du martyre. Que leur prière soit avec nous! Amen.

[1]En ce jour aussi mourut le saint glorieux Anbâ Horesious à Ṣoul (?). Que son intercession soit avec nous!

SEIZE D'ABIB (**10 juillet**).

[2]En ce jour mourut saint Jean (*Youḥannâ*), possesseur de l'évangile d'or. Il était de la ville de Rome (*Roumyah*); son père était un homme riche nommé Aṭrâfis. Ce Jean était à l'école et demanda à son père de lui faire un évangile d'or, ce qu'il fit; il y lisait et son père en était réjoui. Il arriva qu'un moine descendit chez eux en se rendant à Jérusalem (*El-Beit el-Moqaddes*). Ce saint lui demanda de le prendre avec lui, mais il eut peur de son père et Jean partit seul sur un bateau. Il arriva au couvent de ce moine et le supérieur s'étonna de sa

1. Cette commémoration manque dans Malan. — 2. Cette commémoration manque dans Ludolf.

شخصه ومن منطقه فطلب الرهبانية فصعب عليه الاب وعرفه ان العبادة بالرهبنة شاقه تعبه فالج عليه[1] فى طلبها فحلق رأسه والبسه الشكل المقدس فتعب تعبا[2] كثيرا واجهد نفسه بعبادات عظيمة صعبة الى ان نحف جسمه وبانت عظامه * من قلة اللحم الذى عليهم وكان الاب يعزيه قائلا ترفق بنفسك[3] واصنع مثل سائر الاخوة ولما مضت له سبع سنين رأى فى الرويا من يقول له امض الى والديك حتى تاخذ بركتهم قبل الانتقال وهذا المنام راه ثلاثة ليال فاعلم الاب بالمنام فعرفه ان هذا من الله واشار عليه بالمضى فلما خرج من الدير وجد مسكين عليه[4] خلقان فاخذهم ودفع له ما كان عليه ولما وصل منزل ابيه مكث عند الباب ثلاثة سنين فى خص يقتات من فضلة موائد ابيه التى ترميها الخدام وكانت امه اذا عبرت[5] عليه تقز نفسها من رائحته ولما دنت نياحته اعلمه الرب ان الى ثلاثة ايام ينتقل[6] فارسل استدعا والدته من حيث لم يعرفها بنفسه اولا فلما حضرت الى عنده لتسمع منه ما يطلب منها استحلفها ان تدفنه فى الخص الذى هو[7] فيه بتلك الخلقان التى عليه

* f. 251 v°.

1. B اليد. — 2. B تعب. — 3. B على نفسك. — 4. A وعليه. — 5. B قد مرت. — 6. A تنتقل. — 7. *Deest in* B.

personne et de son langage. Il demanda à embrasser la vie monastique; ce père se montra difficile, et lui fit connaître que les fatigues du service de Dieu dans la vie monastique le briseraient, mais il insista dans sa demande. Alors le supérieur lui rasa la tête et le revêtit de l'habit sacré. Il supporta beaucoup de fatigues, se donna tout entier à de grandes et dures dévotions, si bien que son corps maigrit et que ses * os furent visibles à cause du peu de chair qui les couvrait. Le père s'apitoyait sur lui et lui disait : « Épargne-toi, fais comme les autres frères. » Lorsque sept ans se furent écoulés, il vit en songe quelqu'un qui lui disait : « Va vers tes parents pour recevoir leur bénédiction avant de mourir. » Pendant trois nuits, il eut ce rêve. Il en informa le supérieur qui lui apprit que ce songe venait de Dieu et lui conseilla de partir. Lorsqu'il fut sorti du couvent, il trouva un pauvre couvert de haillons; il les prit et lui remit en échange les vêtements qu'il portait. Quand il arriva à la maison de son père, il demeura près de la porte pendant trois ans dans une hutte où il se nourrissait des restes de la table de son père que lui jetaient les serviteurs. Quand sa mère passait près de lui, elle se détournait avec dégoût à cause de son odeur. Lorsque sa fin approcha, le Seigneur l'avertit qu'il mourrait dans trois jours. Il envoya demander sa mère, mais sans se faire connaître d'elle d'abord. Quand elle fut près de lui pour écouter ce qu'il lui voulait, il lui fit jurer de l'enterrer dans la hutte où il était avec les haillons qui le couvraient, lui

* f. 251 v°.

فاعطاها حينئذ الانجيل الذهب وقال لها تكونوا تقروا[1] فيه[2] وتذكرونى فلما[3] حضر
والده اورته الانجيل فعرفه فقاموا اثنينهما واتيا اليه وتقصوا منه عن الانجيل وعن ولدهما[4]
فاستوثق منهما الايمان لا يدفناه الا فى خلقانه وعند ذلك عرفهم بنفسه[5] وانه ولدهما فعند
ذلك بكيا بكا عظيم فاجتمع[6] لهما اكابر رومية وعند انقضاء الثلاثة ايام تنيح فاخرجت[7]
امه[8] الثياب الذى كانت اهتمت له بها[9] لايام[10] عرسه فكفنته بها فمرضت لوقتها فتذكر
ابوه اليمين فعاد نزع الثياب والبسه الخلقان ودفنه فى الخص الذى له وصار من جسده شفا
لكلك مريض تم بنيت[11] له كنيسة حسنة * ووضع فيها جسده صلاته تكون[12] معنا امين[13] * f. 255 r°.

اليوم[14] السابع عشر من ابيب[15]

فى هذا اليوم[16] استشهدت القديسة البارة اوفيمية[17] هذه[18] استشهدت على يد بريسقوس[19]

1. B وتقروا. — 2. B فى هذا. 3. A ولما. — 4. A والدها. — 5. B بنفسه. 6. B واجتمع. — 7. *Deest in* B. — 8. *Deest in* B. — 9. A بهذا. — 10. A ايام. — 11. A *et* B بنت. — 12. *Deest in* B. — 13. Ludolf *addit commemorationem S. Isidori.* — 14. *Deest in* A. — 15. A منه. — 16. *Haec tria verba desunt in* A. — 17. A اوفيمة. — 18. B *addit* الطاهرة. — 19. A برسيقوس.

donna alors l'évangile d'or et lui dit : « Vous y lirez et vous vous souviendrez de moi. » Quand son père fut présent, elle lui montra l'évangile; il le reconnut : tous deux se levèrent et vinrent l'interroger sur lui et sur leur fils. Il leur fit promettre par la foi de ne l'enterrer que dans ses haillons, et alors il se fit reconnaître d'eux et leur apprit qu'il était leur fils. Tous deux pleurèrent beaucoup; les principaux de Rome se joignirent à eux. A l'expiration des trois jours, il mourut. Sa mère prit les vêtements qu'elle destinait à son fils pour le jour de son mariage et l'en enveloppa; aussitôt elle tomba malade. Le père se rappela le serment, enleva ces vêtements, le revêtit de ses haillons et l'enterra dans sa hutte. Son corps procura la guérison de chaque malade. Puis on lui bâtit une belle église * et on y transporta son corps. Que sa prière soit avec nous! Amen[1]. * f. 255 r°.

DIX-SEPT D'ABIB (**11 juillet**).

En ce jour la sainte et innocente Euphémie (*Aoufimyah*) mourut martyre par

1. Ludolf ajoute la commémoration de saint Isidore d'Héliopolis.

احد نواب ديقلاتيانوس[1] لما عبر مجتازا ومعه قديسين مربوطين بسلاسل فى ارقابهم وهم يساقوا كالكلاب فلما راتهم هذه القديسة احترقت جوارحها بالحب الالهى وتحنن قلبها عليهم ثم سبت الملك وشتمته[2] قائلة يا حجرى القلب وقاسى الاحشاء اما تتحنن على هولاء القوم القديسين اما تخشى ان يهلكك الاههم فلما سمع ديقلاتيانوس[3] ذلك امر باحضارها ثم سألها عن اعتقادها[4] فاعترفت[5] انها مسيحية فعاقبها[6] بالضرب والكى بالنار والتعليق والتدخين[7] ولم[8] ينالها شيا من ذلك[9] وعند[10] ذلك قامت قدام[11] الجمع وصليت[12] كل جسدها ثم اسلمت نفسها بيد الرب شفاعتها تحرسنا[13] امين

اليوم[14] الثامن عشر من ابيب[15]

فى هذا اليوم[16] استشهد القديس يعقوب اسقف اورشليم[17] هذا القديس كان ابن يوسف النجار وكان[18] اصغر اولاده وكان بتولا طاهرا ودعى اخى الرب من اجل انه تربى مع السيد

1. B دقلاديانوس. — 2. B ثم شتمت وسبت الملك. — 3. B دقلاديانوس. — 4. B عبادتها et addit فلم تنكره بل. — 5. B اعرفت. — 6. B فعوقبت بعقوبات مختلفة. — 7. B addit ثم رميت فى النار. — 8. B فلم. — 9. B هذا et addit جميعه ضرر. — 10. B عند. — 11. B امام. — 12. A وصلت على. — 13. B تكون معنا. — 14. *Deest in* A. — 15. A منه. — 16. *Desunt haec tria verba in* A. — 17. B يروشليم. — 18. B وهو.

le fait de Priscus (*Birisqous*), un des lieutenants de Dioclétien (*Diqlâtyânous*), lorsqu'il passait par un endroit avec deux saints attachés avec des chaînes à leurs cous. En les voyant, cette sainte fut enflammée de l'amour divin; son cœur s'émut de compassion pour eux; elle injuria et insulta l'empereur en ces termes : « Cœur de pierre, entrailles inexorables, n'as-tu pas pitié de ce saint peuple? ne crains-tu pas que leur Dieu te fasse périr? » Quand Dioclétien apprit cela, il la fit comparaître et l'interrogea sur sa foi. Elle confessa qu'elle était chrétienne; il la tortura par les coups, les brûlures au fer chaud, la suspension, la suffocation par la fumée : rien de cela ne lui causa de dommage. Alors elle se leva devant l'assemblée, tout le corps brûlé, et rendit son âme entre les mains du Seigneur. Que son intercession nous protège! Amen.

DIX-HUIT D'ABIB (**12 juillet**).

En ce jour arriva le martyre de saint Jacques (*Ya'qoub*), évêque de Jérusalem (*Aourichalim*). Ce saint était fils de Joseph (*Yousof*) le charpentier; il était le plus jeune de ses enfants, vierge, pur, et on l'appela le frère du Seigneur

لما كان فى بيت يوسف اباه فاقامته[1] الرسل اسقفا على اورشليم وكرز وعلم باسم المسيح
ورد كثيرين[2] الى الايمان وعمدهم وصنع الله على يده ايات[3] عظام واطلق طبيعة امرآة عاقر
وولدت ابنا وسمته يعقوب وفى بعض الايام اجتمع اليه يهود كثيرون[4] وسألوه ان يعلمهم شيا فى
امر المسيح وكانوا يظنوا انه يقول انه اخى فابتدى وصعد على الانبل وبدأ يشرح لهم
ربوبيته وازليته * ومساواته مع الله الاب فحنقوا عليه وانزلوه وضربوه ضربا كثيرا واتى واحد * f. 255 v°.
ومعه مرزبة من مرازب القصارين وضربه فى رأسه بها فاسلم الروح وقد قيل[5] عن هذا
القديس انه لم يشرب[6] خمرا قط ولا اكل شيا[7] دمويا[8] ولم يصعد على رأسه موس
ولم يستحم فى حمام ولم يلبس ثوبا بل كان متزرا بازار وكان مدمنا على الوقوف والسجود
حتى تورمت رجليه وتكلكلت ركبه وايديه وتنيح[9] وقبر عند جانب الهيكل صلاته[10] معنا امين[11]

1. B واقامته. — 2. B كثيرون. — 3. B اياتا. — 4. B كثيرة. — 5. B كتب. — 6. B لا شرب. — 7. B شى. — 8. A دموى. — 9. B لما تنيح. — 10. B *addit* تكون. — 11. Ludolf *addit commemorationem S. Atanasyos Clysmae.*

parce qu'il fut élevé avec lui, quand il était dans la maison de Joseph son père. Les apôtres l'établirent évêque de Jérusalem. Il prêcha l'Évangile, enseigna le nom du Messie, convertit beaucoup de gens, les baptisa et Dieu fit par lui de grands miracles. Il modifia la nature d'une femme qui était stérile et elle enfanta un fils à qui elle donna le nom de Jacques. Un jour, beaucoup de Juifs se réunirent et lui demandèrent de leur enseigner quelque chose relativement au Messie : ils espéraient qu'il le nommerait son frère. Il commença par monter dans la chaire et se mit à leur exposer sa puissance, son éternité * son égalité avec Dieu le Père. Ils entrèrent dans une violente colère, le * f. 255 v°. firent descendre, le frappèrent de nombreux coups. L'un d'eux arriva avec un maillet comme celui du foulon et l'en frappa sur la tête ; il rendit l'âme. On dit de ce saint qu'il ne but jamais de vin, ne mangea jamais rien qui contînt du sang, ne fit jamais passer le rasoir sur sa tête, ne se baigna jamais dans une étuve et ne porta jamais de vêtements, mais il s'enveloppait d'un voile. Il était continuellement debout ou prosterné, tellement que ses pieds s'enflèrent et que ses genoux et ses mains se gonflèrent. Il fut enterré à côté du temple. Que sa prière soit avec nous! Amen [1].

1. Ludolf ajoute la commémoration de saint Athanase de Clysma.

اليوم[1] التاسع عشر من ابيب[2]

فى هدا اليوم[3] استشهد القديس الجليل مار بطلان الطبيب هذا القديس كان من بلد تدعا نعميدر[4] وكان ابيه كافرا اسمه اسطوخيوس وكانت امه مؤمنة تسمى اونالة فلما كبر علمه ابوه الكتابة وقراة الطب فاتقنه جيدا وكان بالقرب من منزلهم رجل قسيس وكان كلما عبر[5] عليه مار بطلان يتميز حسنه[6] وادبه وعلمه وعقله ويتحسر عليه كيف هو كافرا ويسأل المسيح فى هدايته وارشاده الى طريق الحياة ولما اكثر الطلبة الى الله فى ذلك اعلمه الرب فى رويا الليل انه سيأمن على يديه ففرح بذلك وصار يتعرض لكلامه كلما عبر يسلم[7] عليه ويتحدث معه فصار[8] لذلك بينهم موانسة فصار[9] يدخل بيت القسيس ويتحدث معه فى الايمان ويعرفه رذلة الاصنام وفساد عقول عابديها وشرف دين المسيح ولطافة عقل من يعبده ثم عرفه ان المومنين[10] بالمسيح تجرى على ايديهم ايات واشفية فلما سمع

1. *Deest in* A. — 2. A مسرى. — 3. *Haec tria verba desunt in* A. — 4. A نغميدر. — 5. A كبر. — 6. B شخصه. — 7. *Deest in* A. — 8. B وصار. — 9. A وصار. — 10. B المومنون.

DIX-NEUF D'ABIB (**13 juillet**).

En ce jour mourut martyr le saint glorieux, Mâr Pantaléémon (*Baṭlân*)[1], le médecin. Ce saint était d'un pays appelé Na'midar : son père était infidèle et se nommait Astoukhyous ; sa mère était croyante et s'appelait Aounâlah. Quand il fut grand, son père lui enseigna l'écriture et la science de la médecine et il la connut bien. Il y avait un prêtre dans le voisinage de leur demeure ; toutes les fois que Mâr Pantaléémon passait près de lui, il remarquait sa beauté, ses bonnes manières, sa science, son intelligence, regrettant qu'il fût infidèle et demandant au Messie de le diriger et de le guider vers la voie de la vie. Quand ses demandes à Dieu se furent multipliées, le Seigneur l'avertit dans un songe nocturne que ce saint croirait par son intermédiaire. Il s'en réjouit et se mit à entreprendre de lui parler. Chaque fois qu'il passait, il le saluait et causait avec lui. Il s'établit entre eux une amitié ; Pantaléémon entrait dans la maison du prêtre et s'entretenait de la foi avec lui. Celui-ci lui montrait l'abjection des idoles, la corruption d'esprit de leurs adorateurs, la noblesse de la religion du Messie, le charme de l'intelligence de ceux qui l'adoraient. Puis il lui fit connaître que des miracles et des guérisons arrivaient par les

1. Malan *Bathalan*.

القديس بذكر الايات ففرح بذلك واشتهى ان يعمل ايات ليكمل له قصده فى الطب فامن
بالمسيح * على يد القس[1] وبقى القسيس[2] مداوما لتعليمه ووعظه ففى[3] بعض الايام عبر * f. 256 r°.
فى بعض الاماكن فرأى انسان قد لسعته حية والحية نائمة بجنبه فقال فى نفسه اريد اجرب
قول القس معلمى اذ قال لى انك[4] ان امنت صنعت اياتا باسم المسيح ان يظهر قوته فى
اشفاء الملسوع وقتل الحية ليلا تأذى اخر وعند فراغه من صلاته قام الملسوع[5] سالما
ووقعت الحية ميتة فعند ذلك ازداد ايمان ومضى الى القس وعمده وصار مداوما للمضى
اليه واتفق ان اعمى جاء اليه ليداويه فلما ابصره ابوه اعمى طرده فلما سأله القديس من
هذا الذى طلبنى قال له انسان اعمى ما لك فيه طب فاجابه[6] سترى مجد الله ثم
استدعى الاعمى وقال له اذا انت ابصرت تامن بالاله الذى ابرا عينيك فقال له نعم فصلى القديس
صلاة طويلة ووضع يده على عينى[7] الاعمى وقال باسم المسيح تبصر فابصر للوقت فلما
رأى ابوه ذلك امن هو والاعمى فاخذهما القديس واحضرهما الى القس فعمدهما فلما تنيح

1. B لقسيس. — 2. B القس. — 3. A وفى. — 4. *Deest in* B. — 5. *Haec verba ab* وقتل *desunt in* A. — 6. B اجابه. — 7. B عينيه اعنى.

croyants. Quand le saint entendit parler des miracles, il s'en réjouit et désira faire des prodiges pour arriver à son but en médecine. Il crut au Messie * grâce au prêtre. Celui-ci continua de l'instruire et de l'exhorter. Un jour, il * f. 256 r°. passa dans un endroit et vit un homme mordu par un serpent qui était resté à son côté. Il se dit en lui-même : « Je vais mettre à l'épreuve la parole du prêtre, mon maître, quand il m'a dit : Si tu crois, tu feras des miracles au nom du Messie ; je verrai si sa force apparaît dans la guérison de cet homme mordu et la mort de ce serpent pour qu'il ne blesse personne d'autre. » Quand il eut fini sa prière, l'homme se leva sain et sauf et le serpent tomba mort. Alors sa foi redoubla : il se rendit chez le prêtre, qui le baptisa. Continuellement il allait le trouver. Il arriva qu'un aveugle vint vers lui pour être guéri. Quand son père vit qu'il était aveugle, il le chassa. Quand le saint lui demanda ce que cet homme lui voulait, son père lui dit : « C'est un aveugle, tu n'as pas de quoi le guérir. » Mar Pantaléémon lui répliqua : « Tu verras la gloire de Dieu. » Puis il fit chercher l'aveugle et lui demanda : « Si tu vois, croiras-tu au Dieu qui aura guéri tes yeux ? » — « Oui, » répondit-il. Alors le saint fit une longue prière et plaça sa main sur les yeux de l'aveugle et dit : « Au nom du Messie, tu verras ». Et sur-le-champ, il recouvra la vue. Quand son père vit cela, il crut, lui et l'aveugle. Le saint les prit, les amena au prêtre, qui les baptisa.

ابوه عتق عبيده وفرق كلما[1] له على المساكين وصار يطبب بغير اجرة بل يطلب ممن يطبيه[2] ويبريه الايمان بالمسيح فحسدته الاطباء وسعوا به الى الملك والقس والاعمى وجماعة قد امنوا فهددهم[3] الملك كثيرا فلما لم يكفروا ضرب ارقابهم ثم عاقب القديس[4] عقوبات كثيرة فظهرت منه ايات كثيرة[5] وامنت على يديه وهو فى العقاب خلقا كثيرة واستشهدوا فاغتاظ[6] الملك على القديس والقاه للسباع فلم توذيه فامر بضرب رقبته وكمل بذلك جهاده[6] شفاعته[8] معنا امين[9]

اليوم العشرون من ابيب[10]

فى هذا اليوم[11] استشهد القديس الجليل[12] تاودورس[13] هذا القديس كان اسم ابوه

1. B اكثر امواله. — 2. A يطيبه. — 3. A وهددهم. — 4. B القسيس. — 5. B *omittit* — 6. A *et* B فاغتاض. — 7. B سعيد. — 8. B *addit* تكون. — 9. Ludolf *addit commemorationem S. Antonii episcopi.* — 10. A منه. — 11. *Haec tria verba desunt in* A. — 12. B *addit* الكبير. — 13. B تاودرس.

Quand son père mourut, il affranchit ses esclaves, distribua aux malheureux tout ce qu'il possédait et se mit à soigner gratuitement les malades. Seulement, il demandait à ceux qu'il soignait et qu'il guérissait de croire au Messie. Les autres médecins le jalousèrent et le dénoncèrent à l'empereur, ainsi que le prêtre, l'aveugle et une foule de croyants. Il leur adressa de nombreuses menaces. Comme ils ne devenaient pas infidèles, il leur fit trancher la tête. Ensuite il fit subir au saint beaucoup de tourments : un grand nombre de miracles apparurent; une foule considérable crut grâce à lui, pendant qu'il était à la torture et souffrait le martyre. L'empereur, irrité contre le saint, le jeta aux bêtes féroces qui ne lui firent aucun mal. Alors il ordonna de lui trancher la tête. Ainsi fut accomplie sa lutte. Que son intercession soit avec nous! Amen[1].

VINGT D'ABIB (**14 juillet**).

En ce jour mourut martyr le saint glorieux Théodore (*Tâoudouros*). Le nom de son père était Jonas (*Younis*)[2], des gens de Choṭb dans la Haute-

1. Ludolf ajoute la commémoration de saint Antoine, évêque. — 2. Malan *John*.

يونس[1] من اهل شطب من الصعيد وكانوا * قد مسكوه مع الحشود الى انطاكية فسكن * f. 256 v.
هناك وتزوج بنت احد[2] البطارقه وكانت عابدة الاوثان ولم تكن تعرف معبوده فرزق منها
هذا القديس تاودوروس[3] ولما قصدت[4] تقدمه الى بيوت الاصنام وتعلمه عبادتها لم[5] يتركها
ابيه فغضبت لذلك وطردته[6] ولما بقى الصبى عند امه كان ابيه[7] مداوما للطلبة الى الله
ان يهديه الى طريق الخلاص فكبر القديس وتعلم العلوم والحكمة فاضأ المسيح[8] عينى
قلبه ومضى الى اسقف قديس[9] فعمده فلما سمعت امه بذلك شق[10] عليها كثيرا فتقصى
عن ابيه ان كان مات فاعلمه بعض الغلمان قضيته سرا وان امه طردته لاجل انه مسيحى
فكبر القديس وتفرس وصار جندى مع الملك ثم صار اسفهسلار العسكر ولما خرج الملك
الى محاربة الفرس حمل القديس واقتلع ابن الملك الذى لهم هو وتادرس المشرقى
وكان بمدينة اوخيدس تنينا عظيما وكانوا يعبدوه ويقدموا له واحد فى كل سنة[11] لياكله[12]
وكانت[13] فى المدينة امرآة[14] ارملة ولها ولدين فاخذوهم ليقدموهم للتنين واتفق حضور

1. B يوانس. — 2. A احدا. — 3. A تاودرس. — 4. B وقصدت. — 5. B فلم. — 6. A طردته. — 7. B فكان الصبى. — 8. B الشيخ. — 9. *Pro his tribus verbis* B *habet* للاسقف. — 10. B صعب. — 11. B فى كل واحد سنة. — 12. B ياكله. — 13. B وكان. — 14. B *addit* نصرانية.

Égypte (*Eṣ-Ṣa'id*). * On l'avait pris avec des levées de troupes et conduit à * f. 256 v.
Antioche (*Anṭâkyah*); il y demeura et épousa la fille d'un patrice, qui était païenne; elle ne connaissait pas ce qu'il adorait. Il eut d'elle ce saint Théodore. Quand elle voulut l'amener au temple des idoles et lui apprendre à les adorer, son mari ne la laissa pas faire. Alors elle s'irrita et le chassa. Quand l'enfant resta seul chez sa mère, son père demandait continuellement au Seigneur de le guider vers la voie du salut. L'enfant grandit et apprit les sciences et la sagesse. Le Messie illumina les yeux de son cœur; il alla trouver un saint évêque qui le baptisa. Quand sa mère l'apprit, cela lui fut très pénible. Il s'informa si son père était mort; un de ses serviteurs lui apprit en secret son aventure, comment sa mère l'avait chassé parce qu'il était chrétien. Devenu grand, le saint était habile cavalier et se fit soldat de l'empereur. Il devint général en chef et quand l'empereur partit pour faire la guerre aux Perses (*El-Fors*), il chargea et enleva le fils de leur roi, lui et Théodore l'Oriental (*Tâdros el-Machriqi*). Il y avait dans la ville d'Euchatos (*Oukhidos*) un dragon gigantesque que les habitants adoraient et à qui ils offraient chaque année quelqu'un à manger. Dans cette ville vivait une femme veuve qui avait deux enfants. Les gens les prirent pour les offrir au dragon. Il arriva que

القديس تاودورس[1] الى المدينة فوقفت له الامرآة باكية وعرفته حالها فلما علم انها نصرانية قال فى نفسه ان هذه ارملة ومظلومة والرب ينتقم لها ثم نزل من على حصانه وحول وجهه الى الشرق وصلى ثم تقدم الى التنين واهل المدينة جميعهم ينظروا اليه من الاسوار وكان طوله اثنى عشر ذراعا فاعطاه الرب قوة عليه فطعنه بالرمح وقتله ونجا اولاد الارملة وبعد
* f. 257 r°. ذلك جاء الى صعيد مصر فى طلب ابيه فتقصى عنه واتوا به اليه فعرفه * بدلائل وعلامات اعلمه بها ومكث عند ابيه الى ان تنيح ثم عاد الى[2] انطاكية فوجد الملك قد كفر واضطهد المومنين[3] بالمسيح فتقدم اليه واعترف باسم المسيح[4] وكانت كهنة الاصنام قد سعوا به واهل اوخيدس وقفوا للملك واعلموه انه الذى قتل التنين الذى كانوا يعبدوه فامر باحراقه فرمى فى النار وتمت شهادته واخذت امرآة مومنة جسده بعد ان ابدلت له اموالا واخفته عندها الى ان انقضى زمان الاضطهاد وبنيت[5] له كنيسة حسنة وقيل ان الامرآة هى امه صلاته تكون[6] معنا امين

1. B تادرس. — 2. B *addit* مدينة. — 3. B] المومنون. — 4. B بالمسيح *et addit* امامه. — 5. B بنيت, A وبنت. — 6. *Deest in* B.

saint Théodore se trouva à ce moment à Euchatos. La femme s'adressa à lui en pleurant et lui fit connaître sa situation. Quand il sut qu'elle était chrétienne, il se dit en lui-même : « Celle-ci est veuve et injustement traitée, le Seigneur la vengera. » Puis il descendit de son cheval, tourna son visage vers l'Est et pria. Il s'avança ensuite vers le dragon; tous les gens de la ville le regardaient du haut des murailles. La longueur du monstre était de douze coudées. Le Seigneur donna au saint de la force contre lui; il le perça de sa lance, le tua et sauva les enfants de la veuve. Après cela, il alla dans la Haute-Égypte (*Ṣa'îd-Miṣr*) à la recherche de son père; il s'informa de lui; on
* f. 257 r°. le conduisit vers lui; il le reconnut * à des signes et des marques qu'il savait. Il demeura auprès de lui jusqu'à sa mort. Ensuite il revint à Antioche et trouva que l'empereur était devenu infidèle et persécutait ceux qui croyaient au Christ. Il s'avança vers lui, confessa le nom du Messie. Les prêtres des idoles le calomnièrent et les habitants d'Euchatos se tinrent devant l'empereur et lui apprirent que c'était lui qui avait tué le dragon adoré par eux. Il ordonna de le brûler et le saint fut précipité dans le feu : ainsi fut accompli son martyre. Une femme croyante prit son corps pour lequel elle dépensa de l'argent et le cacha chez elle jusqu'à la fin du temps de la persécution. On lui construisit une belle église. On dit que cette femme était sa mère. Que sa prière soit avec nous! Amen.

اليوم[1] الحادى والعشرون[2] من ابيب

[3]فى هذا اليوم تذكار الست السيدة الطاهرة مرتمريم والدة خلاص العالم الملجاء العظيم والكنز الذى لا يفنى الذى للمسيحيين شفاعتها معنا امين

وفيه[4] تنيح القديس سوسنيوس الخصى هذا القديس من استادين تاودوسيوس الملك وكان فيه نعمة وحكمة كثير الرحمة والمعروف الى كل احدا ويفتقد المرضى ويعزيهم ويسأل عن المضيقين ويعينهم ولما اجتمع الجمع بافسس على نسطور وحضر القديس كيرلص كان[5] هذا القديس يخدمه[6] واساقفة تستدعيه[7] الى وليمة الملك فاعلم القديس كيرلص بالرويا فقال له تريد ان اسأل فيك المسيح ان يرزقك العافية فاجابه نعم يا ابى حتى افرق كلما لى على المساكين فقط فصلى القديس كيرلص فعوفى ونهض وفرق[8] كلما له

1. *Deest in* A *et* Malan. — 2. A والعشرين. — 3. *Haec commemoratio deest in* A *et* Malan. — 4. *Deest in* A. — 5. B وكان. — 6. B *addit* هو. — 7. B يستدعيه. — 8. B ففرق.

VINGT ET UN D'ABIB (**15 juillet**).

[1]En ce jour a lieu la commémoration de Notre-Dame la pure, Marie, mère du Sauveur du monde, le refuge auguste, le trésor inépuisable, qui est aux chrétiens. Que son intercession soit avec nous ! Amen.

En ce jour mourut saint Sousnyos l'eunuque. Ce saint était des maîtres de l'empereur Théodose (*Táoudousyous*). En lui étaient la grâce et la sagesse, il était plein de miséricorde et de bienfaisance pour chacun ; il recherchait les malades et les consolait ; il demandait après les malheureux et les aidait. Quand on réunit le concile à Éphèse (*Efesos*) contre Nestorius (*Nestor*), où assista saint Cyrille (*Kirillos*), ce saint le servait ; les évêques l'invitaient à la table de l'empereur. Saint Cyrille lui fit connaître dans un songe : « Veux-tu que je demande pour toi au Messie de t'accorder le salut éternel ? » — « Oui, mon père, répondit-il, quand j'aurai partagé entre les pauvres ce que je possède. » Saint Cyrille pria et le salut éternel lui fut accordé. Il alla partager tout ce qu'il

1. Cette commémoration manque dans A, Malan.

على المحتجين ثم رقد متنيحا فصلى عليه القديس كيرلص وامر ان يعمل له تذكار نياحته صلاته معنا امين[1]

اليوم[2] الثانى والعشريون من ابيب

[4]فى هذا اليوم[5] استشهد القديس مقارة ابن واسيليدس الوزير وهذا لما سعوا به الى الملك ديقلاتيانوس[6] انه لا يعبد الاصنام كتب بنفيه الى الاسكندرية فودع والدته واوصاها على المساكين والضعفاء وخرج مع الرسل فظهر له السيد المسيح فى الرويا وقوّاه وصبره واعلمه بما يناله * فلما وصل الى الاسكندرية وحضر[7] امام ارمانيوس وعرف انه ابن الوزير لاطفه[8] ملاطفة[9] كثيرة وخادعه فلما لم يلين له عذبه باصناف[10] العذاب فخطفت نفسه وهو فى العذاب واراه[11] الرب منازل القديسين ومنزلة ابيه[12] ثم بعد ذلك سيره الوالى الى نقيوس

1. *Haec verba ab* وامر ان *desunt in* A. — 2. *Deest in* A. — 3. A عند. — 4. *Haec commemoratio deest in* Ludolf. — 5. *Haec tria verba desunt in* A. — 6. A دكلاديانوس. — 7. B حضر. — 8. A لاطفه, B فلاطفه. — 9. A ملاطفة. — 10. B بصنوف. — 11. B واوراه. — 12. A اخيه وابيه.

possédait entre les malheureux, puis il se coucha et mourut. Saint Cyrille pria sur lui et ordonna de faire (en ce jour) la commémoration de sa mort. Que sa prière soit avec nous! Amen [1].

VINGT-DEUX D'ABIB (16 juillet).

En ce jour arriva le martyre de saint Macaire [2] (*Maqarah*) fils de Basilide (*Ouâsilides*) le ministre. Quand on le dénonça à l'empereur Dioclétien (*Diqlâtyânous*) comme n'adorant pas les idoles, il écrivit de l'envoyer à Alexandrie (*El-Iskandaryah*). Le saint fit ses adieux à sa mère, lui recommanda les pauvres et les malheureux et partit avec les messagers. Notre-Seigneur le Messie lui apparut en songe, le fortifia, lui donna la patience et lui apprit ce qui lui arriverait. * Lorsqu'il fut arrivé à Alexandrie et qu'il comparut devant Arménios (*Armânyous*), celui-ci, apprenant qu'il était fils du ministre, lui fit beaucoup de caresses et chercha à le séduire. Comme il ne le fléchissait pas, il lui fit subir diverses tortures. Son âme fut ravie tandis qu'il était dans les tourments et le Seigneur lui fit voir les demeures des saints, celle de son père. Après cela, le gouverneur l'envoya à Niqyous : là il fut torturé; on lui

1. Ludolf, Assemani, Maï et Malan ajoutent la commémoration de saint Simode. — 2. Malan *Macarius*.

فعذب هناك وقطع لسانه واذرعته وجعل فى اجنابه مسامير محمية وصنع الله على يديه اياتا
من ذلك ان ميت عبر به مع الجمع فطاب القديس من السيد[1] المسيح ان يظهر مجده ثم
صلى فقام الميت وتكلم وعرف الجموع بما راى فى الجحيم وان المسيح هو رب الكل وامن
بالمسيح جموعا واخذت رؤوسهم ونالوا اكليل الشهادة ثم اتفق حضور اريانا والى[2] انصنا[3]
ففى عودته اخذ معه[4] القديس فلما وصلوا الى شطنوف انعاقت المركب ولم يتحرك فكان[5]
الرب قد ظهر للقديس فى الرويا واعلمه ان هاهنا يكمل جهادك وفيه[6] يكون جسدك
فامر الوالى ان يصعدوا بالقديس فوق كوم وتقطع رأسه وكمل جهاده ولما[7] تملك قسطنطين
خرج من عنده بطريق مومن اسمه الوجيوس[8] ففتح[9] الكنائس وبناهم[10] وهدم البرابى
فظهر له القديس مقارة فى الليل واعلمه مكان جسده فقام واتى الى المكان وشال الجسد
المقدس وبنا عليه كنيسة حسنة ووضع فيها الجسد واظهر الله[11] منه اياتا عظام صلاته تكون[12]
معنا امين

1. *Deest in* B. — 2. B الوالى. — 3. B بانصنا. — 4. B القديس معد — 5. B. وكان. — 6. B فيد و. — 7. A ولما ان. — 8. *Haec duo verba desunt in* A. — 9. A بفتيح. — 10. A وبناهم. — 11. A *addit* له. — 12. *Deest in* B.

coupa la langue et les bras; on planta dans ses côtés des clous brûlants et Dieu fit par lui des miracles. Ainsi un mort passa près de lui avec une foule de gens; le saint demanda au Seigneur de manifester sa gloire. Le mort se leva, parla et fit connaître à la foule ce qu'il avait vu en enfer et que le Messie était le maître de tout. Les gens crurent en lui; on leur trancha la tête et ils reçurent la couronne du martyre. Puis Aryanos (*Aryânâ*), gouverneur d'Esneh (*Anṣinâ*), arriva : à son retour, il emmena le saint avec lui. Quand ils furent à Chaṭnouf, la barque ne put plus avancer ni remuer. Le Seigneur apparut au saint en songe et lui apprit ceci : « Ici finira ta lutte; c'est ici que restera ton corps. » Le gouverneur ordonna à ses soldats de monter avec le saint sur une colline et de lui couper la tête. Ainsi sa lutte fut terminée. Quand Constantin (*Qosṭanṭin*) obtint le pouvoir, il envoya un fidèle du nom d'Euloge (*Aouloudjyous*) rouvrir et rebâtir les églises, détruire les temples païens. Saint Macaire lui apparut, lui fit connaître où était son corps. Il alla à cet endroit, l'enleva et fit construire une église où il le déposa. Dieu fit apparaître par lui de grands miracles. Que sa prière soit avec nous! Amen.

[1] وفيه ايضا استشهد القديس الجليل لاونتيوس هذا كان مسيحيا عن ابائه وكان متجند فى عسكر الملك الكافر وكان من اهل اطرابلس وكان حسنا فى صورته كاملا فى[2] سيرته[3] مداوما لقرآة الكتب الالهية فحفظ اكثرها وبالخاصة المزامير فانه بمداومة القراءة * فيها حفظها وكان مع الدائم يعظ اصحابه الجند وينهيهم ان لا يفنوا عمرهم فى عبادة الاصنام فمنهم من اطاع لقوله ورجع عن كفره وبعضهم دخل فيه الشيطان فمضى الى القائد الذى لهم وعرفوه ان القديس يحتقر الاصنام ويعلم ان المسيح هو الاله الحقيقى فاستحضره القائد وسأله عن هذا فاجابه بقول[4] بولص الرسول[5] من الذى يصدنى عن حب المسيح الاهى الذى انا اعبده من صباى واسجد له فغضب القائد وامر ان يقيد ويرمى فى السجن وفى الغد استحضره وقال له باى قوة تستجرى على مخالفة الملك وترد الناس عن عبادة الالهة فاجابه القديس بحق انتى اوثر ان يكون الناس كلهم ياتوا الى طاعة المسيح ولو انك انت تركت ضلالتك[7] وعبدت المسيح[8] لورثت[9] الملكوت[10] الابدى ثم شتم الاصنام فامر بضربه فضرب ضربا عظيما الى * f. 281 r.

1. *Haec commemoratio deest in* Ludolf *et* Assemani. — 2. *Desunt haec duo verba in* B. — 3. B وسيرته. — 4. A بتول. — 5. A الرسول بولص. — 6. A ظلالتك. — 7. *Haec verba ab* ولو انك *desunt in* B. — 8. A *et* B لورت. — 9. A الملك.

[1] En ce jour aussi eut lieu le martyre du saint glorieux Leontios [2] (*Láountyous*), chrétien par ses parents. Il servait dans l'armée de l'empereur infidèle. Il était de Tripoli (*Aṭarabolos*); il avait une belle forme, une conduite parfaite et s'adonnait continuellement à la lecture des livres divins, si bien qu'il en retint une partie, spécialement les Psaumes, car à force d'être assidu à les lire, il les sut par cœur. Outre cette lecture continuelle, il prêchait ses compagnons d'armes et les détournait de corrompre leur vie en adorant les
* f. 281 r. idoles. Il y en eut qui écoutèrent * sa parole et renoncèrent à leur infidélité et d'autres, chez qui entra Satan, qui allèrent trouver leur officier et lui apprirent que le saint méprisait les idoles et enseignait que le Messie était le vrai Dieu. Il le fit venir et l'interrogea là-dessus. Le saint répondit : « L'apôtre Paul (*Baoulos*) dit : Qui me détournera d'aimer le Messie divin que j'adore depuis mon enfance et devant qui je me prosterne? » L'officier irrité ordonna de l'enchainer et de le jeter en prison. Le lendemain, il le fit venir et lui dit : « Par quelle force oses-tu t'opposer à l'empereur et détourner les gens d'adorer les idoles? » Le saint lui répondit : « C'est à bon droit que je me propose d'amener tous les gens à obéir au Messie; si toi-même tu abandonnais ton erreur et si tu l'adorais, tu recevrais en héritage le royaume éternel. » Puis il injuria les idoles. L'officier ordonna de le battre : il reçut tant de coups violents que

1. Cette commémoration manque dans Ludolf et Assemani. — 2. Malan *Alankiras*.

ان جرى دمه وهو يسبح الله ويقدسه فرق عليه بعض الاجناد المحبين فيه وتقدم اليه وقال له فى اذنه انى ارق عليك وارثى لشبابك فقل فرد كلمة وهى انك تذبح للالهة وانا اضمنك واخلصك فشتمه القديس وطرده قائلا امض عنى يا شيطان فلما راه القائد وتجلده ضاعف عليه العذاب الى ان تقطع لحمه وجرى دمه على الارض ثم امر ان يغطس[1] فى البحر ويجرّ برجليه ويرمى فى السجن ليرا ما يفعل فيه فلما فعل به ذلك تنيح فى السجن فاتت امرآة مؤمنة غنية وابذلت للسجان والجند اموال جزيلة واخذت الجسد المقدس وكفنته فى اكفان جدد ثم عملت عليه من فوق ثوب مذهب[3] ووضعته فى تابوت فى بيتها وصوّرت له صورة فى منزلها ووقدت قدامه قنديل شفاعته[4] معنا امين

اليوم[5] الثالث والعشرون من ابيب

[6]فى هذا اليوم[7] تنيح القديس * النجينوس هذا القديس كان من بلاد القبادق[8] يونانيا فى * f. 258 v.

1. B يفطس. — 2. B ليروا. — 3. B ذهب. — 4. B *addit* وبركاته. — 5. *Deest in* A. — 6. *Haec commemoratio deest in* Ludolf. — 7. *Haec tria verba desunt in* A. — 8. B القبادوق.

son sang coula pendant qu'il louait Dieu et le célébrait. Un des soldats qui l'aimaient eut compassion de lui; il s'avança vers lui et lui dit à l'oreille : « J'ai pitié de toi et ta jeunesse me fait de la peine : Dis une seule parole, à savoir que tu sacrifieras aux dieux; je me porterai garant pour toi et je te sauverai. » Le saint l'injuria et le chassa en disant : « Va-t'en loin de moi, Satan! » Quand l'officier le vit avec cette fermeté, il redoubla ses tortures tellement que sa chair fut coupée et que son sang coula sur la terre. Puis il ordonna de le plonger dans la mer, de le traîner par les pieds et de le jeter en prison pour voir ce qu'il ferait. Quand ceci fut exécuté, il mourut en prison. Une femme croyante et riche vint prodiguer des sommes considérables au geôlier et aux soldats; elle prit le saint corps, l'enveloppa de voiles neufs, puis elle mit par-dessus un vêtement doré, le plaça dans un cercueil dans sa maison, fit peindre son image dans sa demeure, et alluma une lampe devant lui. Que son intercession soit avec nous! Amen.

VINGT-TROIS D'ABIB (**17 juillet**).

*[1] En ce jour mourut saint Longin[2] (*Londjinous*). Il était du pays de Cap- * f. 258 v°.

1. Cette commémoration manque dans Ludolf. — 2. Malan *Longius*.

الجنس فلما ملك طيباريوس قيصر وسلم لبيلاطس ارض اليهودية سلم له هذا القديس[1] من بعض جنده فلما ان وافا الوقت الذى شاء ربنا ان يتالم فيه لخلاص الخليقة واطلق اليهود المنافقين ان يتولوا ذلك لما اقاموا نفوسهم اهلا له كان لنجينوس احد الجند الذى ولاهم بيلاطس امر الصلب ولاجل ما ارغبوا هذا القديس بالمال اجتهد فى رضاهم بان طعن جنب المخلص بعد ان اسلم الروح فخرج منه ماء ودم فلما ابصر هذا القديس هذه الاية اعجب مما راه وقت الصلب من اظلام الشمس وانشقاق ستر الهيكل وانفطار الصخور وقيامة الاموات فازداد تعجبا معما سمع ورأى من الايات التى فعلها ربنا من مولده الى صلبه ولما اخذ يوسف الصديق جسد المخلص وكفنه ووضعه فى المغارة كان هذا القديس واقفا على ختم القبر مع الحراس ولما قام والقبر مختوم تحير وسأل الله ان يعرفه هذا السر فارسل له ربنا بطرس الرسول فوجده فى ايام القيامة ولما ساله لنجينوس واستحلفه ان يعرفه جميع اخبار المخلص فاعلمه الرسول بما نطقت به الانبياء على المخلص وانه[2] ابن الله

1. B *addit* لنجينوس. — 2. B وهو.

padoce (*El-Qabâdoq*), Grec de race. Lorsque Tibère César (*Ṭibaryous Qaïṣar*) régna et qu'il confia à Pilate (*Bilâṭous*) la terre de Judée (*El-Yahoudyah*), il lui remit ce saint comme un de ses soldats. Lorsque le moment arriva où Notre-Seigneur voulut souffrir pour le salut des créatures et qu'il laissa les Juifs hypocrites se soulever contre lui et s'emparer de lui (?), Longin était des soldats que Pilate chargea de crucifier le Messie, et, comme les Juifs lui avaient donné de l'argent, il fit tous ses efforts pour les contenter en perçant le flanc du Sauveur après qu'il eut rendu l'âme. Il en coula de l'eau et du sang. A la vue de ce miracle, le saint fut saisi d'étonnement quand il vit, au moment du crucifiement, le soleil s'obscurcir, le voile du temple se déchirer, les rochers se fendre et les morts ressusciter. Son étonnement s'accrut encore quand il vit et qu'il apprit les miracles que Notre-Seigneur avait faits depuis sa naissance jusqu'à sa mise en croix. Quand Joseph (*Yousof*) le juste prit le corps du Sauveur, le mit dans le linceul et le déposa dans la grotte, ce saint surveillait avec les gardes les sceaux du tombeau. Quand le Messie ressuscita — et le tombeau était toujours scellé, — il fut stupéfait et demanda à Dieu de lui faire connaître ce mystère. Notre-Seigneur lui envoya l'apôtre Pierre (*Boṭros*) : il le trouva au moment de la résurrection. Lorsque Longin l'interrogea et le conjura de lui apprendre toute l'histoire du Sauveur, l'apôtre l'instruisit de ce que les prophètes avaient dit sur lui; il lui fit connaître que c'était le fils du

الحق فامن على يد الرسول وترك الجندية ومضى الى القبادق[1] بلده قديما وبشر فيها بالمسيح كالرسل فلما سمع بيلاطس[2] بذلك حنق عليه وارسل اعلم طيباريوس فارسل طيباريوس فضرب رقبته صلاته معنا امين

[3]وفيه ايضا شهادة الشهيدة فى الشهيدات مارينا بعد ان نالت عقوبات عظيمة فى ايام داريانوس الملك شفاعتها تكون معنا امين

اليوم[4] الرابع والعشرون من ابيب

[5]فى هذا اليوم[6] استشهد القديس ابا نوب الذى من نهيسة[7] من اعمال اسفل الارض هذا القديس كانوا[8] ابويه قوم قديسين اطهار رحومين * فلما[9] رزقوا هذا القديس ابا نوب ربوه f. 221 r.
بخوف الله الى ان اكمل[10] له اثنى عشر سنة وكان محبا للكنيسة ولسماع التعليم فلما

1. B القبادوق. — 2. A بلاطس. — 3. *Haec commemoratio deest in* A, Malan *et* Ludolf. — 4. *Deest in* A. — 5. *Haec commemoratio deest in* Ludolf. — 6. *Desunt haec tria verba in* A. — 7. *Haec duo verba desunt in* B. — 8. A كان. — 9. B لما. — 10. B اكمل.

Dieu vivant. Alors il crut par les soins de l'apôtre, quitta le service militaire et alla en Cappadoce, autrefois son pays, et y annonça le Messie comme les apôtres. Quand Pilate l'apprit, il entra dans une violente colère contre lui; il en fit informer Tibère et celui-ci envoya décapiter le saint. Que sa prière soit avec nous! Amen.

[1] En ce jour eut lieu le martyre de la grande parmi les martyres, Marine (Mârinâ), après qu'elle eut souffert de grands tourments au temps de l'empereur Dâryânous (*Dâqyânous* = *Dèce?*). Que son intercession soit avec nous! Amen.

VINGT-QUATRE D'ABIB (18 juillet).

[2] En ce jour eut lieu le martyre de saint Apâ Noub qui était de Naesi (*Nahisah*), une des provinces de la Basse-Égypte. Ses parents étaient des gens saints, purs et compatissants. * Quand cet enfant leur fut accordé, ils l'élevèrent dans la crainte de Dieu jusqu'à ce qu'il eut accompli ses douze ans. Il f. 221 r.

1. Cette commémoration manque dans A, Malan et Ludolf. — 2. Cette commémoration manque dans Ludolf.

اضطهد ديقلاتيانوس[1] المسيحيين خطر ببال[2] هذا القديس ان يسفك دمه على اسم المسيح
واتفق انه دخل الى البيعة فسمع القس يعظ المومنين ويثبتهم على الايمان ويحذرهم من
عبادة الاوثان ويحسن لهم ان يسلموا[3] نفوسهم للموت من اجل المسيح فاتى[4] القديس الى
بيته وهو حزين ووضع قدامه كلما خلّفه له ابويه من الذهب والفضة والثياب وقال مكتوب ان
العالم يزول وكل[5] شهوته[6] ثم قام ففرق كلما له واتى الى سمنود ماشيا على شاطى البحر
فوجد الوالى لوسياس فاعترف قدامه باسم المسيح وهناك ظهر له ملاك الرب[7] وقواه وعرفه
ما ياتى منه فعذب عذابا عظيما زائدا ثم اتفق للامير المضى الى القبلة فاخذه معه وصلبه
على صارى المركب منكس وجلس يأكل ويشرب وللوقت صار الكأس الذى بيده حجرا
وعميوا اجناده ونزل ملاك الرب من السماء وحل القديس من الرباط ومسح الدم النازل
من فيه وانفه ثم هب الريح فوصلوا الى اثريب وعلم واليها ما حل بوالى سمنود فاما[8]

1. B دقلاديانوس. — 2. B ببالد. — 3. A يسلم. — 4. B فاناه. — 5. B وجميع. — 6. Johannes, *I^a Ep.*, II, 17. — 7. *Deest in* B. — 8. A واما.

aimait à fréquenter l'église et à entendre les enseignements. Lorsque Dioclétien (*Diqlâtyânous*) persécuta les chrétiens, il vint à l'esprit de ce saint de verser son sang pour le nom du Messie. Il arriva qu'il entra à l'église et qu'il entendit le prêtre exhorter les fidèles, les affermir dans la foi, les mettre en garde contre l'idolâtrie et louer l'action de livrer leurs vies à la mort à cause du Messie. Le saint alla tout affligé dans sa maison, plaça devant lui l'or, l'argent et les vêtements que ses parents lui avaient laissés, et dit : « Il est écrit : *Le monde passera ainsi que sa concupiscence*[1]. » Puis il se leva, distribua tout ce qu'il possédait et se rendit à Djamnouti (*Samanoud*), marchant sur le bord du fleuve. Il trouva le gouverneur Lysias (*Lousyâs*) et confessa devant lui le nom du Messie. L'ange du Seigneur lui apparut, le fortifia et lui apprit ce qui lui arriverait. Il fut livré à de grandes tortures, croissant en violence. Puis le gouverneur partit pour le sud et l'emmena avec lui. Il le fit crucifier la tête en bas au mât du navire et s'assit pour manger et boire. Sur-le-champ, le verre qu'il avait dans sa main devint de la pierre et ses soldats furent aveugles. L'ange du Seigneur descendit du ciel, débarrassa le saint de ses liens et essuya le sang qui coulait de sa bouche et de ses narines. Puis le vent souffla et on arriva à Athrib dont le gouverneur fut informé de ce qui était arrivé à celui de Djemnouti. Quant aux

1. *Ire Épître* de Jean, II, 17.

الاجناد فحلوا مناطقهم ورموها واعترفوا بالمسيح واستشهدوا وعذب القديس فى اثريب وجعلوه على سرير حديد واوقدوا[1] تحته فصلى وهو على السرير فخلصه الرب ثم نشروه وقطعوا اعضاه وملاك الرب ينزل ويصححه ويعافيه وبعد ذلك مضوا به الى الاسكندرية فعذب بها كثيرا واطلقوا عليه حيات قاتلة[2] فلم توذيه فمضى[3] احد الثعابين وتطوّق فى حلق الوالى فسأل القديس حتى امره ان ينزل ذلك عنه * وحضر اليه يولياس الاقفاصى واستعلم منه سيرته واسم بلده فلما[4] ضجر منه الوالى امر باخذ رأسه فظهر له السيد المسيح وعزاه وقواه واوعده ان كل مكان يكون فيه جسده يكون منه شفاء عظيم وهكذا كلمن طلب من الرب باسمه اعانه ثم استشهد القديس وسيّر يولياس جسده مع غلمانه الى نهيسة بلده وبعد ذلك بنيت[5] له الكنائس وظهر منه ايات وعجائب[6] وجسده الان بمدينة سمنود شفاعته معنا امين * f. 259 v°.

وفيه ايضا[7] تنيح الاب سيماون بطريرك الاسكندرية هذا القديس كان من اهل الشرق

1. B ثم اوقدوا. — 2. A قتالة. — 3. B ومضى. — 4. B ولما. — 5. A et B بنت. — 6. B اعاجيب. — 7. *Deest in* A.

soldats, ils délièrent leurs baudriers, les jetèrent, confessèrent le Messie et moururent martyrs. Le saint subit la torture à Athrib : on le plaça sur un siège de fer sous lequel on alluma du feu. Il pria tandis qu'il était sur ce siège et le Seigneur le délivra. Ensuite on l'étendit et on lui coupa les membres, mais l'ange du Seigneur descendait, le guérissait et lui rendait la santé. Après cela, on l'emmena à Alexandrie (*El-Iskandaryah*) où il souffrit de nombreux tourments. On lâcha contre lui des serpents meurtriers, mais ils ne lui firent aucun mal. L'un de ces monstres alla s'enrouler autour du cou du gouverneur qui implora le saint jusqu'à ce qu'il ordonnât au dragon de le laisser. *Jules d'Aqfahaṣ (*Youlyos el-Aqfâṣi*) était présent : il demanda au saint de lui faire connaître sa vie et le nom de son pays. Quand le gouverneur fut fatigué, il ordonna de lui trancher la tête. Notre-Seigneur le Messie lui apparut, le consola, le fortifia et lui promit que des guérisons considérables apparaîtraient là où serait son corps et que quiconque implorerait le Seigneur en son nom obtiendrait du secours. Puis le saint mourut martyr. Jules d'Aqfahaṣ transporta son corps avec ses serviteurs à Naesi son pays : ensuite on lui bâtit des églises : des miracles et des merveilles se manifestèrent; son corps est encore aujourd'hui dans la ville de Djemnouti; que son intercession soit avec nous ! Amen. * f. 259 v°.

En ce jour mourut notre père Siméon (*Simâoun*), patriarche d'Alexandrie

فاتوا به والديه الى الدير الذى فيه جسد القديس ساويرس غربى الاسكندرية فترهب فيه
وتعلم الكتابة وحفظ اكثر من[1] كتب البيعة وقدمه انبا اغاتوا قسا ثم انتخب للبطريركية باعلان
الاهى فلما تقدم سلم لابيه الروحانى تدبير البطريركية وانعكف هو على الاصوام والصلوات
والقرآة وكان لا ياكل الا خبزا وملحا بكمون وبقل لا غير فكمل سيرته ونسكه واخضع
النفس الشهوانية التى فيه للنفس العاقلة الناطقة واجرى الله على يديه اياتا عظام منها ان
قوم من كهنة الاسكندرية حسدوه فاتفقوا مع قوم سحرة واعدّوا له اشياء قاتلة[2] سمية
ووضعوها فى قارورة[3] ثم رفعوها له وسألوا ان يستعملها ويدعو لهم فتناول منها بعد ان تقرب
فلم توذيه ثم عملوا ذلك ثانى دفعة وثالث دفعة فلم توذيه فتعجبوه من سلامته ثم مضوا
فوجدوا تينا طيبا كما دخل ولم يباع[4] منه شيا بعد فاخذوا منه وعملوا فيه حبتين سما
قاتلا فتوصّوا اوليك الكهنة ان يطعمه[5] ذلك * قبل ان يتقرب وهو صائم وقالوا لهم متى اكلهم * f. 260 r°.

1. *Haec duo verba desunt in* A. — 2. A قتالة. — 3. A قنينية. — 4. B يتباع. — 5. A يطعموه.

(*El-Iskandaryah*) (689-702). Il était des gens de l'Orient. Ses parents l'emmenèrent au couvent où se trouve le corps de saint Sévère (*Sâouiros*), à l'ouest d'Alexandrie : il y embrassa la vie monastique, apprit l'écriture et retint par cœur la plupart des livres de l'église. Anbâ Agathon (*Aghâtou*) l'ordonna prêtre, puis il fut désigné pour le patriarcat par une indication divine. Quand il devint chef, il remit l'administration du patriarcat à son père spirituel et lui-même se livra aux jeûnes, aux prières et à la lecture. Il ne mangeait que du pain et du sel avec du cumin et des légumes, sans plus : sa conduite et sa dévotion étaient parfaites. Il soumit l'âme concupiscente qui était en lui à l'âme intelligente et raisonnable. Dieu fit arriver par lui de grands miracles. Ainsi, une troupe de prêtres d'Alexandrie le jalousaient; ils s'entendirent avec une bande de magiciens qui lui préparèrent des substances meurtrières et empoisonnées : ils les placèrent dans une bouteille; puis ils la lui remirent et lui demandèrent d'en faire usage et de prier pour eux. Il en prit après avoir offert le saint sacrifice et n'éprouva aucun mal. Ils le firent une seconde et une troisième fois, mais cela ne lui nuisit pas. Ils s'étonnèrent de son salut. Ils trouvèrent des figues excellentes comme il n'en vient pas (?) et comme on n'en a pas vendu depuis. Les magiciens en prirent, y mirent deux grains de poison mortel et ils recommandèrent à ces prêtres de les lui faire manger avant d'offrir le saint sacrifice, quand il était à jeun. En leur disant : « Quand il en aura mangé, son cœur se fendra. » Ils vinrent perfidement lui demander de manger de ces figues qu'ils lui

انشق[1] فوادة فاتوا اوليك بمكر وسألوه ان ياكل من ذلك التين وكانوا يدلوا عليه فلقموه الحبتين التين بغير ارادته لانه لم يورد ان يفطر الى ان يتقرب فلما اكلهم تحركت عليه حشاه فى تلك الليلة ومكث اربعون يوما مكروبا فظهر له فى الليل رويا وقال له ما سبب مرضه ومن عمل له وكيف[2] عمل له واتفق ان الملك عبد العزيز دخل الى الاسكندرية فخرج اليه الاب ليسلم عليه فرأى على وجهه اثار المرض فسأل كتابه فعرفوه القضية فامر باحراق الكهنة والسحرة فسجد الاب البطريرك على الارض وبكا وسأله ان يرحمهم فقال لا بد من حريقهم فقال له الاب ان انت حرقتهم فما يبقى لى بطريركية فتعجب من وداعته ورحمته وامر باطلاق الكهنة وان تحرق السحرة واحرقوا عند[3] الفاروس وكان لهذا الاب[4] عند ملك الوقت هيبة ووقار وامر له بعمارة كنائس واديرة فابتنى ديرين عند حلوان قبلى مصر واظهر الله على يديه ايات عظام منها ان قسيسا كان اسمه مينا بعد ان مات اقامه بصلاته وصفة اقامته انه كان قد اقامه على تدبير البيع[5] وحفظ مالها وكتبها وكان يوصيه فى كل وقت ان

1. B فشق. — 2. A كيف. — 3. A عبد; B *addit* ذلك فى. — 4. B *addit* عند باب الاب. — 5. B البيعة.

montraient et lui en firent avaler deux contre sa volonté, car il ne voulait pas rompre le jeûne avant d'avoir offert le saint sacrifice. Quand il en eut mangé, ses entrailles s'agitèrent cette nuit-là et il demeura souffrant quarante jours. Il eut un songe qui lui dit quelle était la cause de sa maladie, qui avait agi contre lui et comment. Il arriva que le roi 'Abd-el-'Azîz entra à Alexandrie : le Père sortit au-devant de lui pour le saluer. Le prince vit sur son visage des traces de maladie; il interrogea ses secrétaires qui lui apprirent l'aventure. Alors il ordonna de brûler les prêtres et les magiciens. Notre Père le patriarche se prosterna à terre, pleura et lui demanda d'avoir pitié d'eux. Le prince répliqua : « Il faut absolument les brûler. » — « Si tu les brûles, je ne garderai pas le patriarcat. » 'Abd-el-'Azîz admira sa mansuétude et sa miséricorde, ordonna de relâcher les prêtres et de brûler les magiciens, ce qui fut fait près du Phare (*El-Fârous*). Le roi de cette époque avait du respect et de la considération pour ce Père; il lui ordonna de construire des églises et des couvents : on bâtit deux monastères près de Ḥalouân, au sud de Miṣr. Dieu fit apparaître par lui de grands miracles. Ainsi la résurrection d'un prêtre appelé Minâ après sa mort par sa prière. Voici comme cela arriva. Il l'avait préposé à l'administration des églises et à la garde de leurs richesses, de leurs vases sacrés et de leurs livres et lui recommandait continuel-

لا يدع فى منزله شيا للبيع فحصل له مرض بغتة ولصق لسانه بحنكه وزال عقله فلما سمع البطريرك بذلك حزن وسهر ليلته كاها يسأل الله تعالى ان يقيمه لاجل مال البيع وفى نصف الليل بلغه ان القس قد قارب الموت فارسل تلميذه وامره ان يسأل زوجته عن مال البيع
* f. 260 r°. وعندما قرب التلميذ الى البيت سمع الصراخ والبكاء على القس فدخل فوجده قد مات * وقد لبسوه بدلة الكهنوت ثم رقدوه على سرير وحوله جمعا كثير[1] يبكوا عليه فتطأمن التلميذ عليه ليقبله فوثب الميت جالسا وتعلق يديه[2] فى حلقه وقال الله الواحد الاه الاب سيماون ففزعوا الذين كانوا[3] حوله وتهاربوا فقال له التلميذ تقوى يا قسيس فقال نعم بصلاة سيدى الاب سيماون[4] وهب لى الله الحياة فاستدعا التلميذ الكهنة الذين فزعوا وطمنهم بان الميت[5] قد عوفى[6] فلما دخلوا قال لهم القس اعلموا انى مت واوقفونى قدام منبر المسيح ونظرت بطاركة الاسكندرية من مرقص[7] الى انبا ايساك وهم قيام قدامه فبكتونى قائلين لما اخبيت مال البيع من اخينا سيماون فقال الرب يسوع المسيح امضوا به الى الظلمة البرانية

1. A كثيرا. — 2. B بيديه. — 3. *Deest in* B. — 4. B *addit* البطريرك. — 5. B الرب. — 6. B *addit* القس. — 7. B مرقس.

lement de ne rien garder dans sa maison qui appartînt aux églises. Ce prêtre tomba malade subitement; sa langue s'attacha à son gosier et il perdit l'intelligence. Quand le patriarche l'apprit, il s'affligea et veilla toute la nuit, demandant à Dieu très-haut de le ressusciter à cause des richesses des églises. Au milieu de la nuit, il apprit que le prêtre était près de mourir. Il envoya un de ses disciples en lui ordonnant d'interroger la femme du prêtre sur les trésors des églises. Quand le disciple approcha de la maison, il entendit les cris
* f. 260 r°. et les pleurs sur le prêtre. Il entra et le trouva mort. * On l'avait revêtu des vêtements du sacerdoce et étendu sur un lit : autour de lui était une foule considérable qui le pleurait. Il se pencha sur lui pour l'embrasser : le mort s'assit brusquement, ses mains s'attachèrent à sa gorge et il dit : « Dieu unique, Dieu de notre père Siméon ! » Ceux qui l'entouraient furent frappés de terreur et s'enfuirent à l'envi. Le disciple demanda : « Tu as de la force, prêtre. » — « Oui, par la prière de mon seigneur Abba Siméon, Dieu m'a rendu la vie. » Le disciple rappela les prêtres effrayés et les rassura en leur disant que le mort était guéri. Quand ils furent rentrés, celui-ci leur dit : « Sachez qu'après ma mort, on me fit comparaître devant le siège du Messie; je vis les patriarches d'Alexandrie depuis Marc (*Marqos*) jusqu'à Anbâ Isaac (*Isâak*), debout devant lui. Ils me firent des reproches en me disant : Pourquoi as-tu caché les trésors des églises à notre frère Siméon? Notre-Seigneur le Messie dit alors :

فلما جذبونی لیمضوا بی سجدوا البطاركة قدام السيد المسيح وسألوه قائلين تراف عليه يا رب هذه الدفعة. فان اخونا سيماون واقف يصلى بسببه لاجل مال البيع فقبل الرب صلاتهم وسؤالهم[1] وامر باعادتى فقال لى الرب انا قد تركتك لاجل اصفياى وخليفتهم فان انت انصفت من نفسك والا اعدتك الى هاهنا ولا اقبل فيك سؤال وها انا قد عشت ثم عاش الرجل وكان يشيع بهذه الاية لكامن ساله واقام هذا الاب سبع سنين ونصف ناسكا متعبدا وواعظا ومعلما ثم تنيح بسلام صلاته[2] معنا امين[3]

اليوم[4] الخامس والعشرون من ابيب[5]

فى هذا اليوم[6] تنيحت القديسة تكلة الرسولة هذه[7] كانت على ايام بولص[8] الرسول واتفق ان بولص[9] لما خرج من انطاكية اتى الى ايقومية[10] وكان هناك رجلا مؤمنا اسمه

1. B صلاته وسواله. — 2. B *addit* وبركاته. — 3. Ludolf *addit commemorationem ascensionis Henochii.* — 4. *Deest in* A. — 5. A هند. — 6. *Haec tria verba desunt in* A. — 7 B *addit* القديسة. — 8. A بولس. — 9. A بولس. — 10. A انقومية.

Emmenez-le vers les ténèbres extérieures. Comme on me traînait pour m'emmener, les patriarches se prosternèrent devant lui et l'implorèrent en lui disant : Seigneur, sois miséricordieux pour lui cette fois-ci, car notre frère Siméon est debout à prier pour lui à cause des richesses des églises. Alors le Seigneur agréa leur prière et leur demanda et ordonna de me ramener (à la vie). Puis il me dit : Je te laisse à cause de ces hommes purs et de leur successeur. Agis avec justice, sinon je te ferai revenir ici et je n'accueillerai pas de demande en ta faveur. Et voici que je suis vivant. » Puis cet homme vécut, racontant ce miracle à qui l'interrogeait. Ce père demeura sept ans et demi, accomplissant des actes de dévotion et d'adoration, prêchant et enseignant. Puis il mourut en paix. Que sa prière soit avec nous ! Amen [1].

VINGT-CINQ D'ABIB (**19 juillet**).

En ce jour mourut sainte Thècle (*Taklah*) l'apôtre : elle vivait au temps de l'apôtre Paul (*Baoulos*). Il arriva que celui-ci, après son départ d'Antioche (*Anṭâkyah*), vint à Iconium (*Iqoumyah*). Il y avait là un fidèle nommé Sifârous

1. Ludolf ajoute la commémoration de l'ascension d'Hénoch.

سيفاروس اخذه الى منزله وكانت[1] جموعا كثيرة تجتمع اليه ليسمعوا تعليمه فلما سمعت به
* هذه العذراء تكلة تطلعت من طاق لتسمع تعليمه واقامت على هذا الحال ثلاثة ايام * f. 261 r°.
وثلاثة ليال وهى ناصتة تسمع تعليمه[2] لم تاكل ولم تشرب فدخل كلامه فى صميم قلبها فحزن
ابوها وعبيدها وكانوا يسألوها ان تنثنى عن رايها فى اتباع بولص[3] واتفق اجتماع ابوها[4] بديماس
وارموجانس[5] فشكا لهم حال ابنته فحملوه الى ان استغاث الى بولص[6] عند الوالى
فاستحضره وفحص منه عن حاله وتعليمه[7] فلم يجد عليه تعلق فامر باعتقاله فاما القديسة
فنزعت حليها واتت الى بولص[8] فى السجن وخرت عند قدميه فلما طلبوا القديسة فلم يجدوها
عرفوا انها عند بولص الرسول فامر الوالى بحريقها[9] وكانت امها تصرخ احرقوها لتتادب
بها بقية النساء لان كثيرات من الاشراف امنوا بقول بولص فاخرجوها وصحبتها[10] امها فكان
عقلها[11] ونظرها عند الرسول بولص[12] فرأته[13] قد صلّى وارتفع الى الجو بجسده فصلبت على

1. B وكان. — 2. *Haec verba ab* واقامت *desunt in* B. — 3. B بواس. — 4. A ابواها. — 5. B ارموناجس. — 6. B بواس. — 7. *Pro his verbis ab* وفحص B *habet* وسال عنه وتعليمه. — 8. A الوالى. — 9. A *addit* لتتادب. — 10. A واخرجوا. — 11. B عقل هذه القديسة. — 12. B *addit* ومن معه. — 13. B ثم واته.

qui l'emmena dans sa maison. Une foule considérable se réunit autour de lui
* f. 261 r°. pour entendre son enseignement. Quand la vierge Thècle l'eut appris, * elle monta par une fenêtre pour écouter ses instructions et resta en cet état, pendant trois jours et trois nuits, silencieuse, sans boire ni manger. Les paroles de l'apôtre pénétrèrent au fond de son cœur. Son père et ses esclaves s'affligèrent, lui demandèrent de renoncer à son projet de suivre Paul. Le premier se rencontra avec Dimâs et Hermogène (*Armoudjânis*) et se plaignit à eux de la conduite de sa fille : ils l'amenèrent à demander contre Paul l'aide du gouverneur. Celui-ci fit venir l'apôtre, s'informa de lui et de son enseignement et ne trouva aucun grief contre lui. Il ordonna de l'emprisonner. Quant à la sainte, elle enleva ses parures, vint trouver Paul en prison et tomba à ses pieds. Lorsqu'on la rechercha et qu'on ne la trouva pas, on sut qu'elle était auprès de l'apôtre. Le gouverneur ordonna de la brûler. Sa mère criait : « Brûlez-la pour que toutes les autres femmes s'instruisent par son exemple, » car un grand nombre de femmes nobles croyaient à la parole de Paul. On la fit sortir en compagnie de sa mère ; son esprit et ses regards étaient près de l'apôtre ; elle le vit prier et s'élever vers le ciel. Elle fit le signe de la croix

جسدها جميعه ووجهها وارمت نفسها فى النار فلم توذيها[1] فقامت واتت الى بولص الى
المكان الذى كان فيه مخفيا ومضت[2] الى انطاكية راها احد البطارقة فطلب زيجتها لانها
كانت جميلة فى النساء فاستطالت عليه وشتمته فشكاها لولى المدينة فامر ان تطرح للسباع
فمكثت بين السباع يومين والسباع تلحس اقدامها ثم ربطوها فى ثورين وجحفوا بها المدينة
فلم يالمها ذلك فاطلقوها فاتت الى بولص فعزاها وقواها وامرها ان تمضى تبشر بالايمان
بالمسيح فمضت الى قونية وبشرت بالمسيح ثم الى بلدها وردت ابوها * وامها الى الايمان * f. 201 v.
بالمسيح[3] ثم تنيحت[4] بسلام ونالت اكليل المعترفين والمبشرين ويقال ان جسدها الان فى
سنجار بالحبس صلاتها[5] معنا امين

وفيه ايضا[6] تذكار[7] تكريز كنيسة القديس مرقوريوس شفاعته معنا امين[8]

1. *Haec duo verba desunt in* A. — 2. A مضت — 3. A *rursus habet* فمضت الى قونية وبشرت بالمسيح ثم الى بلدها. — 4. B وتنيح. — 5. B *addit* تكون. — 6. *Deest in* B. — 7. *Deest in* A. — 8. *Haec commemoratio deest in* Assemani.

sur tout son corps et son visage et se jeta dans le feu qui ne lui fit aucun mal. Elle se leva et vint trouver Paul à l'endroit où il était caché. Elle alla à Antioche. Un des patrices la vit et voulut l'épouser, car elle était belle parmi les femmes. Elle le traîna en longueur et l'injuria. Il se plaignit d'elle au gouverneur de la ville, qui ordonna de la jeter aux bêtes féroces. Elle demeura au milieu d'elles pendant deux jours; ces animaux lui léchaient les pieds. Puis on l'attacha entre deux taureaux et on l'entraîna dans les rues de la ville. Elle n'éprouva aucun mal; alors on la relâcha. Elle alla trouver Paul qui la consola et la fortifia et lui ordonna d'aller annoncer la foi dans le Messie. Elle alla à Iconium (*Qounyah*) et annonça le Messie. Ensuite elle alla dans son pays et convertit son père et sa mère * à la religion du Christ; * f. 201 v. puis elle mourut en paix et reçut la couronne des confesseurs et des prédicateurs; on dit qu'aujourd'hui encore son corps est à Sindjâr à El-Ḥabs (?). Que sa prière soit avec nous! Amen.

[1] En ce même jour a lieu la commémoration de la consécration de l'église de saint Mercure (*Marqouryous*) : que son intercession soit avec nous! Amen.

1. Cette commémoration manque dans Assemani.

[1]وفيه ايضا استشهد القديس انبا اندونيا هذا كان شابًا من اهل بنا[2] وكانا[3] ابويه من اكابر المدينة وكانا[4] مومنين صالحين رحومين فاتى هذا القديس الى انصنا واعترف بالمسيح امام الوالى فامر بتنشيبه[5] فلم يناله شرا ثم اعتقله وارسله الى الاسكندرية صحبة القديس ايماخس وشهيدين اخرين فسجن والى الاسكندرية الثلثة شهداء[6] وعلق[7] القديس اندونيا منكس الى ان[8] نزل منه دمه[9] على الارض ثم عذبه عذابا كثيرا ولما ضجر منه ارسله الى والى الفرما فوجد القديس مينا فى السجن ففرح به فعذبه ايضا والى الفرما بانواع العذاب بامشاط الحديد وبالنار وطبخه[10] فى خلقين والرب يقويه ويعافيه وبعد ذلك قطعت رأسه ونال اكليل الشهادة شفاعته معنا امين

وفيه ايضا شهادة القديس ابو اسحق هذا كان من اهل شمما وكان حارس بستان وكان

1. *Haec commemoratio deest in* Ludolf *et* Assemani. — 2. A ببا. — 3. A وكان. — 4. B وكانوا. — 5. B بنشبه. — 6. *Haec verba ab* صحبة *desunt in* B. — 7. B فعلق. — 8. *Deest in* A. — 9. B دم كثيرا. — 10. B وطحنه.

[1] Ce même jour eut lieu le martyre de saint Antonin (*Andounyâ*) [2]. C'était un jeune homme des gens de Banâ. Ses parents, des principaux de la ville, étaient croyants, vertueux et miséricordieux. Le saint vint à Antinoé (*Anṣinâ*) et confessa le Messie devant le gouverneur. Celui-ci ordonna de le percer de flèches, mais il n'éprouva aucun mal. Il le fit enchaîner et l'envoya à Alexandrie (*El-Iskandaryah*) en compagnie de saint Épimakhos (*Abimâkhous*) et de deux autres martyrs. Le gouverneur de cette ville fit emprisonner les trois martyrs et suspendre saint Antonin la tête en bas jusqu'à ce que son sang coula sur la terre. Puis le gouverneur lui fit subir de nombreux tourments. Quand il fut fatigué, il l'envoya au gouverneur de Péluse (*El-Faramâ*), où il retrouva saint Ménas (*Minâ*), ce qui lui causa une grande joie. Le gouverneur de Péluse lui infligea aussi diverses sortes de tortures avec des peignes de fer et par le feu; il le fit cuire dans un chaudron. Le Seigneur le fortifiait et le guérissait. Après cela, on lui coupa la tête et il reçut la couronne du martyre. Que son intercession soit avec nous! Amen.

[3] En ce jour eut lieu aussi le martyre de saint Abou Isḥaq. Il était des gens de Chemamâ et gardien d'un verger. Il était vertueux, paisible, dévot;

1. Cette commémoration manque dans Ludolf et Assemani. — 2. Malan *Andokia*, *Eudoxia!* — 3. Cette commémoration manque dans Ludolf, Assemani et Maï.

صالحا وديعا ناسكا لم ياكل لحما ولا يشرب خمرا بل يصوم يومين يومين وياكل البقول وكان يفتقد الضعفاء والمساكين بما يفضل عنه من اجرته فظهر له الرب فى الرويا وامره ان يمضى الى الوالى ويعترف باسمه[1] فهدده واوعده بالجوائز العظيمة[2] والاكاليل ففرح جدا وقام ففرق ما عنده ثم صلّى وطلب من[3] الرب المعونة واتى الى الوالى فاعترف باسم المسيح فعذبه بالحريق * وقطع اضداه وبالتعليق والعصر والرب يقويه وبعد ذلك قطعت رأسه بحد السيف ونال اكليل الشهادة واتوا اهل شمما بلده واخذوا جسده فظهرت[4] منه اشفية عظام واياتا جسام شفاعته[5] معنا امين * f. 262 r°.

[6]وفيه ايضا استشهدت القديسة لياريا هذه كانت من اهل دمليانا الذى يجاور دميرة وكانت ابنة اناس مومنين صالحين وكانت طاهرة فى نفسها وجسمها مداومة للصوم والصلاة ولما بلغ عمرها احدى[7] عشر سنة ظهر لها السيد المسيح وهى جالسة تعمل شغلها وهو[8]

1. A باسم المسيح. — 2. *Deest in* A. — 3. B من السيد المسيح. — 4. B وظهرت, A فظهر. — 5. B صلاته. — 6. *Haec commemoratio deest in* Ludolf, Assemani *et* Maï. — 7. A احد. — 8. *Deest in* A.

il ne mangeait pas de viande et ne buvait pas de vin, mais il jeûnait tous les deux jours et ne se nourrissait que de légumes. Il consacrait aux pauvres le superflu de son salaire. Le Seigneur lui apparut en songe, lui dit d'aller trouver le gouverneur et de confesser son nom et lui promit de grandes récompenses et des couronnes. Il s'en réjouit beaucoup, alla partager ce qu'il avait, demanda à Dieu son aide, alla trouver le gouverneur et confessa le nom du Messie. Le gouverneur le tortura en le brûlant, * lui coupant les membres, le suspendant et le broyant; le Seigneur le fortifia. Après cela, on lui coupa la tête avec le tranchant de l'épée et il reçut la couronne du martyre. Les gens de Chemamâ son pays vinrent prendre son corps; par lui apparurent de grandes guérisons et des miracles considérables. Que son intercession soit avec nous! Amen. * f. 262 r°.

[1] En ce jour aussi fut martyrisée sainte Hilaria (*Liâriâ*). Elle était des gens de Demeliânâ qui est proche de Damirah, fille de parents fidèles, vertueux et compatissants : elle était pure d'âme et de corps, et pratiquait continuellement le jeûne et la prière. Quand elle eut atteint l'âge de onze ans, Notre-Seigneur le Messie lui apparut tandis qu'elle était assise à s'occuper de son ouvrage et

1. Cette commémoration manque dans Ludolf, Assemani et Maï

بنور عظيم[1] وظهر لها الملاك رفاييل[2] وقال لها لماذا انتى جالسة والجهاد حاضر[3] والاكلة معدة فقامت وفرقت[4] مالها على الضعفاء والمساكين[5] واتت الى طوة ومنها سوسنة[6] فوجدت الوالى فاعترفت قدامه بالمسيح وكان القديس انبا شنوسى قد ظهر له الرب وعرفه بهذه القديسة فلما راها فرح بها وعزاها وقوى قلبها فعذبها الوالى عذابا شديدا ومشط لحمها وسمر فى اذنيها مسامير محمية ثم ربطها مع سبع الاف[7] وستمائة شهيد واخذهم معه وسافر وفيما هم فى المركب قفز تمساح على طفل وحيدا لامه وخطفه فكانت تبكى فتحننت القديسة وسألت[8] المسيح فامر الرب التمساح بترك[9] الطفل وهو حيا ولم[10] يناله شرا فلما اتوا[11] طوة امر الوالى ان يطرحوا القديسة فى المستوقد فطرحوها[12] فلم ينالها بؤس[13] ثم قطعوا اعضائها وارموها فى النار ثم قطع اظفارها وقطع لسانها وسمر فى رجليها نعال حديد ثم وضعوها على سرير حديد واوقد تحتها وبعد ذلك قطعت رأسها ونالت اكليل الشهادة صلاتها معنا امين

1. A نورا عظيما. — 2. B رافاييل. — 3. B حاظر. — 4. B *addit* كل. — 5. *Haec tria verba desunt in* A. — 6. A سوسنه. — 7. A الالف. — 8. B *addit* السيد. — 9. A ينزل. — 10. B لم. — 11. A توا. — 12. *Deest in* B. — 13. B شر.

il était dans une lumière éclatante. L'ange du Seigneur, Raphaël (*Rafayil*), se montra à elle et lui dit : « Pourquoi restes-tu assise alors que la lutte est là, et que les couronnes sont préparées. » Elle se leva, distribua sa fortune aux malheureux et aux pauvres, et alla à Ṭouah et de là à Sousnah. Elle trouva le gouverneur et confessa devant lui le Messie. Le Seigneur avait apparu au saint Anbâ Chenousi et l'avait informé de cette sainte. A sa vue, il ressentit de la joie, la consola et fortifia son cœur. Le gouverneur lui fit subir de violentes tortures; on déchira sa chair avec des peignes, on enfonça dans ses oreilles des clous brûlants; puis il l'attacha avec sept mille six cents martyrs, les emmena avec lui et partit. Tandis qu'ils étaient dans le bateau, un crocodile se précipita sur l'enfant unique d'une femme et l'enleva. La mère se mit à pleurer. La sainte, touchée de compassion, implora le Messie qui ordonna au crocodile de laisser l'enfant qui était en vie et n'avait éprouvé aucun mal. Quand on arriva à Ṭouah, le gouverneur fit jeter la sainte dans un bûcher : on l'y lança, mais elle ne ressentit aucun dommage. Puis on lui coupa les membres, on les jeta dans le feu; on lui arracha les ongles, on lui coupa la langue; on cloua à ses pieds des sandales de fer et on la plaça sur un siège de fer sous lequel on alluma du feu. Après cela, on lui trancha la tête et elle reçut la couronne du martyre. Que sa prière soit avec nous! Amen.

[1]وفيه ايضا استشهدت[2] القديسة تكلة وموجى التى من قراقس التى من البحيرة قرب[3] الاسكندرية * وهولاء تربين[4] عند معلمة[5] فى قراقس فاتفق فى عبورهم عند البحر راوا[6] الوالى وهو يعذب المسيحيين فتعجبا من قسوة قلبه واحتمال اوليك فظهر لهما الرب[7] واوراهما مجد القديسين ونشطهما فركبا فى مركب الى الاسكندرية فظهرت لهما السيدة واليصابات كانهما[8] امرتين باكيات معهما ولما وصلوا الى المدينة اعترفا امام الوالى فعذبهما عذابا عظيما ثم قطع رأس القديسة موجى وارسل تكلة الى دمطوا فاستشهدت بها صلاتهما معنا امين *f. 262 v°.

[9]وفيه ايضا استشهد القديس ابكرجون هذا كان من اهل البنوان وكان اولا لصا واتفق معه شابان فى اللصوصية فمضوا قلاية راهب[10] فوجدوه ساهرا فى الصلاة فانتظروه ان يصرف الصلاة ويرقد فلم ينام بالجملة فانحلت قلوبهم وجزعوا ولما كان باكرا خرج اليهم

1. *Haec commemoratio deest in* Assemani *et* Ludolf. — 2. B استشهدا. — 3. B عند. — 4. B قروا. — 5. B معلم. — 6. B نرلواو. — 7. B *addit* فى وقت الظهيرة. — 8. A وهولاى. — 9. *Haec commemoratio deest in* Assemani *et* Ludolf. — 10. A راهبا.

[1] En ce jour, sainte Thècle (*Taklah*) et sainte Moudji[2] souffrirent le martyre. Elles étaient de Qaraqas, dans la Baḥirah, près d'Alexandrie (*El-Iskandaryah*), * et y étaient élevées par une maîtresse. Il arriva que, tandis qu'elles passaient près de la mer, elles virent le gouverneur qui torturait les chrétiens. Elles s'étonnèrent de sa dureté de cœur et de leur constance. Le Seigneur leur apparut, leur montra la gloire des saints et les excita. Elles s'embarquèrent pour Alexandrie. Notre-Dame et Élisabeth (*Aliṣâbâṭ*) leur apparurent, pareilles à deux femmes qui pleuraient avec elles. En arrivant à la ville, elles confessèrent le Christ devant le gouverneur. Il leur fit subir de grandes tortures, puis fit trancher la tête de sainte Moudji et envoya Thècle à Damṭou où elle fut martyrisée. Que leur prière soit avec nous! Amen. *f. 262 v°.

[3] En ce jour aussi mourut martyr saint Abkirgoun (*Abkirdjoun*)[4], des gens d'El-Banouân. D'abord il était voleur et à lui se réunirent deux jeunes gens pour voler. Ils allèrent à la cellule d'un moine et le trouvèrent veillant en priant; ils attendirent qu'il eût terminé sa prière et qu'il se fût couché, mais il ne s'endormit pas du tout. Leurs cœurs s'ouvrirent et ils furent affligés, et, lorsque au matin le vieillard sortit vers eux, ils tombèrent à ses pieds en se

1. Cette commémoration manque dans Ludolf et Assemani. — 2. Malan *Phangé*. — 3. Cette commémoration manque dans Ludolf et Assemani. — 4. Malan *Abkerad jsan, Carazun.*

الشيخ فخروا تحت قدميه ساجدين ورموا[1] سيوفهم وترهبوا عند الشيخ فاجهد هذا القديس نفسه[2] فى عبادات[3] نفسانية وجسمانية فتنبّا له الشيخ وبشره ان لا بد ان يستشهد[4] على اسم المسيح فلما كان بعد ستة سنين اثار[5] الشيطان الاضطهاد على البيعة فودع ابيه[6] الروحانى واخذ بركته واتى الى نقيوس فوجد مكسيميانوس[7] الملك فاعترف قدامه بالمسيح فعذبه عذابا عظيما ومشط لحمه ودلك جراحاته ثم مضى به الى الاسكندرية وعلق على صارى[8] خمس[9] دفوع والحبال تقطع ثم عملوه[10] فى زق جلد وارموه البحر فاخرجه ملاك الرب من الماء وامره ان يمضى الى سمنود فمضى واتى الى البنوان واستقصى منهم على ابكرجون[11] لانهم لم يعرفوه فقالوا له زمان من حيث مضى ولم نعرف له خبر فتميّزته جارية عرفته[12] ومن خوفه سقطت وانكسر وعاها * وقالت للقوم انه ابكرجون فاسرعوا اليه وتباركوا منه ومن[14] كان به مرض كان يسأله يصلى على[15] زيت

* f. 263 r°.

1. A ورموا. B addit ونفوسهم. — 2. B نفسه هذا القديس. — 3. B addit كثيرة وجهادا. — 4. A تستشهد. — 5. A اثا. — 6. A ابنه. — 7. A مكسيمانوس. — 8. B الصارى. — 9. A خمسة. — 10. B جعلوه. — 11. A منهم على ابكرجون. — 12. A من حيث لم تعرفه. — 13. A addit ومن كان معه. — 14. و *deest in* A. — 15. *Deest in* A.

prosternant, jetèrent leurs épées et se firent moines auprès de lui. Ce saint s'appliqua à des dévotions spirituelles et corporelles. Le vieillard prophétisa à son sujet et lui annonça que certainement il souffrirait le martyre au nom du Messie. Six ans après, Satan recommença la persécution contre l'Église. Le saint prit congé de son père spirituel, reçut sa bénédiction et alla à Niqiou (*Niqyous*), où il trouva Maximien (*Maksimyânous*) l'empereur et confessa le Messie devant lui. Il éprouva de grandes tortures : on déchira sa chair avec des peignes et on frotta ses blessures. Puis l'empereur l'emmena à Alexandrie (*El-Iskandaryah*) et le suspendit cinq fois à un mât; les cordes se rompirent. On le mit ensuite dans une outre de cuir et on le jeta dans la mer. L'ange du Seigneur le tira de l'eau et lui ordonna d'aller à Djemnouti (*Samanoud*). Il partit et, arrivé à El-Banouân, il questionna les gens sur Abkirgoun, car ils ne le reconnaissaient pas. On lui dit : « Il y a longtemps qu'il est parti et nous n'en avons plus de nouvelles. » Mais une jeune fille distingua ses traits, le reconnut, et, de peur, tomba à terre; ses cris furent interrompus * et elle dit aux gens : « C'est Abkirgoun. » Ils se précipitèrent vers lui et reçurent sa bénédiction. Si quelqu'un avait une maladie, il l'implorait; le saint priait sur

ويدهنه فيبرأ ثم اتى الى سمنود فقال لاحد الاجناد انا مسيحى اربطنى وجرجرنى فى المدينة ففعل به ذلك حتى احضروه الى الوالى فعلقه منكس على شجرة عشرة ايام الى ان نزل من انفه وفمه دما كثيرا فدعا على ابنة الوزير فماتت واقامت ثمانية عشر[1] ايام ميتة مدفونة وسألوه[2] فسأل[3] المسيح احياها وحدثتهم بما رات فى الجحيم فامن يوسطس[4] الوزير وزوجته بالمسيح وكذلك اجناد الوزير امنوا واستشهدوا فكانت[5] عدتهم تسع مائة وخمسة وثلاثين[6] رجلا ثم ارسل القديس الى الاسكندرية ايضا فعذب هناك ثم ارسل الى سمنود فضربوه فيها بالدبابيس[7] وكسروا ظهره ثم لما ضجروا منه سيروه الى الاسكندرية فلما وصل الى تل برموده ظهر له السيد المسيح هناك وعزاه وعرّفه انه يتم جهاده هناك واوعده ان كلمن يستغيث باسمه يكمل له جميع مطلوبه وهناك امر الوالى بان تضرب رقبته وتم جهاده ونال اكليل الحياة فظهر[8] ملاك الرب لقس من اهل منوف وعرفه موضع جسد

1. *Deest in* A. — 2. A سالوه, B *addit* منجلها. — 3. B *addit* السيد. — 4. B يوشطش. — 5. B وكانت. — 6. A' وثلاثون. — 7. A بالدنابيس. — 8. B وظهر.

de l'huile, l'en frottait et le malade guérissait. Il alla ensuite à Djemnouti et dit à un soldat : « Je suis chrétien, attache-moi et traîne-moi dans la ville. » Il le fit et lorsqu'ils furent en présence du gouverneur, celui-ci le fit suspendre la tête en bas à un arbre pendant dix jours, au point que son sang coula en abondance de son nez et de sa bouche. Il adressa une prière contre la fille du gouverneur et elle mourut. Elle resta morte et enterrée pendant dix-huit jours. On l'implora ; il pria le Messie qui la ressuscita et elle raconta ce qu'elle avait vu en enfer. Le gouverneur Juste (*Youstos*) et sa femme crurent au Messie ainsi que ses soldats : ils souffrirent le martyre, au nombre de cent trente-cinq. Puis le saint fut envoyé à Alexandrie où il fut torturé, ensuite à Djemnouti où on le frappa avec des massues et on brisa son dos. Quand on en fut fatigué, on le fit partir pour Alexandrie. Lorsqu'il arriva à la colline de Barmoudah, Notre-Seigneur le Messie lui apparut, le consola, lui apprit que sa lutte finirait là, et lui promit que quiconque implorerait du secours en son nom recevrait tout ce qu'il demanderait. Le gouverneur ordonna de lui trancher la tête ; sa lutte fut terminée et il reçut la couronne de vie. L'ange du Seigneur apparut à un prêtre des gens de Manouf et lui ordonna de le

القديس وامره باخذه ولما انقضى الاضطهاد بنيت له كنيسة[1] فى البنوان وجعل جسده فيها صلاته[2] معنا امين[3]

اليوم[4] السادس والعشرون من ابيب

فى هذا اليوم[5] نياحة الشيخوخة الحسنة الصادق البار يوسف النجار الذى استحق ان يدعى ابا للمسيح بالجسد الذى شهد عنه الانجيل انه كان صديقا وكذلك[6] اودعوا عنده[7] السيدة[8] العذراء مرتمريم فلما اكمل سعيه وجهاده وتعبه مع السيدة والسيد بمجيه * بهما الى * f. 263 v°.
ارض مصر[9] من بيت لحم[10] وما قاساه من اليهود ولما حضر الوقت الذى ينتقل فيه من هذا العالم الى عالم الاحيا احضر[11] اولاده الاربعة وهم يوسطس ويهودا ويوساب ويعقوب وثلاث[12] بنات واوصاهم وودعهم وبسط يده واسلم الروح وكانت جملة حياته مأية واحدى[13]

1. B بيعة. — 2. B صلاة الجميع تكون. — 3. *Hic addit* Amélineau *commemorationem S. Dumadii, et* Malan *consecrationem ecclesiae S. Mercurii.* — 4. *Deest in* A. — 5. *Haec tria verba desunt in* A. — 6. B وصار خطيبا. — 7. *Deest in* B. — 8. B *addit* ستنا. — 9. *Haec tria verba desunt in* A. — 10. A *addit* وهروبه الى مصر. — 11. A احضروا. — 12. B وثلاثة. — 13. A واحد.

prendre. Quand la persécution fut finie, on lui bâtit une église à El-Banouan et on y plaça son corps. Que sa prière soit avec nous! Amen[1].

VINGT-SIX D'ABIB (**20 juillet**).

En ce jour mourut dans une belle vieillesse le juste, le vertueux Joseph (*Yousof*) le charpentier qui mérita d'être appelé le père charnel du Messie. L'Évangile témoigne qu'il était juste; c'est pourquoi on lui confia la garde de Notre-Dame la Vierge Marie (*Maryam*). Lorsqu'il eut terminé sa lutte, sa
* f. 263 v°. peine et sa fatigue avec Notre-Dame et Notre-Seigneur en les emmenant * de Bethléem (*Bait Laḥam*) dans la terre d'Égypte (*Miṣr*) et les souffrances qu'il éprouva de la part des Juifs (*El-Yahoud*) et lorsque arriva le moment de passer de ce monde dans le monde de vie, il fit venir ses quatre fils, Juste (*Yousṭos*), Juda (*Yahouda*), Yousâb et Jacques (*Ya'qoub*) et ses trois filles; il leur fit ses recommandations et ses adieux, étendit la main et rendit l'âme. La durée

1. Amélineau ajoute ici la commémoration de saint Domadious et Malan celle de la consécration de l'église de saint Mercure.

وعشر سنة الى ان تزوج اربعين سنة ومتزوج اثنين[1] وخمسين ومترمل تسعة عشر سنة منها ثلاثة سنين[2] قبل تجسد المسيح وحضره السيد المسيح وقت نياحته وجعل يده على عينيه ودمع عليه واعطى جسده ان لا يبلى وعظامه لا تفسد ووضع فى قبر يعقوب ابيه لسنة ستة[3] عشر[4] من تجسد المسيح صلاته معنا امين

[5]وفيه ايضا تنيح الاب القديس طيماتاوس بطريرك الاسكندرية[6] فرعى[7] رعية المسيح[8] احسن رعاية[9] وحرسهم من ذياب اريوس ومقدونيوس وسبليوس[10] وفى السنة السادسة من رياسته ملك تاودوسيوس[11] الكبير على المسيحيين وفيها[12] صار المجمع المقدس المأية وخمسين بمدينة القسطنطينية على مقدونيوس الكافر بروح القدس وكان هذا الاب مقدم المجمع لان داميبوس بابا رومية لم يحضر بل نوابه فناظر هذا القديس مقدونيوس وسبليوس وابوليناريوس وغلبهم وافلح بحججهم وقد تقدم ذكر كفرهم وما ناظرهم به هذا القديس فى يوم

1. A اثنتين. — 2. A سنة. — 3. B الستة. — 4. B *addit* سنة. — 5. *Haec commemoratio deest in* Ludolf. — 6. A قبله. — 7. B هذا لقديس رعا. — 8. A *addit* الناطقة. — 9. احسن رعاية *desunt in* A. — 10. B وسنايوس. — 11. *Haec verba ab* وفى *desunt in* B. — 12. B وفيه.

totale de sa vie fut de cent onze ans, et jusqu'à son mariage, de quarante ans; Il fut marié cinquante-deux ans et veuf dix-neuf ans, trois ans avant l'incarnation du Messie. Notre-Seigneur était près de lui au moment de sa mort, il lui ferma les yeux, pleura sur lui et donna à son corps le privilège de ne pas se corrompre et à ses os celui de ne pas se gâter. On le plaça dans le tombeau de son père Jacques (*Ya'qoub*), seize ans après l'incarnation du Messie. Que sa prière soit avec nous! Amen.

[1] En ce jour aussi mourut notre saint père Timothée (*Ṭimâṭâous*), patriarche d'Alexandrie (*El-Iskandaryah*) (380-385). Il garda avec le plus grand soin le troupeau du Messie et le défendit contre les loups d'Arius (*Aryous*), Macédonius (*Maqdounyous*) et Sabellius (*Sabellyous*). La sixième année de son patriarcat, le grand Théodose (*Tâoudousyous*) régna sur les chrétiens. Cette même année eut lieu à Constantinople (*El-Qosṭanṭinyah*) le saint concile des 150 pères contre Macédonius qui niait l'Esprit-Saint. Ce père présida le concile parce que Damase (*Dâminyous*), pape de Rome (*Roumyah*), n'y assista pas, ou plutôt il fut son représentant. Le saint engagea des controverses avec Macédonius, Sabellius et Apollinaire (*Aboulinaris*), les vainquit et triompha de leurs arguments. Le récit de leur infidélité et des controverses de ce saint se trouve au premier jour d'amchir, au jour de la réunion

1. Cette commémoration manque dans Ludolf.

اجتماع المجمع فى اول امشير واهتم هذا القديس فى زمانه بالبيع اهتماما زائدا وبنا
بالاسكندرية وظاهرها عدة بيع وصلّح وجدد كثيرا منهم وبنا نواويس برسم دفن الغربا وكان
* f. 264 r°. كثير التعليم فصيحا فى علمه ومنطقه * فرد على كثيرين من شيعة اريوس واقام على الكرسى
تسع سنين وكسر ثم تنيّح بسلام صلاته[1] معنا امين[2]

اليوم[3] السابع والعشرون من ابيب[4]

فى هذا اليوم[5] استشهد القديس ابامون الذى من ترنوط[6] هذا القديس كان قد حضر بالصعيد ورأى ما يعمل بالقديسين فتقدم الى اريانوس والى انصنا واعترف بالمسيح فعذبه عذابا عظيما بالضرب والتعليق ومشطوا لحمه ثم سمروا فى جسده مسامير طوال والسيد المسيح يقويه ويشفيه ثم ارسلوه الى الاسكندرية فظهر له السيد المسيح وعافاه وقواه فعوقب هناك

1. B شفاعته. — 2. *Hic ponit* Ludolf *commemorationem Joseph justi filii Jacob Israel.* — 3. *Deest in* A. — 4. A عنه. — 5. *Haec tria verba desunt in* A. — 6. B برنوط, A بريوط.

du concile. Ce saint s'occupa des églises de son temps avec le plus grand soin; il en bâtit un certain nombre à Alexandrie et en dehors, en répara et en rétablit une grande quantité. Il construisit des monuments funèbres pour inhumer les étrangers. Il faisait de fréquents enseignements et était éloquent
* f. 264 r°. dans sa science et son langage. * Il réfuta de nombreux hérétiques ariens, resta sur le siège patriarchal pendant neuf ans et une fraction, puis il mourut en paix. Que sa prière soit avec nous! Amen [1].

VINGT-SEPT D'ABIB (**21 juillet**).

En ce jour le saint Abâmoun [2] de Ternout [3] subit le martyre. Il était dans la Haute-Egypte (*Es-Sa'id*) et vit comment on traitait les saints. Il alla trouver Arien (*Aryanous*), gouverneur d'Antinoé (*Anṣinâ*) et confessa le Messie. Il souffrit de grands tourments par les coups et la suspension; on déchira sa chair avec des peignes, puis on lui enfonça dans le corps de longs clous; Notre-Seigneur le Messie le fortifiait et le guérissait. Ensuite, on l'envoya à Alexandrie (*El-Iskandaryah*). Le Messie lui apparut, le guérit et le fortifia : là, il souffrit de grands tourments. Beaucoup subirent le martyre à cause de lui,

1. Ludolf place ici la commémoration de Joseph le Juste, fils de Jacob Israël. — 2. Malan *abba Mun*. — 3. Malan *Maruth*.

كثيرا واستشهدوا كثير[1] من اجله ومنهم عذراء اسمها تاوبيلا[2] اتت الى الوالى وشتمته وشتمت اصنامه واعترفت بالمسيح فامر ان يطرحوها فى النار فخلصها الرب وضربت رقبتها واما القديس فبعد ان عذبه وقطع اعضاءه وامر بضرب رقبته صلاته معنا امين

[3]وفيه ايضا تكريز كنيسة القديس ابو بفام شفاعته معنا امين

اليوم[4] الثامن والعشرون من شهر[5] ابيب

فى هذا اليوم[6] تنيحت القديسة مريم المجدلية هذه تبعت السيد المسيح فاخرج منها سبعة[7] شياطين فتلمذت له وخدمته وخدمت التلاميذ وحضرت وقت الالم والصلب والموت والدفن وبكرت الى القبر ورأت الحجر مقلوبا والملاك جالس عليه ولما خافت هى ومريم ام المخلص قال[8] لهن الملاك لا تخفن انتن انتى قد علمت انكن تطلبن يسوع المصلوب قد

1. A كثيرا   تاوميلا. — 3. *Haec commemoratio deest in* Ludolf *et* Assemani; Ludolf *addit commemorationem visionis Ezechiel*. — 4. *Deest in* A. — 5. *Deest in* B. — 6. *Haec tria verba desunt in* A. — 7. B سبع. — 8. B وقال.

entre autres une vierge du nom de Théophila (*Tâoubilâ*). Elle alla trouver le gouverneur, l'injuria ainsi que ses idoles et confessa le Messie. Il ordonna de la jeter dans le feu; le Seigneur la délivra; on lui trancha la tête. Quant au saint, après l'avoir torturé et coupé les membres, il fut décapité. Que sa prière soit avec nous! Amen.

[1] En ce jour eut lieu la consécration de l'église de saint Abou Bifâm[2]. Que son intercession soit avec nous! Amen[3].

VINGT-HUIT D'ABIB (**22 juillet**).

En ce jour mourut sainte Marie-Magdeleine (*Maryam el-Madjdalyah*). Elle suivit Notre-Seigneur le Messie qui expulsa d'elle sept démons. Elle fut parmi ses disciples, le servant ainsi qu'eux; elle était présente au moment de la Passion, du crucifiement, de la mort et de l'ensevelissement. Elle vint de bonne heure au tombeau et vit la pierre renversée et l'ange assis auprès. Comme elle avait peur, elle et Marie, la mère du Sauveur, il leur dit : « Ne craignez pas; je sais que vous cherchez Jésus le crucifié; il est ressuscité. »

1. Cette commémoration manque dans Ludolf et Assemani. — 2. Malan *Abu Pham*. — 3. Ludolf ajoute la commémoration de la vision d'Ézéchiel.

قام وهى التى ظهر لها المخلص وقال لها اذهبى واعلمى اخوتى انى صاعدا الى ابى وابيكم والهى والهكم فاتت وبشرت التلاميذ بالقيامة * وافتخرت عليهم بنظر الرب قبلهم وبعد صعود * f. 264 v°.
الرب بقيت فى خدمة التلاميذ وحلت عليهم[1] نعمة الروح القدس حسب نبوة يوئيل اذا يقول[2] ان بنيكم وبناتكم يتنبون وافيض من روحى على عبيدى واماى[3] وبشرت مع التلاميذ وردت نساء كثيرات الى الايمان بالمسيح واقاموها[4] شماسة[5] برسم تعليم النساء ومعموديتهم ونالها من اليهود تعييرات وضرب واهانة كثيرة ثم تنيحت فى خدمة التلاميذ صلاتها معنا امين

اليوم[6] التاسع والعشرون من ابيب[7]

[8] فى هذا اليوم يجب علينا ايها المومنين ان نعيد عيدا روحانيا منجل تذكار البشارة المقدسة والميلاد البتولية والقيامة المعظمة الذى لربنا يسوع المسيح له المجد الى الابد امين

1. A عليها. — 2. يقول, اذا *desunt in* A. — 3. Cf. Joel II, 28. — 4. B واتوا. — 5. B شماسة. — 6. *Deest in* A. — 7. من ابيب *deest in* A. — 8. *Haec commemoratio deest in* A, Malan, Ludolf, Assemani.

C'est à elle qu'apparut le Sauveur et il lui dit : « Va annoncer à mes frères que je remonterai vers mon Père et le leur, vers mon Dieu et le leur. » Elle alla annoncer aux disciples la résurrection * et se glorifia d'avoir vu le Seigneur avant eux. Après l'Ascension, elle resta au service des disciples. Les grâces de l'Esprit-Saint se répandirent sur eux selon la prophétie de Joel (*Youyil*) : « *Vos fils et vos filles prophétiseront; je répandrai abondamment mon esprit sur mes serviteurs et mes servantes* [1]. » Elle annonça l'Évangile avec les disciples et ramena beaucoup de femmes à la foi au Messie; on l'établit diaconesse pour instruire les femmes et les baptiser. Elle éprouva de la part des Juifs (*El-Yahoud*) des affronts, des coups et de nombreuses humiliations. Puis elle mourut au service des disciples. Que sa prière soit avec nous ! Amen. * f. 264 v.

VINGT-NEUF D'ABIB (**23 juillet**).

[2] En ce jour, il convient, ô fidèles, que nous célébrions une fête spirituelle à cause de la commémoration du saint Évangile, de la naissance virginale et de la glorieuse résurrection de Notre-Seigneur Jésus (*Yasou'*) le Messie, gloire à lui éternellement ! Amen.

1. Joel, II, 28. — 2. Cette commémoration manque dans A, Ludolf, Assemani, Malan.

[1] وفيه ايضا ينبغى ان نعيد لنقل اعضاء القديس الرسول تداوس من ارض سوريا الى مدينة القسطنطينية نقلها الملك المحب فى المسيح[2] قسطنطين وبنا عليه هيكل حسن وكرزه فى مثل هذا اليوم شفاعته معنا امين[3]

[4] وفيه ايضا[5] استشهد القديس ورشنوفة هذا كان عالما دينا ورعا[6] فطلب للاسقفية فهرب ولما وصل الى كحمون[7] بات عند اخوين مسيحيين محبين لله فظهر له ملاك الرب وامره ان يعترف بالمسيح فلما انتبه اعلم الاخوة فاتفقوا جميعهم واتوا الى الوالى واعترفوا باسم المسيح فعذبهم كثيرا والقاهم فى السجن ثم اخذهم الى سنهور فعذبهم ايضا هناك وملاك الرب[8] يظهر لهم ويقويهم ثم اخذهم الى صا وعذبهم هناك ثم جمع[9] كثيرين من المعترفين وقرأ عليهم سجل الملك بعبادة الاصنام فوثب القديس ورشنوفة وخطف السجل وقطعه فغضب الوالى وامر[10] ان يوقد[11] الاتون ويرمى فيه صلاته معنا امين[12]

1. *Haec commemoratio deest in* Assemani. — 2. B لله. — 3. *Deest in* B. — 4. *Haec commemoratio deest in* Ludolf. — 5. *Deest in* B. — 6. B ودعا. — 7. A طحمون. — 8. *Deest in* B. — 9. A جميع. — 10. A *addit* الوالى. — 11. A توقد. — 12. B *addit* ويخلصنا من العدو امين.

[1] Il nous faut aussi célébrer en ce jour la translation du corps du saint apôtre Thaddée (*Taddous*), de la terre de Syrie (*Souryâ*) dans la ville de Constantinople (*El-Qosṭanṭinyah*) : le roi ami de Dieu, Constantin (*Qosṭanṭin*), le fit transporter et bâtit sur lui une belle église qu'il consacra à pareil jour. Que son intercession soit avec nous! Amen.

[2] En ce jour mourut saint Ouarchenoufah[3] ; il était savant, pieux, scrupuleux. On le demanda pour l'épiscopat; il s'enfuit; quand il arriva à Kaḥmoun, il passa la nuit chez deux frères chrétiens qui aimaient Dieu. L'ange du Seigneur lui apparut et lui ordonna de confesser le Messie. Quand il s'éveilla, il en informa les deux frères. Ils furent d'accord pour aller trouver le gouverneur et confesser le nom du Messie. Il leur fit subir de nombreux châtiments et les jeta en prison. Puis il les amena à Sanhour et les tortura lui aussi : l'ange du Seigneur leur apparaissait et les fortifiait. Puis il les amena à Ṣâ et les tourmenta là encore. Ensuite il rassembla beaucoup de confesseurs et leur lut un édit de l'empereur pour l'adoration des idoles. Le saint Ouarchenoufah s'élança, saisit l'édit et le déchira. Le gouverneur irrité ordonna d'allumer le four et de l'y jeter. Que sa prière soit avec nous! Amen.

1. Cette commémoration manque dans Assemani. — 2. Cette commémoration manque dans Ludolf. — 3. Malan *Warshufa*.

الثلثون[1] من شهر ابيب المبارك[2]

[3]فى هذا اليوم[4] استشهد القديس الجليل مرقورة والقديس الجليل افرام * هولاء * f. 265 r°.
القديسين كانوا اخوة بالروح واقربا من الجسد وكانا من اهل اخميم فاتفقا اتفاقا روحانيا
وترهبا فى بعض ديارة الصعيد فمكثا فيه[5] عشرين سنة فلما اثار العدو الاضطهاد على البيعة
الارتدكسية[6] ودخلوا بامر الملك قسطنطينوس[7] ليقدسوا على هياكل الارتدكسيين وثبوا
هولاء القديسين على هياكل[8] الذى وضعوا[9] عليهم[11] الخبز[10] فرموه وقالوا من لم يعتمد
بالثالوث المقدس لا يجب ان يرفع قربانه الا على هياكل الاصنام فمسكوهم الاريوسية
وضربوهما ضربا كثيرا وارموهما ولم يزالوا يرفصوا فيهما الى ان انكسرت عظامهم واسلما
بيد المسيح ارواحهما صلاتهما تكون معنا امين امين[12]

1. A الثلثين. — 2. *Deest in* B. — 3. *Haec commemoratio deest in* Ludolf. — 4. *Haec tria verba desunt in* A. — 5. B جماكن. — 6. A من الاريوسية. — 7. B قسطنطينيوس. — 8. A فرموه والخبز. — 9. A وضعوه. — 10. *Deest in* A. — 11. A عليه. — 12. Ludolf *addit commemorationem corporis S. Timothei, patriarchae Alexandria.*

TRENTE DU MOIS BÉNI D'ABIB (**24 juillet**).

[1] En ce jour furent martyrisés le glorieux saint Marqourah et le glorieux
* f. 265 r°. saint Efrem (*Afrâm*); * ils étaient frères par l'esprit et proches parents par le corps, et des gens d'Akhmim. Par un accord spirituel, ils se firent moines dans un des couvents de la Haute-Égypte (*Eṣ-Ṣa'id*) et y demeurèrent vingt ans. Quand l'ennemi suscita la persécution contre l'église orthodoxe et quand, par ordre de l'empereur Constance (*Qosṭanṭinous*), il entra pour célébrer le saint sacrifice dans les églises orthodoxes, ces deux saints s'élancèrent sur ceux où on avait mis le pain et le jetèrent en disant : « Il ne convient d'offrir un sacrifice que dans les temples des idoles. » Les Ariens les saisirent, leur portèrent de nombreux coups, tirèrent sur eux et ne cessèrent de les frapper avec le pied jusqu'à ce qu'ils leur eurent brisé les os. Les deux saints rendirent l'âme entre les mains du Messie. Que leur prière soit avec nous! Amen. Amen [2].

1. Cette commémoration manque dans Ludolf. — 2. Ludolf ajoute la commémoration de la translation du corps de saint Timothée, patriarche d'Alexandre.

تم وكمل شهر ابيب المبارك بسلام من الرب امين
والمجد لواهب العقل

* بدو[1] شهر مسرى المبارك[2] * f. 265 v°.
اليوم الاول منه

فى مثل هذا اليوم[3] استشهد القديس ابالى ابن يسطس ملك الروم هذا القديس كانت له مملكة الروم ولما كان فى الحرب واتى الى انطاكية فوجد ديقلاديانوس قد اقام عبادة الاصنام وكان قادرا[4] على هلاكه واخذ المملكة منه فاختار المملكة الباقية التى لا تزول فلطفه به ديقلاديانوس كثيرا وفى الاخير اخرجه يسطس الى ان كتب بنفيه الى ديار مصر هو وزوجته تاوكليا وولده ابالى صاحب هذا اليوم وسيرهم الى ارمانيوس والى الاسكندرية وقال له فى الرسالة ان هم اطاعوا والا افرق بينهم كل واحد فى مدينة فظهر

1. B بداية. — 2. B *addit* ايامة ثلثة عشر ساعة ثم يتنقاص. — 3. *Haec quatuor verba desunt in* A. — 4. B قادر.

Le mois béni d'abib est achevé et terminé avec la paix de Dieu. Amen. Gloire à celui qui donne l'intelligence.

MOIS DE MESORÉ.

* Commencement du mois béni de mésoré [1]. * f. 265 v°.

PREMIER DE CE MOIS (25 juillet).

En ce jour mourut martyr saint Abâli, fils de Juste (*Yosṭos*), roi de Rome (*Roum*). Le royaume de Rome appartenait à ce saint. Après avoir été à la guerre, il vint à Antioche (*Anṭâqyah*) et trouva que Dioclétien (*Diqlâdyanous*) avait relevé le culte des idoles. Il pouvait le faire périr et s'emparer du royaume, mais il préféra le royaume durable qui ne finit pas. Dioclétien le caressa fort; à la fin, Juste le fit sortir de lui-même, si bien qu'il écrivit un ordre pour l'exiler en Égypte (*Miṣr*), lui, sa femme Théoclie (*Tâouklyâ*) et son fils Abâli, le sujet de cet article. Il les envoya à Arménios (*Armânyos*), gouverneur d'Alexandrie (*El-Iskandâryah*), à qui il disait dans sa lettre : « S'ils se soumettent, c'est bien; sinon, sépare-les chacun dans une

1. B ajoute : les jours sont de treize heures, puis diminuent.

السيد المسيح ليسطس وقواه وعزاه وعرفه بما[1] يجرى عليه ووعده بالخيرات السمايية فلما ان وصل الى الاسكندرية لم يجسر الوالى عليه[2] بل كلمه بكلام[3] لين خداع[4] الى ان سطا عليه يسطس فغضب وسير يسطس الى انصنا[5] وزوجته الى صا وابالى ابنه الى بسطة وترك مع كل واحد غلام من غلمانه يخدمه فلما اتى ابالى الى بسطة واعترف بالمسيح فعذبه الوالى عذابا عظيما بالنار والحريق والمعاصير وتقطيع الاعضاء وارماه[6] للاسود والرب يقويه ويخلصه وكثيرين امنوا بالمسيح لما ابصروا ما ناله وهو سالم معافا وبعد ذلك اخذت رأسه المقدسة وجسده الان[7] بدير الخندق بظاهر القاهرة شفاعته[8] معنا[9] امين

اليوم الثانى من مسرى

[10]فى مثل هذا اليوم[11] تنيحت القديسة باسية[12] هذه[13] كانت من اهل منوف وكانا ابويها

1. B ما. — 2. *Haec verba a* ووعده *desunt in* A. — 3. B كلام. — 4. B بخداع. — 5. B الى انصنا *deest in*. — 6. B ورماه. — 7. *Deest in* B. — 8. B *addit* تكون. — 9. B *addit* ومع الناسخ المسكين. — 10. *Haec commemoratio deest in* Ludolf. — 11. *Haec quatuor verba desunt in* A. — 12. A يانسية. — 13. B *addit* القديسة.

ville. » Notre-Seigneur le Messie apparut à Juste, le fortifia, le consola, lui apprit ce qui lui arriverait et lui promit les biens célestes. Quand il arriva à Alexandrie, le gouverneur ne se montra pas violent envers lui, mais il lui adressa des paroles douces, perfides, jusqu'à ce que Juste fût rétif. Alors il s'irrita, l'envoya à Antinoé (*Anṣinâ*), sa femme à Ṣâ et son fils Abâli à Bubaste (*Basṭah*). Il laissa à chacun d'eux un de ses serviteurs pour le servir. Quand Abali arriva à Bubaste, il confessa le Messie; alors il lui fit subir de grands tourments par le feu, la flamme, les pressoirs et l'amputation des membres, et le fit jeter aux lions. Mais le Seigneur le fortifiait et le délivrait. Beaucoup crurent au Messie en voyant ce qui lui arrivait et comment il était intact et en bonne santé. Ensuite, on lui trancha la tête. Son corps est à présent dans le couvent d'El-Khandaq, en dehors du Qaire (*El-Qâhirah*). Que son intercession soit avec nous! Amen.

DEUX DE MESORÉ (**26 juillet**).

[1]En ce jour mourut sainte Athanasie (*Basyah*)[2]. Elle était des gens de Manouf et ses parents étaient riches. Lorsqu'ils moururent, il lui vint la pensée

1. Cette commémoration manque dans Ludolf. — 2. Maï *Banisah*, A *Yanisah*, Malan *Baisyah*, Assemani *Bapsia*.

اغنيا فلما توفيا جاءها فكر صالحا بان تجعل منزلها ماوا للرهبان والغرباء ففعلت ذلك وكانت تقبل كلمن يقصدها ويقوم[1] له[2] بما[3] يحتاج اليه[4] فاجتمع بها قوم ارديا سيين السيرة * واستمالوا[5] فكرها للخطية[6] فجعلت بيتها ماخورا وجلست فيها تقبل كلمن يقصدها للخطية كما كانت تقصد فى طريق الفضيلة فاتصل خبرها للشيوخ[7] القديسين فحزنوا لما علموا[8] حزنا عظيما ثم استدعوا يوحنا القصير واطلعوه على خبرها وسألوه ان يمضى اليها ويعمل معها محبة عوض ما عملت هى معهم من الخير لكى يخلصوا نفسها فاطاعهم فى ذلك بعد ان سألهم[9] ان يساعدوه بالصلاة[10] ثم قام القديس يوحنا واتى الى المكان التى هى فيه وقال للبوّابة اعلمى سيدتك بقدومى فلما ان اعلمتها ظنت انه جاء الى قصدها الرديى فتزينت[11] وجلست فاستدعته[12] فدخل وهو يزمر قائلا اذا ما سلكت فى وسط ظلال الموت لا[13] اخشى من السوء[14] لانك معى[15] فلما دخل اجلسته معها على السرير[16] فنظر * f. 266 r°.

1. B تقوم. — 2. *Deest in* A. — 3. B بكلما. — 4. B *addit* الى ان فنى مالها. — 5. B واشعلوا. — 6. B بالخطية. — 7. A بالشيوخ. — 8. B *addit* بها. — 9. B *addit* فى ذلك. — 10. B فى الصلاة. — 11. A فتبرزت. — 12. B واستدعاته, — 13. B فلا. — 14. A الاسوء. — 15. *Psalmi*, xx. 4. — 16. B سريرها.

pieuse de faire de sa maison un abri pour les moines et les étrangers. Elle le fit; elle accueillait tous ceux qui venaient la trouver et leur fournissait tout ce dont ils avaient besoin. Autour d'elle se rassemblèrent des gens pervers, de mauvaise * conduite, qui inclinèrent sa pensée vers le péché. Elle fit de sa maison un lieu de débauches et s'y assit, accueillant tous ceux qui venaient pour pécher, de même qu'autrefois elle marchait dans le chemin de la vertu. Son histoire arriva jusqu'aux vieillards vertueux. En l'apprenant, ils ressentirent un violent chagrin. Puis ils mandèrent Jean le Petit (*Youḥannâ el-Qaṣir*), lui apprirent son aventure et lui demandèrent d'aller la trouver et d'accomplir envers elle un acte de charité en échange du bien qu'elle leur avait fait, afin de sauver son âme. Il y consentit après leur avoir demandé de l'aider par leurs prières. Puis saint Jean alla à l'endroit où elle était et dit à la portière : « Annonce mon arrivée à ta maîtresse. » Quand elle en fut informée, elle crut qu'il était venu dans une pensée coupable. Elle se para, s'assit et l'appela. Il entra en psalmodiant : « *Bien que je marche au milieu des ombres de la mort, je ne crains aucun mal parce que tu es avec moi*[1]. » Quand il entra, elle le fit asseoir avec elle sur le lit. Il la regarda, puis il dit : « Pourquoi as-tu quitté Notre- * f. 266 r°.

1. Psaume xx, 4.

اليها ثم قال لها ماذا استيقظتى بالسيد المسيح واتيتى الى هذا الامر الردى فلما سمعت كلامه ارتعدت وحست بقلبها كانّه يذوب فتطامن القديس رأسه وبكى فسألته عن بكاه فاجابها انى اعاين الشيطان[1] يلعب[2] على وجهك فلهذا ابكى عليك[3] فاجابته فهل لى توبة فاجابها نعم فقالت له خذنى الى حيث شئت فلما قال لها تعالى فنهضت تابعة له فسارا ودخلا[4] البرية فلما[5] امسا النهار[6] قال لها نامى ثم رقد هو ايضا بعيدا[7] منها بعد ان اكمل صلاته ولما قام نصف الليل للصلاة رأى عمود نور[8] من الارض الى السماء عليها ورأى ملائكة الله حاملين نفسها فقام[9] واتى الى عندها فوجدها قد ماتت والقى ذاته على الارض وطلب من الله ان يقنعه بسببها فجاءه صوتا قائلا ان توبتها قد قبلت فى الساعة * التى تابت فيها اكثر من الذين لهم سنين كثيرة ولم يظهروا حرارة توبتهم فجاء واعلم الشيوخ بما[10] جرى له معها[11] صلاتها[12] معنا امين[13] * f. 266 v°.

1. B الشياطين. — 2. B تلعب. — 3. A عليه. — 4. B فساروا ودخلوا. — 5. B ولما. — 6. المسا. — 7. B بعيد. — 8. A نورا. — 9. B واقام. — 10. B بجميع ما. — 11. A عليها ولها معها. — 12. A صلاته. — 13. معنا امين *desunt in* B. Ludolf *addit commemorationem S. Menas, martyris.*

Seigneur le Messie et es-tu venue vers cette mauvaise conduite? » En entendant ces paroles, elle trembla et sentit comme si son cœur se fondait. Le saint pencha la tête et pleura. Elle l'interrogea sur ses larmes. Il répondit : « Je vois Satan (*Ech-Chaïṭân*) jouer sur ton visage, voilà pourquoi je pleure sur toi. » Elle lui demanda : « Y a-t-il un repentir? » — « Oui. » Elle reprit : « Emmène-moi où tu voudras. » Lorsqu'il lui dit : « Viens, » elle se leva et le suivit. Ils marchèrent et entrèrent dans le désert. Le soir venu, il lui dit : « Dors, » puis il se coucha aussi, loin d'elle, après avoir accompli sa prière. Quand il se leva au milieu de la nuit pour prier, il vit au-dessus d'elle une colonne de lumière allant de la terre jusqu'au ciel et les anges du Seigneur qui emportaient son âme. Il alla près d'elle et la trouva morte. Il se jeta sur le sol et demanda à Dieu de l'agréer à cause d'elle. Une voix vint à lui, disant : « Son repentir a été accepté au moment même * où elle s'est repentie; elle l'emporte sur ceux qui ont vécu de nombreuses années sans montrer l'ardeur de leur repentir. » Il alla informer les vieillards de ce qui lui était arrivé avec elle. Que sa prière soit avec nous ! Amen [1]. * f. 266 v°.

1. Ludolf ajoute la commémoration de saint Ménas, martyr.

اليوم الثالث من شهر مسرى

فى مثل هذا اليوم[1] تنيح القديس سمعان الحبيس هذا القديس من جزيرة سورية وكان وهو طفل يرعى غنما[2] لابيه مثابر على الحضور الى البيعة فى كل وقت فحركته نعمة الله واتى الى بعض الديارة فمكث فيه بتعبد بنسك عظيم ويرمى التراب والرماد على رأسه مع ما يضيق على نفسه بالصوم[3] الكثير وبالعطش[4] المتزائد[5] ثم ربط على حقويه حبل الى ان دخل فى لحمه وتدود موضعه فصارت[6] رائحته كرهة[7] وقامت انفس[8] الاخوة من رايحته وتكرهوه[9] فخرج من عندهم واتى الى جب ناشف اقام فيه فرأى ايغومنس الدير كانّ من يقول له اطلب عبدى[10] سمعان فكانه[11] يونبهم على خروجه من الدير واعلم جماعة الاخوة فقلقوا وفتشوا عليه فوجدوه فى الجب من غير اكل ولا شرب وضربوا له المطانوة واستغفروا منه واتوا به الى الدير ولما مجدوه فى الدير لم يطق[13] بل خرج من

1. *Haec quatuor verba desunt in* A. — 2. A غنم — 3. B من للصوم. — 4. B والعطش. — 5. B الزائد. — 6. B وصارت. — 7. A قرحة. — 8. B نفس. — 9. B وتكرهوا منه. — 10. B غدا. — 11. B وكان. — 12. A واعلمهم. — 13. B يطيق.

TROIS DE MESORÉ (**27 juillet**).

En ce jour mourut saint Siméon (*Sim'ân*) le reclus. Ce saint était de l'île de Syrie (*Souryah*); quand il était enfant, il gardait un troupeau appartenant à son père et fréquentait assidûment l'église. La grâce de Dieu le poussa à aller dans un couvent où il demeura, pratiquant de grandes austérités; il jetait de la poussière et de la cendre sur sa tête, outre qu'il se mortifiait par un jeûne fréquent et une soif répétée. Puis il attacha autour de ses reins une corde qui finit par pénétrer dans sa chair, en sorte que cet endroit produisit des vers. Son odeur devint fétide; l'odorat des frères fut soulevé et ils eurent de la répugnance pour lui. Alors il partit d'au milieu d'eux et alla à un puits desséché où il demeura. Le supérieur du couvent vit quelqu'un qui lui disait : « Cherche mon serviteur Siméon, » et il semblait leur reprocher son départ. Il en informa tous les frères, qui furent troublés et se mirent à sa recherche; ils le trouvèrent dans le puits où il était sans manger ni boire; ils se prosternèrent devant lui, lui demandèrent pardon et l'amenèrent au couvent. Comme ils le glorifiaient dans le monastère, il ne put le supporter. Il partit

عندهم واتى الى صخرة اقام عليها ستين يوما بغير نوم[1] وبعد ذلك اتاه ملاك الرب وعزاه وعرفه ان الرب قد دعاه لخلاص نفوس كثيرة[2] ثم اقام على عمود طوله ثلاثين ذراعا قدر خمسة عشر سنة وكان يصنع ايات كثيرة وبراهين عظيمة وكان يعظ كلمن ياتى اليه واما والده فطلبه فلم يجده وتنيح ولم[3] يراه واما امه فبعد[4] سنين كثيرة علمت خبره واتت اليه وهو على العمود وبكت بكا كثيرا ثم نامت تحت العمود فطلب القديس من المسيح ان يعمل معها خيرا فماتت وهى نائمة فدفنوها تحت العمود وحسده الشيطان وضربه[5] ضربة فى ساقه فقرحت * واقام واقف على رجل واحدة[6] سنين[7] الى ان دودت[8] وسقط * f. 267 r°. الدود تحت العمود وجاء اليه مقدم لصوص وبات عنده فطلب[9] من المسيح فيه[10] فمكث[11] ايام قلائل[12] فمات وطلب من المسيح فانبع له عين ماء تحت العمود ثم انتقل الى عمود عال فوقف عليه[13] ثلاثين سنة ولما كملت[14] له فى العبادة ثمانية واربعون[15] سنة انتقل

1. A نوما. — 2. B كثيرين. — 3. B لم. — 4. A بعد. — 5. B فضربه. — 6. B فرد رجل. 7. B سنة. — 9. A فمكث يطلب. — 10. *Deest in* A. — 11. *Deest in* A — 12. A *addit* فيه. — 13. B *addit* قريب. — 14. B اكمل. — 15. B اربعين.

d'avec eux et alla à une roche sur laquelle il demeura soixante jours sans dormir. Après cela, l'ange du Seigneur vint à lui, le consola et lui annonça que Dieu l'appelait pour le salut de beaucoup d'âmes. Puis il se tint pendant quinze ans sur une colonne d'une hauteur de trente coudées où il faisait beaucoup de miracles et de grands prodiges, exhortant tous ceux qui venaient à lui. Quant à son père, il le chercha sans le trouver et mourut sans l'avoir vu. Pour sa mère, après beaucoup d'années, elle apprit son histoire; elle vint à lui, tandis qu'il était sur la colonne, et pleura fort. Puis elle s'endormit au pied de la colonne. Le saint demanda au Messie de lui accorder un bienfait; elle mourut tandis qu'elle dormait; on l'enterra au pied de la colonne. Satan (*Ech-Chaiṭân*) le haït et le frappa d'un coup à la jambe; il s'y forma un ulcère. * f. 267 r°. * Il resta debout pendant des années jusqu'à ce que les vers s'y mirent et ils tombaient au bas de la colonne. Un chef de brigands vint le trouver et passa la nuit auprès de lui : le saint implora le Messie et le brigand mourut au bout de peu de jours. Il demanda à Notre-Seigneur de faire jaillir une source au pied de la colonne. Puis il alla vers une autre élevée et y resta debout pendant trente ans. Quand il eut accompli quarante-huit années au service de Dieu, il alla retrouver le Seigneur, après avoir exhorté et ins-

الى الرب بعد ان وعظ الناس وعلمهم ورد كثيرين[1] من الكفر[2] الى معرفة المسيح واتى بطرك انطاكية لما سمع بنياحته فحمله[3] الى انطاكية بمجد عظيم صلواته[4] معنا[5] امين[6]

اليوم الرابع من شهر مسرى

فى مثل هذا اليوم[7] تنيح الملك البار حزقيا ابن اخاز من نسل داوود من سبط يهودا هذا الصديق لم يقيم[8] فى بنى اسراييل ملكا بعد داوود مثله لان جميعهم عبدوا الاصنام[9] وابتنوا لها المذابح الا هذا فانه اول ما ملك كسر[10] الاصنام وهدم مذابحها وقطع الحية النحاس لان بنى اسراييل عبدوها وجازاه الله فى ايامه باكثر مما عمل هو من ذلك ان فى السنة الرابعة عشر من مملكته حاصر سنحاريب مدينة اورشليم[11] وكان هذا ملكا عظيما[12] قويا جدا لم يكن فى زمانه اقوى منه قد خافته كل ملوك الارض واطاعوه فخاف

1. B *addit* من الناس. — 2. B كفرهم. — 3. A حمله. — 4. B *addit* تكون. — 5. B *addit* ومع كاتبه. — 6. Malan *addit commemorationem S. Isidori.* — 7. *Haec quatuor verba desunt in* A. — 8. A يقوم. — 9. B الاوثان. — 10. فكسر. — 11. B يورشليم. — 12. A عظيم

truit les gens et ramené beaucoup d'entre eux de l'infidélité à la connaissance du Messie. En apprenant sa mort, le patriarche d'Antioche (*Anṭâkyah*) vint et l'emporta en grande pompe dans cette ville. Que ses prières soient avec nous! Amen[1].

QUATRE DE MESORÉ (28 juillet).

En ce jour mourut le roi vertueux Ézéchias (*Ḥizqyâ*), fils d'Achaz (*Akhâz*), de la postérité de David (*Dâoud*), de la tribu de Juda (*Yahoudâ*); il n'y eut pas, après David, chez les Israélites (*Banou Israyil*) un roi pareil à ce juste, car tous adorèrent les idoles et leur bâtirent des autels, excepté lui. Dès qu'il régna, il brisa les idoles, détruisit leurs autels, coupa en morceaux le serpent d'airain parce que les Israélites l'adoraient. Dieu le récompensa pendant sa vie, pour plus qu'il n'avait fait. La quatorzième année de son règne, Sennachérib (*Sinḥarib*) assiégea la ville de Jérusalem (*Ourichalim*) : c'était un roi puissant et très fort; il n'y en avait pas de son temps de plus fort que lui. Tous les rois de la terre le craignaient et lui obéissaient. Ézéchias eut peur

1. Malan ajoute la commémoration de saint Isidore.

منه حزقيا[1] وارسل له اموالا كثيرة فلم يرض بها وارسل يهدده ويتوعده ويفترى عليه[2] وعلى الله سبحانه بلسان النجس فقال لا يقدر الرب ينجيكم من يدى ثم ارسل لحزقيا[3] رسالتين متضمنه تجديف وتهديد فبكا حزقيا[4] ومزق ثيابه ولبس مسحا ودخل بيت الرب وصلى امامه[5] وقال يا رب انت عارف بما قال سنحاريب ورسله ان كان قد اهلك الهة الارض كلها لانها من اخشاب واحجار الا انت الله الرب وحدك ثم ارسل رسلا[6] * الى اشعيا * f. 267 v.
يعرفه بما قال سنحارب وسأله ان يصلى عنه فاعلمه اشعيا عن الله ان يقوى قلبه فانه سيفعل به فعلا لم يسمع مثله فى الارض كلها[7] وفى تلك الليلة نزل اليهم ملأك الرب وقتل منهم ماية[8] والف خمسة وثمانين الف رجل فى ساعة واحدة فلما انتبهوا ووجدوا[9] العسكر قتلى انهزم ما تبقى منه الى الموصل بلاده ودخل سنحاريب الى بيت الالهة ليصلى فيه فوثب عليه ولداه وقتلاه وتخاص حزقيا[10] من يده وسبح الله ثم لما قارب ان يموت دخل اليه اشعيا وهو بمرض[11] مدنف وقال له وصى بنيك لانك مائت فصلى امام الرب فارسل

1. AB حزاقيا. — 2. عليه و desunt in B. — 3. AB لحزاقيا. — 4. AB حزاقيا. — 5. II Reges, xix, 1. — 6. A رسل. — 7. *Deest in* B. — 8. A ميا. — 9. B وجدوا. — 10. A, B حزاقيا. — 11. B مريض.

de lui et lui envoya des richesses considérables, mais il n'en fut pas satisfait et l'envoya intimider et menacer, l'injuriant ainsi que Dieu par sa langue impure en disant : « Le Seigneur ne pourra vous sauver de ma main. » Puis il adressa à Ézéchias deux lettres contenant des blasphèmes et des menaces. Ézéchias pleura, *déchira ses vêtements, revêtit un sac, entra dans la maison du Seigneur*[1] et dit : « Seigneur, tu sais ce qu'ont dit Sennachérib et ses envoyés. S'il a détruit tous les dieux de la terre, c'est qu'ils étaient faits de bois et de pierre ; tu es le seul Dieu, le Seigneur unique. » Puis il envoya
* f. 267 v. des messagers * à Isaïe (*Icha'yâ*) pour l'informer de ce qu'avait dit Sennachérib et lui demander de prier pour lui. Le prophète lui apprit qu'il devait fortifier son cœur, car le Seigneur ferait une action sans pareille, inouïe sur toute la terre. Cette nuit, l'ange du Seigneur descendit et en tua 185.000 hommes en une heure. Lorsqu'on s'éveilla et qu'on trouva l'armée détruite, le reste s'enfuit à Mossoul (*El-Maousil*), son pays. Sennachérib entra dans le temple des dieux pour y prier, mais ses deux fils se jetèrent sur lui et le tuèrent. Ézéchias fut sauvé de sa main et loua Dieu. Puis, quand il fut près de mourir, Isaïe entra chez lui — il était atteint d'une maladie mortelle — et lui dit : « Fais tes recommandations à tes fils, car tu vas mourir. » Alors il pria

1. II Rois, xix, 1.

له[1] اشعيا ثانية[2] واعلمه ان الله قد زاده خمسة عشر سنة اخرى ولما[3] طلب من اشعيا الدليل على ذلك رد له الشمس عشر درجات وخافته الملوك وهادوه لانهم علموا ان الله معه واقام فى الملك تسعة وعشرين سنة وكانت جملة حياته اربع[4] وخمسين[5] سنة وتنيح مرضيا لله وله نسخة[6] قالها بروح القدس لما عوفى من مرضه وهى مدوّنة فى كتاب التسابيح

[7]وفيه[8] استشهد القديس داوود واخوته بسنجار صلاتهم[9] معنا[10] امين

[11]وفيه ايضا تكريز كنيسة العظيم انطونيوس صلاته معنا امين

اليوم الخامس من مسرى

[12] فى مثل هذا اليوم[13] تنيح القديس العابد يوحنا الجندى هذا كان ابن ابوين

1. *Deest in* B. — 2. *Deest in* A. — 3. B فلما. — 4. A اربعة. — 5. A وخمسون. — 6. A تسبحة. — 7. *Haec commemoratio deest in* Assemani, Malan. — 8. B *addit* ايضا. — 9. B *addit* تكون. — 10. B *addit* الى الابد. — 11. *Haec commemoratio deest in* B, Ludolf, Assemani, Maï. — 12. *Haec commemoratio deest in* Ludolf. — 13. *Haec quatuor verba desunt in* A.

devant le Seigneur qui lui envoya de nouveau Isaïe; il l'informa que Dieu lui accordait quinze autres années. Quand il lui en eut demandé la preuve, le prophète fit rétrograder le soleil de dix degrés. Les rois le craignaient et lui envoyaient des présents, car ils savaient que Dieu était avec lui. Il resta sur le trône pendant vingt-neuf ans; la durée totale de sa vie fut de cinquante-quatre ans. Lorsqu'il fut guéri de sa maladie, il composa, sous l'inspiration de l'Esprit-Saint, un cantique qui est inséré dans le livre des Psaumes.

[1] En ce jour moururent martyrs David (*Dâoud*) et ses frères de Sindjâr. Que leurs prières soient avec nous! Amen.

[2] En ce jour aussi eut lieu la consécration de l'église du grand Antoine (*Anṭounyous*). Que sa prière soit avec nous! Amen.

CINQ DE MESORÉ (29 juillet).

[3] En ce jour mourut le saint, le dévot Jean (*Youḥannâ*) le soldat; il était fils

1. Cette commémoration manque dans Assemani, Malan. — 2. Cette commémoration manque dans B, Ludolf, Assemani, Maï. — 3. Cette commémoration manque dans Ludolf.

مسيحيين وكان مدوّنا فى رتبة الجندية مع يوليانوس[1] الكافر فارسله مع جند اخرين الى اضطهاد المسيحيين فكان يتظاهر امام رفقته الجند بانه[2] يحارب النصارى وكان فى الباطن يقاتل عنهم ويعاملهم بالاحسان ويقوم للمحتاجين منهم بما يحتاجون[3] اليه[4] وكان مع هذا

1. B *addit* الملك. — 2. B انه. — 3. A يحتاجوه. — 4. *Deest in* A. *Haec fusius exposita sunt a* B : وقد جاهد للشيطان فى السر والمخفى وغلبه بقوة المسيح وكان افكاره متعالية واموره روحانية فى وسط اقوام اشرار جميعهم من الملك الى الملوك ولم يكن فيهم واحد يذكر اسم المسيح وهذا القديس كان الرب عالم بافكاره وقد ستر الرب امره وحفظه لاجل منفعة من يجتمع به من المسيحيين الذين كانوا يانون باختيارهم يتالموا ويذوقوا الموت على ايدى الملوك الكفرة متعرفين جهرا الصليب باسم المسيح وذلك لاجل محبتهم فى سيدهم الذى تالم باختياره وقبل الموت بالصليب حين خلص جنسنا من العبودية المرة فكان هذا القديس يوحنا يعمل معهم خيرا ويريحهم بغايت جهده وهو فى صورة جندى وكان امره مختفى عن اعين الملوك والاجناد وكما ان الله قد جاب سهو من قبل القديس يوليوس الاقفاصى وكل غلمانه على قلب الملوك فلم يعاسره ؟ احدا من الملوك بيت ؟ عبادة الاوثان التى كانت فى ذلك الزمان الى ان حان وقت شهادته ومن معه من الغلمان وهذا القديس يوحنا حفظه الرب لمنفعة الشهداء وكان ظاهرا جندى وفى الباطن قديس

de parents chrétiens et inscrit sur le rôle de l'armée avec Julien (*Youlyânous*) l'infidèle. Celui-ci l'envoya avec d'autres soldats pour persécuter les chrétiens. Extérieurement, devant ses compagnons, il feignait de les combattre, mais intérieurement, il les défendait; il leur faisait du bien et fournissait aux malheureux ce dont ils avaient besoin[1]. Avec cela, il était assidu

1. B ajoute ici ce développement : Il lutta contre Satan (*Ech-Chaïṭân*) en secret et en cachette et le vainquit par la force du Messie. Ses pensées étaient sublimes et sa conduite spirituelle : au milieu de gens méchants, de rois en rois dont aucun ne mentionnait le nom du Messie. Le Seigneur connaissait les pensées de ce saint, il cacha ce qui en était et le protégea à cause de l'utilité des chrétiens qui choisissaient de souffrir et de goûter la mort par les mains des rois infidèles, confessant ouvertement le nom du Messie et cela par amour pour leur Seigneur qui a souffert de son gré et reçu la mort sur la croix lorsqu'il sauva notre race de la servitude amère. Ce saint leur faisait du bien, leur assurait le repos par l'excès de son zèle, sous l'extérieur d'un soldat, tandis que son affaire était cachée aux yeux des rois et des soldats. C'est ainsi que Dieu apporta dans le cœur des rois de l'inattention à saint Jules d'Aqfaḥas (*Youlyous el-Aqfâṣi*) et de tous ses serviteurs, en sorte qu'aucun ne . . . . l'adoration des idoles qui existaient à cette époque jusqu'à ce qu'arriva le moment de son martyre et de celui des serviteurs qui étaient avec lui. Dieu protégea ce saint Jean pour l'utilité des martyrs; extérieurement c'était un soldat, intérieurement un saint.

مداوما * للاصوام والصلواة والصدقات[1] فعاش معاش[2] الابرار المرضية لله ورقد متنيحا وظهر من قبره عجائب[3] كثيرة[4] شفاعته تكون معنا امين[5] * f° 268 r°.

اليوم السادس من مسرى

[6]فى مثل هذ اليوم[7] استشهدت القديسة يوليطة المجا هدة هذه كانت من اهل قيسارية القبادوق وكانت قد ورثت من ابائها مالا جزيل[8] فغصبها بعض الظلمة على اكثر اموالها واملاكها وعبيدها بشهود زور اقامهم عليها بالرشا ولما علم انها تقصد تثبت عليه ظلمه[9] وكذبه وسعى بها الى والى القبادوق[10] فقالت فى نفسها ان الاشياء الحاضرة ليست شيا وانا فقد ظلمت فيها فان انا اقتنيت تلك الاملاك الاتية[11] لم ينزعها منى احد فلما حضرت امام الوالى اعترفت انها مسيحية فامر برميها فى النار واسلمت روحها بيد الرب ولم تلمس النار شىء من

1. B *addit* والطهارة. — 2. B عيش. — 3. B ايات و. — 4. *Deest in* B. — 5. *Haec tria verba desunt in* B. — 6. *Haec commemoratio deest in* Ludolf. — 7. *Haec quatuor verba desunt in* A. — 8. B اموالا جزيلة. — 9. B *addit* وكفره. — 10. B الوالي بالقبادق *et addit* بانها مسيحية, A القبادق. — 11. *Deest in* B.

* à prier, à jeûner et à faire des aumônes et mena la vie des justes qui satisfont le Seigneur. Il mourut en repos et son tombeau fit de nombreux miracles. Que son intercession soit avec nous! Amen. * f. 268 r°.

SIX DE MESORÉ (30 juillet).

[1] A pareil jour mourut martyre sainte Juliette (*Youliṭah*) qui lutta pour la foi. Elle était des gens de Césarée de Cappadoce (*Qaisâryata el-Qabâdouq*). Ses parents lui avaient laissé en héritage une fortune considérable. Un homme injuste lui enleva la plus grande partie de ses richesses, de ses propriétés et de ses esclaves à l'aide de faux témoins qu'il suscita contre elle par des cadeaux. Quand il sut qu'elle voulait résister à son injustice et à son mensonge, il la dénonça au gouverneur de Cappadoce. Elle se dit en elle-même : « Les choses présentes ne sont rien, j'ai subi des injustices à cause d'elles; si j'acquiers les biens à venir, personne ne me les enlèvera. » Quand elle comparut devant le gouverneur, elle confessa qu'elle était chrétienne; il ordonna de la jeter dans le feu et elle rendit l'âme entre les mains du Seigneur. La flamme ne toucha absolument rien de son corps; on la retira du milieu du bûcher comme

1. Cette commémoration manque dans Ludolf.

جسمها البتة بل اخرجت من وسط النار كمن اخرج[1] من الماء ونالت عوض املاكها الملك الابدى السرمدى وقد مدحها القديس باسيليوس كثيرا صلاتهم[2] تحرسنا امين[3]

اليوم السابع من شهر مسرى

[4]فى هذا اليوم[5] ارسل الله ملاكه العظيم غبريال وبشر الصديق يواقيم بالسيدة والدة الاله متجسدا لان هذا البار كان هو وحنة زوجته[6] قد كبرا ولم يرزقا ولدا لان حنة كانت عاقرا[7] وكانا[8] حزينين جدا لان بنى اسرائيل كانوا يعيروا من لم يرزق ولدا ويقولون له يا عديم البركة فلحزن قلب هذا البار وزوجته كانا[9] مداومين للصلاة والطلبة الى الله ليلا ونهارا وكانا قد وصلا الى حد[10] الشيخوخة وهم مداومين الطلب وانذرا ان الولد الذى ياتيهما يجعلاه خديم للهيكل[11] وبينما الصديق يواقيم فى الجبل * مداوما للطلبة اذ نزل عليه *f. 268 v°.

1. B يخرج. — 2. B صلواتها. — 3. B يكون معنا. Ludolf *addit commemorationem S. Bisae, discipuli S. Senuthii.* — 4. *Haec commemoratio deest in* Ludolf. — 5. *Haec tria verba desunt in* A. — 6. *Deest in* A. — 7. B عاقر. — 8. B فكانا *et addit* لاجل ذلك. — 9. *Haec verba a* يعيروا *desunt in* B. — 10. B سن. — 11. B خديما للهيكل.

quelqu'un qu'on aurait retiré de l'eau. A la place de ses richesses, elle reçut le royaume durable et éternel. Saint Basile (*Bâsilyous*) la loua beaucoup. Que leur prière nous protège! Amen[1].

SEPT DE MESORÉ (**31 juillet**).

[2] En ce jour, Dieu envoya son ange important Gabriel (*Ghabryâl*) annoncer à Joachim (*Youâqim*) le juste la naissance de Notre-Dame, mère de Dieu selon la chair. En effet, cet homme vertueux et Anne (*Ḥannah*) sa femme étaient avancés en âge et n'avaient pas d'enfants, car elle était stérile. Ils étaient excessivement affligés, car les Israélites (*Banou Israyil*) méprisaient celui qui n'avait pas d'enfant et lui disaient : « O toi, privé de bénédiction. » A cause du chagrin du cœur de ce juste et de sa femme, ils priaient et imploraient Dieu continuellement nuit et jour. Ils étaient arrivés à la limite de la vieillesse; ils adressaient des demandes répétées, et firent vœu de faire de l'enfant qui leur viendrait un serviteur du temple. Tandis que Joachim était *f. 268 v°. dans la montagne * en implorant Dieu continuellement, le sommeil descendit

1. Ludolf ajoute la commémoration de S. Beṣa, disciple de saint Senuthi. — 2. Cette commémoration manque dans Ludolf.

سباتا فنام فظهر له[1] ملاك الرب جبرايل وبشره بان حنة زوجته ستحبل وتلد[2] ابنا[3] يسر قلبه ويقر[4] عينيه ويحصل للعالم سرورا وفرحا بسببه ولما انتبه من نومه جاء الى بيته واعلم زوجته فصدقاها وحبلت[5] من تلك الساعة وولدت السيدة[6] مرتمريم وافتخرت على كل نساء العالم شفاعتها[7] تكون معنا[8] امين

[9]وفيه ايضا نعيد للرسول الجليل بطرس لان فيه اعترف وسط التلاميذ بان المسيح ابن الله الحى[10] لما اخرجهم خارج قيسارية فيلبس كما يذكر الانجيل وسألهم ما تقول الناس فى[11] والسبب فى هذا السوأل لهم لانه كان عالما بما يقوله ويضمره كل احد الان التلاميذ[12] شكوا فيه فقال بعضهم انه ايليا وقال بعضهم[13] احد الانبياء فانكر عليهم بطرس وقال لهم بل هو المسيح ابن الله الحى فلما علم الرب[14] هذا اخرجهم ظاهر البلد واخذهم فى خلوة وسألهم ماذا[15] تقول الناس فيه

1. A اذ نزل عليه. — 2. B *addit* له. — 3. B ولد. — 4. B وتقر. — 5. A وحبا. — 6. B *addit* الظاهرة. — 7. B صلاتها. — 8. B *addit* ومع الناسخ المسكين. — 9. *Haec commemoratio deest in* Ludolf *et* Malan. — 10. Matthaeus XVI, 16. — 11. *Deest in* A; Matthaeus, XVI, 13. — 12. *Pro his verbis a* لهم A *habet* فيما بينهم. — 13. B *addit* انه. — 14. *Deest in* B. — 15. B ما.

sur lui. Il s'endormit et l'ange du Seigneur, Gabriel (*Djabrâyil*), lui apparut et lui annonça qu'Anne son épouse deviendrait enceinte et mettrait au monde un enfant qui réjouirait son cœur, charmerait ses yeux et causerait au monde de la joie et du contentement. Quand il s'éveilla, il alla à sa maison, en informa sa femme et ils crurent à la vision. Aussitôt elle devint enceinte, mit au monde Notre-Dame Marie (*Maryam*) et se glorifia sur toutes les femmes du monde. Que son intercession soit avec nous! Amen.

[1]En ce jour aussi nous célébrons une fête en l'honneur de l'apôtre glorieux Pierre (*Boṭros*), car c'est en ce jour qu'il confessa au milieu des disciples : « *Le Messie est le Dieu vivant*[2], » lorsqu'il les fit sortir hors de Césarée de Philippe (*Qaisâryah Filibos*) et leur demanda : « *Que disent les gens de moi*[3] *?* » Il leur adressa cette question parce qu'il savait ce que dirait et ce que penserait chacun, car ses disciples avaient des doutes sur lui. Les uns dirent qu'il était Élie (*Ilyâ*); d'autres, un des prophètes. Mais Pierre les désavoua et leur dit : « Non, *c'est le Messie, fils du Dieu vivant*[4]. » Quand le Seigneur le sut, il les fit sortir de la ville, les emmena dans une solitude et leur demanda ce que

1. Cette commémoration manque dans Ludolf et Malan. — 2. Matthieu, XVI, 16. — 3. Matthieu, XVI, 13. — 4. Matthieu, XVI, 16.

ليتمكنوا ان يقولوا ما فى نفوسهم فقالوه فقال لبطرس[1] فانت ماذا تقول فاعترف بما قال للتلاميذ وهم وحودهم وهو انت هو المسيح ابن الله الحى فاعطاه الرب الطوبى وسلم له مفاتيح ملكوت السموات ومنحه الرب[2] الحل والربط فمن هذا اليوم صار[3] بطرس الرسول رئيسا على التلاميذ وصار خليفه برومية له الرياسة على كافة رؤوسا الدنيا شفاعته معنا[4] امين

[5]وفيه ايضا تنيح الاب طيماتاوس بطريرك الاسكندرية هذا القديس اختير للبطريركية بعد نياحة الاب المجاهد ديسقورس فصبر على شدائد وجهاد ونفى الى جزيرة غاغرا حيث نفى القديس ديسقورس فاقام فى النفى سبعة سنين ثم ارسل الملك[6] لاون فاعاده من النفى بكرامة جزيلة * وكان مداوما للوعظ وتثبيت المومنين على الامانة فاقام على الكرسى *f. 269 r°. اثنين وعشرين سنة ثم تنيح بسلام صلاته معنا امين[7]

1. A بطرس. — 2. *Deest in* B. — 3. A راسا. — 4. B *addit* وعلى الكاتب المسكين بهذا الكتاب الطاهر والمهتم. — 5. *Haec commemoratio deest in* Malan. — 6. A الملاك. — 7. Malan *addit commemorationem S. Isidori.*

les gens disaient de lui afin qu'ils pussent déclarer ce qui était dans leurs âmes. Ils le lui dirent. Alors il demanda à Pierre : « Et que dis-tu, toi ? » — Il confessa ce qu'il avait dit aux disciples quand ils étaient seuls, à savoir qu'il était *le Messie, fils du Dieu vivant*[1]. Le Seigneur lui donna la félicité, lui remit les clefs du royaume des cieux et lui conféra le pouvoir de délier et de lier. Dès ce jour, Pierre devint le chef des disciples et son lieutenant à Rome pour l'autorité sur tous les chefs du monde. Que son intercession soit avec nous ! Amen.

[2] En ce jour aussi mourut notre père Timothée (*Ṭimâtâous*), patriarche d'Alexandrie (*El-Iskandaryah*) (457-477). Ce saint fut choisi comme patriarche après la mort de notre père, le combattant pour la foi, Dioscore (*Disqouros*). Il supporta des peines et des luttes, et fut exilé dans l'île de Gangres (*Ghâghrâ*) où avait été banni saint Dioscore. Il resta sept ans en exil ; puis l'empereur Léon (*Lâoun*) envoya vers lui et le fit revenir en grande pompe. *f. 269 r°. * Il était assidu à prêcher et à affermir les fidèles dans la foi. Il resta vingt-deux ans sur le siège de patriarche, puis il mourut en paix. Que sa prière soit avec nous ! Amen[3].

1. Matthieu, XVI, 16. — 2. Cette commémoration manque dans Malan. — 3. Malan ajoute la commémoration de saint Isidore.

* اليوم الثامن من شهر مسرى

فى مثل هذا اليوم[1] استشهدوا القديسين السبعة[2] وهم العازر الشيخ وصولومة[3] واولادهم السبعة وهذه[4] اسماؤهم وهم انيم[5] وانطونيوس وعوزيا واليعازر وانيانا[6] ومامونا[7] وماركللوس هذا العازر الشيخ كان احد معلمى الشريعة اليهودية فى زمانه وكان ابيه احد السبعين المفسرين الذين فسروا ونقلوا الشريعة لبطليموس ملك مصر وكان هذا البار قد ادّب هولاء الفتية بعلم الشريعة فلما ملك انتياخس ملك الروم ارض الشام وارض يهودا وحاصر اورشليم وملكها جار على امة اليهود ونالهم منه عقوبات كثيرة وكلفهم ان يخالفوا شريعة التورة وان ياكلوا ما كان محرما فيها مثل[8] الخنزير وغيره فخافوه جماعة منهم واطاعوه فثبت هولاء الابرار الحافظين الشريعة المعطاة لهم من الله فعاقبهم عقوبات كثيرة بالتعليق والضرب والمشط بامشاط حديد والتخليع فلم تزل البارة صولومية تشجعهم وتقويهم الى ان تنيحوا فالقت هى نفسها فى

1. *Haec quatuor verba desunt in* A. — 2. B التسعة. — 3. B وصلومية. — 4. B وهذا. — 5. B اتيم. — 6. B واسابونا. — 7. B وسامرنا. — 8. B *addit* لحم.

HUIT DE MESORÉ (**1er août**).

A pareil jour moururent martyrs les sept saints qui sont : le vieillard Éléazar (*El'azar*), Salomé (*Souloumah*) et leurs sept fils dont voici les noms : Anim, Antoine (*Anṭounyous*), Osias (*'Ouzyâ*)[1], Éliézer (*Elya'âzer*), Aniânâ, Mâmounâ[2] et Marcellus (*Mârkellous*). Ce vieillard Éléazar était un des docteurs de la loi juive. Son père était un des soixante-dix commentateurs qui commentèrent et traduisirent la Loi pour Ptolémée (*Boṭolomyous*), roi d'Égypte (*Miṣr*). Ce juste avait instruit ces jeunes gens et leur avait appris la loi. Lorsque Antiochus (*Antyâkhos*), roi des Grecs (*Roum*), posséda le pays de Syrie (*Ech-Châm*) et celui de Juda (*Yahoudâ*), il assiégea Jérusalem (*Ourichalim*) et s'en empara ; il tyrannisa la nation des Juifs (*El-Yahoud*) et ils éprouvèrent de lui beaucoup de tourments. Il les obligea à désobéir à la loi de la Torah et à manger ce qu'elle leur interdisait, comme du porc et autre chose (de semblable). Une foule de gens eurent peur de lui et lui obéirent. Ces justes demeurèrent fermes, obéissant à la loi que Dieu leur avait donnée. Il leur fit subir de nombreux supplices en les suspendant, les frappant, les déchirant avec des peignes de fer et les écartelant. La vertueuse Salomé ne cessait de les encourager et de les fortifier jusqu'à ce qu'ils moururent. Elle se jeta d'elle-même dans un étang

1. B *Asâbounâ*. — 2. B *Sâmirnâ*.

بركة النار من غير ان تنظر من يرميها فيه ونالوا الجميع اكليل الشهادة وينبغى ان تعلم ايها السامع ان ابائنا المسيحيين رسموا ان يعيدوا لابرار شريعة التورة لنعلم[1] انّا لم نترك العمل بشريعة التورة اطراحا بها[2] بل انتقالا[3] لما هو افضل منها وانّا نقبل ابرار العتيقة فى رتبتهم لا انّا[4] نفضلهم على اباء الحديثة الذى عملوا اكثر مما عملوا اوليك فصلوات الجميع تحفظنا[5] امين

* f. 269 v°.

* اليوم التاسع من شهر مسرى

فى مثل هذ اليوم[6] استشهد القديس ابا ارى هذا كان قس من اهل شطنوف وكان كثير الرحمة والتحنن طاهرا فى جسمه ونفسه وكانت تظهر مرارا[7] كثيرة علامات[8] الالهية وظهر له المسيح على المذبح ويعلمه بالسرائر التى يريدها فاتصل خبره بوالى[9] نقيوس[10] فاستحضره واعرض عليه حمل البخور للاصنام فلم يوافقه فعذبه عذابا شديدا[11] ثم ارسله الى

1. A ليعلم. — 2. *Deest in* B. — 3. B انتقال. — 4. B اننا. — 5. B *addit* كاتبه. — 6. *Haec verba quatuor desunt in* A. — 7. مرار. — 8. B علامات. — 9. *Deest in* A. — 10. A لقيوس. — 11. عذابا شديدا *desunt in* B.

de feu sans attendre qu'on l'y précipitât. Tous reçurent la couronne du martyre. Il convient que tu saches, ô mon auditeur, que nos pères chrétiens ont établi comme règle de faire une fête en faveur des justes de la loi de la Torah, pour que nous sachions que nous n'avons pas abandonné l'œuvre de la loi de la Torah en la rejetant, mais parce que nous sommes passés à une loi meilleure : nous admettons les justes de l'ancienne loi à leur rang; nous ne les honorons pas plus que les pères de la nouvelle qui ont fait bien plus qu'eux. Que leurs prières à tous nous protègent ! Amen.

* f. 269 v°.

* NEUF DE MESORÉ (2 août).

[1] A pareil jour mourut martyr saint Abâ Ari [1]. Il était prêtre d'entre les gens de Chetnoufi (*Chaṭnouf*) : il avait une grande miséricorde et une grande compassion; il était pur de corps et d'âme; fréquemment les signes divins se montraient à lui, le Messie lui apparaissait sur l'autel et lui enseignait les mystères qu'il voulait. Son histoire arriva au gouverneur de Pechati (*Niqyous*); il le fit venir et lui proposa de porter de l'encens aux idoles : le saint ne l'écouta pas, alors il lui fit subir des châtiments douloureux. Puis il l'envoya

1. Mai *Abaor*, Malan *Abri*.

الاسكندرية فعوقب[1] هناك[2] عقابا عظيما ثم القى فى السجن فكان يعمل فيه اياتا كثيرة واشفى المرضى فشاع خبره وتقاطرت الناس اليه من كل موضع فلما بلغ الوالى ذلك امر بضرب رقبته ونال اكليل الشهادة فاخذه القديس يولياس وكفنه وارسله الى بلده[3] شفاعته معنا امين

اليوم العاشر من شهر مسرى

[4] فى هذا اليوم[5] استشهد القديس بطرا على ايام دمتريوس بطريرك[6] الاسكندرية[7] على ايام داكيوس الملك هذا لما سمع بقرآة السجل الذى يأمر بالكفر مضى[8] وسرق ساعد ابلون الصنم وكان من ذهب وقطعه وفرقه على المساكين فلما[9] طلب الساعد ولم يوجد فمسكوا[10] قوما[11] كثير بسببه اتى هذا القديس واعترف انه الذى اخذه فعذبوه عذابا عظيما وارموه فى اتون النار فخلصه الرب[12] ثم قطعوا يديه ورجليه ثم شوطوا[13] جسده[14]

1. B فعاقبه. — 2. B ذلك. — 3. *Haec verba a* فاخذه *desunt in* B. — 4. *Haec commemoratio deest in* Ludolf. — 5. *Haec tria verba desunt in* A. — 6. B البطريرك. — 7. B مدينة الاسكندرية. — 8. A ومضى. — 9. B ولما. — 10. A فمسكه. — 11. A قوم. — 12. B *addit* منه. — 13. B وشوطوا. — 14. B جسمه.

à Alexandrie (*El-Iskandaryah*) où il subit de grandes tortures. On le jeta en prison où il fit beaucoup de miracles et guérit des maladies. Sa réputation se répandit; les gens se succédèrent auprès de lui de tout côté. Quand le gouverneur en fut informé, il ordonna de lui trancher la tête et il reçut la couronne du martyre. Saint Jules (*Youlyâs*) le prit, le mit dans le cercueil et l'envoya dans son pays. Que son intercession soit avec nous! Amen.

DIX DE MESORÉ (**3 août**).

[1] En ce jour mourut martyr saint Baṭra[2], au temps de Démétrius (*Damatryous*), patriarche d'Alexandrie (*El-Iskandaryah*) (180-231), sous l'empereur Dèce (*Dâkyous*). Quand ce saint entendit la proclamation de l'édit qui ordonnait l'infidélité, il alla voler le bras de l'idole d'Apollon (*Aboloun*) qui était en or, le brisa et le distribua aux pauvres. Lorsqu'on le chercha et qu'on ne le trouva pas, on arrêta beaucoup de gens. Ce saint vint déclarer que c'était lui qui l'avait pris. On lui fit subir de grands tourments; on le jeta dans un four allumé; le Seigneur le délivra; puis on lui coupa les mains et les pieds, on

1. Cette commémoration manque dans Ludolf. — 2. Maï *Matra*, Malan *Bathra*, Assemani *Petrus*.

بالنار[1] ثم سمروه[2] على خشبة فنزل ملأك الرب وحلّه[3] واتى رجل اعما واخذ[4] من الدم النازل[5] من فيه وانفه وطلى به عينيه فابصر وبعد ذلك اخذت رأسه ونال اكليل الشهادة شفاعته معنا[6] امين

* f. 270 r°. [7]وفيه ايضا استشهد القديس ابو يحنس الذى من اشمون[8] * طناح هذا كان اولا من بنوسية[9] وكان جنديا وكان مسيحيا[10] مستخفيا[11] فاعلموا انتياخس[12] الدوقس عنه وعن الاسقف انبا كلوج وانبا فيلبس[13] الذى من مدينتهم انهم الجميع مسيحيون[14] فاستحضرهم[15] واستقررهم عن هذا فأقروا به فعذبهم عذابا عظيما والقديس يحنس[16] عذبه بتكبيل الحديد والتعليق والمعصار[17] والصلب منكس وتقطيع الاعضاء فكان الرب يقويه ويصبره ثم سيره مع جماعة شهداء الى البرمون[18] فاقاموا سبعة وعشرين يوما فى المركب لم ياكلوا فيها خبزا ولم يشربوا فيها ماء فلما وصلوا البرمون[19] عذبوا القديس ابو يوحنس[20] كثيرا واخيرا أمر ان يقطعوه[21]

1. *Deest in* B. — 2. A سمره. — 3. B وخاصه. — 4. A اخذ. — 5. B الذى نزل. — 6. B *addit* وكانبه. — 7. *Haec commemoratio deest in* Ludolf *et* Assemani. — 8. B اشموم. — 9. B بينوسية. — 10. *Deest in* B. — 11. B متخفيا. — 12. ايناحنس. — 13. B *addit* واما القديس ويهودا الذى من ترسا. — 14. B مسيحيين. — 15. A احضرهم. — 16. B ابا حنس. — 17. B والمعاصر. — 18. A اليرمون. — 19. A اليرمون. — 20. B انبا حنس. — 21. A يقطعه.

fit cuire son corps, ensuite, on le cloua à une poutre. L'ange du Seigneur descendit et le délivra. Un aveugle prit du sang qui coulait de sa bouche et de son nez, s'en frotta les yeux et vit. Après cela, on lui coupa la tête et il reçut la couronne du martyre. Que sa miséricorde soit avec nous! Amen.

* f. 270 r°. En ce jour mourut martyr saint Abou Jean (*Yoḥannis*), d'Achmoun * Ṭanâḥ, et d'abord de Babnousyah; il était soldat et chrétien secrètement. On informa sur lui le duc Antiochus (*Antyâkhas*) et sur l'évêque Anbâ Kaloudj et Anbâ Philippe (*Filibos*) qu'ils étaient tous chrétiens. Il les fit venir et les interrogea là-dessus; ils le déclarèrent. Il leur fit subir de grands tourments. Il tortura saint Jean en le chargeant de chaînes, en le pendant, en le broyant, en le crucifiant la tête en bas et en lui coupant les membres : le Seigneur le fortifiait et lui donnait la patience. Puis il l'envoya avec tous les martyrs à Paramoni (*El-Baramoun*)[1]. Ils restèrent vingt-sept jours dans le bateau sans manger de pain ni boire de l'eau. Quand ils furent arrivés à Paramoni, on tortura fréquemment saint Abou Jean et on ordonna qu'on le coupât en

1. A *El-Yaramoun*.

بالسواطير فاكمل شهادته واتى انسان من مقدمى البرمون[1] واخذ جسده المقدس[2] وارسله الى اشمون طناح بلده واستشهد فى طول شهادة القديس شهداء كثيرة واما يوم تمت فيه شهادته استشهد فيه خمس[3] وتسعين نفسا شفاعتهم[4] معنا[5] امين[6]

اليوم الحادى عشر من مسرى المبارك

[7]فى هذا اليوم[8] تنيح[9] انبا مسيس استقف وسيم هذا الاب كان[10] طاهرا بتولا من صغره قد تعلم[11] علوم البيعة وقدم شماسا ثم طلع الى برية هبيب وترهب فيها[12] عند رجل قديسا فمكث فى خدمته ثمانية عشر سنة[13] مداوما للصلاة والصيام[14] الكثير للاتضاع والمحبة فلما شاع ذكر فضائله انتخب للاسقفية بوسيم[15] بعد الاب انبا[16] جمول[17] فسار فى الاسقفية

1. A اليرمون. — 2. *Haec verba a* واخذ *desunt in* A. — 3. خمسة. — 4. B *addit* الجميع. — 5. B *addit* وكاتبه. — 6. Ludolf *addit commemorationem El-Kabbâs.* — 7. *Haec commemoratio deest in* Ludolf. — 8. *Haec tria verba desunt in* A. — 9. B *addit* الاب القديس. — 10. B *addit* قديسا. — 11. B *addit* من. — 12. B بها. — 13. B *addit* سالكا فى الطريق الضيقة فى اكله وشربه. — 14. B الصوم ونومه. — 15. B باوسيم. — 16. *Deest in* B. — 17. B *addit* القديس ايضا.

morceaux avec des coutelas. Son martyre fut accompli. Un des principaux personnages de Paramoni vint prendre son saint corps et l'envoya à Achmoun Ṭanâḥ, son pays. Pendant le martyre du saint, beaucoup furent martyrisés. Le jour où son martyre fut terminé, quatre-vingt-quinze personnes furent martyrisées. Que leur intercession soit avec nous[1] ! Amen.

ONZE DE MESORÉ LE BÉNI (4 août).

[2]En ce jour mourut Anbâ Masis[3], évêque de Bouchim (*Ousim*). Ce père était pur, vierge depuis sa jeunesse; il avait appris les sciences ecclésiastiques et fut consacré diacre. Puis il alla au désert de Habib et prit le froc auprès d'un saint homme au service de qui il resta dix-huit ans, assidu à la prière et au jeûne, extrêmement humble et charitable. Lorsque la renommée de ses vertus se fut répandue, il fut choisi pour évêque d'Ousim, après notre père Anbâ Djamoul. Il mena dans l'épiscopat une vie méritoire et fit

1. Ludolf ajoute la commémoration d'El-Kabbâs. — 2. Cette commémoration manque dans Ludolf. — 3. Maï *Mosas*.

بكل[1] سيرة فاضلة فزاد على ما كان يعمله فى الرهبنة ورعاية الرعية المسيحية وحراستهم من
* f. 270 v. الذياب الابليسية والسهر فى * الصلاة عنهم وكان عادما للقنية فى كل زمانه فلما تقدم انبا
خايل البطريك على كرسى الاسكندرية الشهيد بلا دم وافقه هذا الاب فى احزانه ونالته
معه[2] شدائد كثيرة من الضرب الكثير الموجع والتخشيد والتقييد والاعتقال الطويل فى عدة
مرار واجرى الله على يدى هذا الاب[3] ايات[4] كثيرة ليحقق[5] بها عند[6] من لم يعرفه
فضل سيرته[7] واعطى نعمة النبوة وخبر باشياء قبل وقتها منها انه قال لانبا تدرس اسقف
مصر[8] ان الملك لا يعود فى هذه السفرة[9] وتمت نبوته[10] وتنبا على متوالى مصر[11] باشياء
وتمت نبوته وابرا اسقام وعلل كثيرة بصلاته ولما اكمل سعيه فى شيخوخة صالحة متناهية[12]
مرض[13] يسيرا وعرف بوقت نياحته فاستدعى شعبه وباركهم وحللهم وسألهم ان يصلوا عليه
فبكوا جميعهم ثم سألوه[14] ان يصلى عليهم وتنيح بسلام بعد ان اقام على الكرسى انيف
من عشرين سنة صلاته معنا[15] امين[16]

1. B كل. — 2. A مع. — 3. B على يديه. — 4. A اياتا. — 5. B ليتحقق. — 6. B عنده. — 7. B فضله وسيرته. — 8. A *addit* قال. — 9. B هذا السفر. — 10. A *addit* كثيرا. — 11. *Deest in* A. — 12. B متهاية. — 13. B تمرض. — 14. B وسالوه. — 15. B *addit* ومع كاتبه. — 16. Ludolf *addit commemorationem S. Ptolemai.*

plus qu'il n'avait fait étant moine en gardant le troupeau chrétien et en le
* f. 270 v. protégeant contre les loups démoniaques, en veillant * et en priant pour eux. Il fut dépourvu de biens pendant toute sa vie. Lorsque le patriarche Anbâ Khayil, martyr sans effusion de sang, fut élevé sur le siège d'Alexandrie (*El-Iskandariyah*), ce prêtre l'assista dans ses chagrins et souffrit avec lui de nombreuses peines par des coups fréquents et douloureux, des mauvais traitements, des emprisonnements, la mise aux fers pendant une longue durée et à plusieurs reprises. Dieu fit arriver de nombreux miracles par les mains de ce père pour attester le mérite de sa conduite chez ceux qui ne le connaissaient pas; il reçut le don de prophétie et connut des choses avant leur arrivée; ainsi il dit à Anbâ Théodore (*Tadros*), évêque d'Égypte (*Miṣr*) : « Le roi ne reviendra pas de ce voyage, » et la prédiction s'accomplit. Il annonça diverses choses pour le gouverneur de Miṣr et elles se réalisèrent. Il guérit des fièvres et de nombreuses maladies. Quand il eut accompli sa lutte, dans une vieillesse vertueuse arrivée à son terme, il tomba légèrement malade; il connut l'époque de sa mort; il fit venir son peuple, le bénit, lui donna l'absolution et lui demanda de prier pour lui. Tous pleurèrent et lui demandèrent de prier pour eux; il mourut en paix après être resté plus de vingt ans sur son siège. Que sa prière soit avec nous! Amen[1].

1. Ludolf ajoute la commémoration de saint Ptolémée.

اليوم الثانى عشر من مسرى المبارك

[1]فى هذا اليوم[2] ملك[3] الملك قسطنطين برومية مع اكثر الدنيا مملكة[4] مسيحية وذلك انه لما تملك[5] مع ابيه قونسطا فى[6] البرنطية سنتين وتوفى ابيه[7] ملك هو وحده بالبرنطية واعمالها وابطل المظالم من سائر مملكته وشاع ذكر عدله[8] فى سائر[9] الارض فارسل اليه رؤوسا رومية يسألوه ان ينقذهم من ظلم مكسيميانوس ويفكهم من جوره فلما قرأ رسائلهم رثا لمصابهم[10] وظلمهم وبقى متفكرا[11] كيف ينقذهم ظهر له الصليب المجيد فاعتصم[12] به ومضى[13] الى محاربة مكسيميانوس فكسره وانهزم منه فانقطع به الجسر[14] ومات شرّ موتة وذلك فى اخر السنة السابعة من[15] ملكه ثم * استقبله مقدمى رومية مع سائر اهلها بمجد عظيم وسرور جسيم وعيدوا لغلبته سبعة ايام وكانت شعراء[16] رومية وفصحاها[17] وارباب الخطابة f. 271 r.

1. *Haec commemoratio deest in* Ludolf. — 2. *Haec tria verba desunt in* A. — 3. B تملك. — 4. *Deest in* A. — 5. B ملك. — 6. *Deest in* A. — 7. A لبنه. — 8. A ذكره وعدله. — 9. B اكثر. — 10. A را لمصابهم. — 11. A متفكر. — 12. A فاغتم. — 13. A ويمضى. — 14. A الجسد. — 15. B فى. — 16. A سعدا. — 17. A وفصحاها.

DOUZE DE MESORÉ LE BÉNI (5 août).

[1]En ce jour le roi Constantin (*Qosṭanṭin*) régna d'une façon chrétienne sur Rome (*Roumyah*) et la plus grande partie du monde. Après qu'il eut régné avec son père Constance (*Qounstâ*) deux ans sur la Bretagne (*El-Barantyah*) et que son père fut mort, il gouverna seul en Bretagne et dans ses provinces; il mit fin aux injustices de tout son royaume. La réputation de sa justice se répandit dans toute la terre. Les chefs de Rome lui envoyèrent demander de les sauver de la tyrannie de Maxence (*Maksimyânous*) et de les délivrer de son oppression. Quand il eut lu leurs lettres, il compatit à leurs malheurs et à leurs vexations et resta à réfléchir sur la manière dont il les sauverait. La croix glorieuse lui apparut, il la prit comme refuge et partit pour combattre Maxence. Il le battit; le tyran s'enfuit; le pont se rompit sous lui et il périt de la pire mort, la septième année de son règne. Ensuite * les chefs de Rome f. 271 r. et tous les habitants le reçurent en grande pompe et avec une joie considérable; ils célébrèrent, pour sa victoire, une fête de sept jours : les poètes de

1. Cette commémoration manque dans Ludolf.

والبلاغة يمدحون الصليب الكريم[1] وينعتوه بالمويّد بقوة الصليب وفى السنة الحادية عشر من مملكته[2] تعمد من يد سلبسطرس[3] البابا وخطب له على الهيكل[4] المقدس[5] فى مثل هذا اليوم ٠اما كيف ظهر له الصليب وكيف حارب مكسيمانوس وغلبه[6] وهزمه وكيف غرق[7] ذلك الكافر فقد[8] تقدم شرح ذلك فى يوم نياحته وهو الثامن والعشرون[9] من برمهات ولربنا المجد دائما الى الابد[10] امين[11]

اليوم الثالث عشر من مسرى المبارك

فى مثل هذا اليوم[12] كان تجلى الرب يسوع المسيح على طور تابور ومعه تلاميذه الثلاثة وهم بطرس ويعقوب ويوحنا وهم الذين اعنا بهم انهم لا يذوقون الموت حتى يروا ابن الانسان[13] آتيا فى مجد[14] فهذا المجد الذى رأوه ان ثيابه ابيضّت كالتلج[15] وتغير لونه وصار

1. *Deest in* B. — 2. B ملكه. — 3. B سيلبسترس. — 4. B الهياكل. — 5. B المقدسة. — 6. *Deest in* B. — 7. A غلب. — 8. A فقدم. — 9. A والعشرين. — 10. *Pro his verbis a* ولربنا B *habet* صلاته معنا. — 11. Maï *et* Ludolf *addunt commemorationem S. Michaelis.* — 12. *Haec quatuor verba desunt in* A. — 13. B البشر. — 14. Matthaeus, XVI, 28. — 15. Matthaeus, XVII, 2.

Rome, les orateurs, les maîtres d'éloquence et de rhétorique se mirent à louer la croix auguste et à célébrer le secours qu'il devait à la puissance de la croix. En l'an 21 de son règne, il fut baptisé de la main du pape Silvestre (*Silbesṭros*) et on proclama son nom dans le saint temple à pareil jour. Comment la croix lui apparut, comment il combattit Maxence, le vainquit et le mit en fuite, comment cet infidèle se noya, le détail de tout cela se trouve ci-avant au jour de sa mort, le 28 de barmahât. Gloire durable à Notre-Seigneur dans l'éternité! Amen[1].

TREIZE DE MESORÉ LE BÉNI (**6 août**).

En ce jour eut lieu la Transfiguration de Jésus (*Yasou'*) le Messie sur le pic du Thabor (*Tâbour*); il avait avec lui ses trois disciples, Pierre (*Boṭros*), Jacques (*Ya'qoub*) et Jean (*Yoḥannâ*). C'était eux au sujet de qui il avait annoncé *qu'ils ne goûteraient pas la mort avant d'avoir vu le Fils de l'homme venir à eux dans sa gloire*[2]. Or cette gloire qu'ils virent, c'est que *ses vêtements étaient blancs comme la neige*[3], qu'il avait changé de couleur, qu'il était

1. Maï et Ludolf ajoutent la commémoration de saint Michel. — 2. Matthieu, XVI, 28. — 3. Matthieu, XVII, 2.

كالبرق موضيا وجاء موسى وايليا يكلماه[1] ليعلم انه رب موسى ومقيمه من الاموات والاه ايليا ومنزله من السموات وفى قول بطرس تشا[2] ان نقيم هاهنا ونتخذ ثلاثة مظال[3] فى هذا القول ضعف من جهه وفيه تأدب من جهة فاما الضعف فانه نظر الى الرب وفكر انه محتاج ان يعمل له ما يستره[4] من الشمس واما تادبه فانه لم يرد لنفسه ولبقية التلاميذ ما قصده للسيد ولموسى وايليا بل اقام[5] نفوسهم[6] مقام العبيد واولئك سادة ولا تعجب من نقص علم التلاميذ فلم يكونوا كملوا * بعد ومع قوله هذا القول اتت سحابة وظللتهم ليرى بطرس انه غير محتاج [illegible]
الى مظال معمولة بالايدى واتاهم صوت من السحابة ليثبت فى نفس التلاميذ الهيته[7] فقال هذا ابنى الحبيب الذى به سررت فاسمعوا له[8] ولما عاينوا الرسل هذا وسمعوا الصوت سقطوا على الارض[9] كالاموات الى ان لمسهم السيد بيده المحيية وقال قوموا فلا تخافوا

1. Matthaeus, xvii, 3. — 2. A نشا. — 3. Matthaeus, xvii, 4; B *addit* يمكث يمكن مكنه على الجبل ويترك السبب الذى نزل من السما لاجله وانه. — 4. A يستتر. — 5. A اقاما. — 6. B انفسهم. — 7. A الالهيه. — 8. Matthaeus, xvii, 5. — 9. Matthaeus, xvii, 6.

lumineux comme un éclair. Moïse (*Mousa*) et Élie (*Ilyâ*) vinrent l'entretenir[1] pour qu'on sût qu'il était le maître de Moïse ressuscité par lui d'entre les morts et le dieu d'Élie qu'il avait fait descendre des cieux. Par cette parole de Pierre : « *Veux-tu que nous demeurions ici et que nous fassions trois abris*[2]*?* » il y a d'un côté une humilité et de l'autre un enseignement. Car il a regardé le Seigneur et il a pensé qu'il était nécessaire de lui faire quelque chose qui le garantît du soleil. Quant à l'enseignement, il a repoussé pour les apôtres et pour lui-même ce qu'il avait dessein de faire pour le Seigneur, pour Moïse et Élie, mais il les établit au rang de serviteurs et ceux-là au rang de maîtres. Ne t'étonne pas du peu de science des apôtres, car ils n'étaient pas parfaits. * Quand Pierre eut prononcé ces paroles, un nuage vint et les abrita pour [illegible]
qu'il sût qu'il n'était pas besoin d'un abri fait par les mains. Une voix leur arriva du nuage, pour confirmer sa divinité dans les âmes des apôtres, et disant : « *Celui-ci est mon fils en qui je me suis complu, écoutez-le*[3]. » En voyant cela et en *entendant cette voix, les apôtres tombèrent sur le sol*[4] comme des morts, jusqu'à ce que la main salutaire de Jésus les toucha. « *Levez-vous, leur*

1. Matthieu, xvii, 3. — 2. Matthieu, xvii, 4. — 3. Matthieu, xvii, 5. — 4. Matthieu, xvii, 6.

فرفعوا اعينتهم[1] فلم يروا الا السيد المسيح وحده[2] له المجد وعلينا رحمته[3] الى الابد امين

اليوم الرابع عشر من شهر مسرى

[4] فى هذ اليوم[5] صنع الله[6] اعجوبة عظيمة بمدينة الاسكندرية وامنت جماعة من اليهود بسببها على يد ابينا القديس انبا[8] تاوفلس[9] خال القديس كيرلص وهى انه كان بمدينة الاسكندرية رجل يهودى يسمى فيلكسينوس وكان غنيا[10] جدا خائف من الله عاملا[11] بشريعة موسى حسب طاقته وكان بالمدينة فقيرين نصارى يعملون فى الفاعل فخاب الشيطان لاحدهم فكر تجديف[12] فقال لرفيقه[13] لم نحن نعبد المسيح ونحن فقراء وهذا الهودى[14] فلكسينوس[15] غنيا جدا فاجابه ذاك قائلا يا اخى مال هذه[16] الدنيا ما له عند

1. B اعينهم. — 2. Matthaeus, XVII, 7-8. — 3. B *addit* والى كاتبه. — 4. *Haec commemoratio deest in* Ludolf. — 5. *Haec tria verba desunt in* A. — 6. B الرب, A *addit* فيه. — 7. B عجوبتا. — 8. *Deest in* B. — 9. A تاوفيلس. — 10. B غنى. — 11. A عامل. — 12. B سوء بتجديف. — 13. B *addit* يا اخى. — 14. *Deest in* B. — 15. B فيللسيونوس. — 16. B هذا.

dit-il, et ne craignez pas. » *Ils levèrent les yeux et ne virent plus que Notre-Seigneur le Messie seul*[1]. Gloire à lui et que sa miséricorde soit sur nous éternellement! Amen.

QUATORZE DU MOIS DE MESORÉ (**7 août**).

[2] En ce jour, Dieu fit un grand miracle dans la ville d'Alexandrie (*El-Iskandaryah*), à cause duquel crurent beaucoup de Juifs (*El-Yahoud*), par les mains de notre père, le saint Anbâ Théophile (*Tâoufilos*), oncle de saint Cyrille (*Kirlos*). Il y avait dans la ville d'Alexandrie un Juif nommé Philoxène (*Filoksinous*); il était excessivement riche, craignait Dieu et agissait suivant la loi de Moïse (*Mousa*) dans la mesure de ses moyens. Il y avait aussi dans cette ville deux chrétiens pauvres qui travaillaient à un métier manuel. Satan (*Ech-Chaïṭân*) inspira à l'un d'eux une pensée blasphématoire; il dit à son compagnon : « Pourquoi adorons-nous le Messie et sommes-nous pauvres, tandis que ce Juif Philoxène est extrêmement riche ? » — L'autre lui répondit : « Mon frère, la richesse de ce monde n'a pas de valeur auprès de Dieu, et si elle

1. Matthieu, XVII, 7-8. — 2. Cette commémoration manque dans Ludolf

الله قدر ولو كان له[1] قدر ما اعطاه لعباد الاوثان والزناة واللصوص والقتلة والانبياء لم يزالوا
فقراء[2] مضطهدين وهكذا الرسل والرب يقول اخوتى الفقراء فلم يتركه عدو الخير ان
يقبل هذ القول بل حركه الى[3] ان قام واتى الى فيلكسينوس اليهودى وسأله ان يتركه يخدمه
فقال له ذاك ما يحل لى من يعاشرنى الا من يكون[4] من اهل ملتى فان كان تريد صدقة
دفعت لك فاجابه ذلك المسكين خذنى * الى عندك وانا ادخل فى دينك واعمل جميع ما * f. 272 r°.
تامرنى به فاجابه اليهودى[5] حتى اشاور ديانى ثم قام[6] واخبر الديان الذى له فقال له
قل[7] له ان اراد ان يجحد دينه ويكفر بمسيحه فنحن نقبله ونختنه فاعاد عليه القول
فقبله فاخذه واتى به الى مجمعهم فسأله[8] الرئيس امام[9] جماعة اليهود احقا[10] تجحد
مسيحك وتصير يهودى مثلنا فقال نعم فجحد ذلك الرجل[11] المخدوع[12] المسيح الاله امام
اليهود فاضاف[13] الى فقره من المال فقره من الايمان فامر الرئيس ان يعمل له صليب خشب

1. كان له *desunt in* B. — 2. B *addit* متضيقين. — 3. B الا. — 4. B كان. — 5. *Deest in* B. — 6. B اقام. — 7. A قول. — 8. B فاعرن عليه القول. — 9. B قدام. — 10. B *addit* انك. — 11. *Haec verba a* مسيحك *desunt in* A. — 12. B *addit* دين. — 13. B واضاف.

en avait, il ne la donnerait pas aux idolâtres, aux adultères, aux voleurs, aux assassins; les prophètes n'ont pas cessé d'être pauvres et persécutés, de même les apôtres, et le Seigneur a dit : Les pauvres sont mes frères. » Mais l'ennemi du bien ne le laissa pas accepter ces paroles : il le poussa à aller trouver Philoxène le Juif et à lui demander de le laisser entrer à son service. L'autre lui dit : « Il ne m'est permis de vivre qu'avec ceux qui sont de ma secte; si tu veux une aumône, je te la donnerai. » Ce malheureux lui répondit : « Prends-moi * chez toi, j'entrerai dans ta religion et je ferai tout ce que tu m'ordonneras. » Le Juif lui dit : « Attends que je me consulte avec mon juge. » Il alla lui rapporter ce qui en était. Le juge répondit : « Dis-lui que s'il veut renier sa religion et être infidèle à son Messie, nous l'accepterons et nous le circoncirons. » Il lui rapporta ces paroles que l'autre accepta, il le prit et l'amena à leur synagogue. Le chef demanda devant tous les Juifs : « Est-ce réellement que tu renies ton Messie et que tu deviens Juif comme nous? » — « Oui, » dit-il, et cet égaré renia Dieu le Messie devant les Juifs et ajouta à sa pauvreté d'argent la pauvreté de sa foi. Puis le rabbin ordonna de lui faire une croix de bois, et de la lui présenter avec un roseau sur lequel

ودفعه[1] له مع[2] قصبة وعليها[3] اسفنجة[4] مملوة[5] خل وحربة[6] وقال[7] ابصق على هذا الصليب وقدم له هذا الخل واطعنه بهذه[8] الحربة وقل[9] طعنتك ايها المسيح فاخذهم[10] وفعل ما امره[11] به وعند ما طعن بيده الملعونة[12] الصليب[13] المجيد[14] جرى منه ماء ودم كثير[15] الى ان نزل على الارض[16] ثم وقع ذلك الجاحد ميتا[17] يابسا كانه حجر فوقع على جماعة منهم[18] خوف عظيم وصاح اكثرهم واحد هو الاه النصارى ونحن مومنون به ثم اخذوا من ذلك الدم فعملوه على وجوههم وعيونهم واقام فلكسينوس[19] واخذ[20] من ذلك الدم ورشم عيني[21] ابنة له كانت ولدت[22] عميا[23] فابصرت للوقت فامن هو واهل بيته واهله[24] وجماعة كثيرة[25] من اليهود ثم ارسلوا الى الاب تاوفياس يعلموه بما جرى فقام واخذ معه الاب[26] كيرلص وجماعة من الكهنة وكثيرين من الشعب[27] واتى الى مجمع اليهود وابصر الصليب والدم والماء الجاريين[28] منه فاخذ منه القديس وتبارك[29] ورسم بحمل الصليب الى البيعة

1. B ودفعوا. — 2. *Deest in* B. — 3. B فوقها. — 4. B سفنجة. — 5. B *addit* من. — 6. B واعماوه حربة. — 7. B وقالوا. — 8. B بهذا. — 9. B وقول قد. — 10. A *addit* منهم. — 11. A امروه. — 12. A الماعون, B *addit* ذلك. — 13. A للصليب. — 14. *Deest in* B. — 15. *Deest in* B. — 16. B *addit* وبقى وقت كبير وهو نزل على الارض. — 17. A مايتا. — 18. B من اليهود. — 19. B فليكتيس. — 20. *Haec verba a* من ذلك دم *desunt in* A. — 21. B بعين. — 22. *Deest in* A. — 23. B عمية. — 24. *Deest in* B. — 25. A كثير. — 26. B القديس. — 27. *Haec verba a* وجماعة *desunt in* B. — 28. B الجاري. — 29. B *addit* و رم منه على وجهه ووجه الشعب.

il y avait une éponge remplie de vinaigre et une javeline. « Crache sur cette croix, lui dit-il, approche d'elle le vinaigre et perce-la avec cette javeline en disant : Je te perce, ô Messie. » Il prit ces objets et fit ce qui lui était ordonné. Lorsque, de sa main maudite, il perça la croix glorieuse, il en sortit en abondance de l'eau et du sang qui coulèrent sur la terre. Puis ce renégat tomba mort, desséché comme une pierre. Une foule de Juifs ressentit une grande crainte et la plupart crièrent : « Le Dieu des chrétiens est le seul ; nous croyons en lui. » Puis ils prirent de ce sang et en mirent sur leurs visages et leurs yeux. Philoxène en prit et en frotta les yeux d'une fille qu'il avait et qui était née aveugle ; elle vit sur-le-champ. Lui-même crut avec les gens de sa maison et de sa famille et une foule considérable de Juifs. Ensuite on envoya vers notre père Théophile pour l'informer de ce qui était arrivé ; il se leva, prit avec lui notre père Cyrille et une foule de prêtres avec beaucoup de fidèles, vint à la synagogue des Juifs et vit le sang et l'eau qui coulaient de la croix. Il prit de ce sang et en reçut la bénédiction. Il la fit transporter dans l'église, recueillit le sang, l'enleva de dessus la terre et le

ونشم به ذلك الدم وقشطه[1] من على الارض وجعله فى اناء برسم البركة والمنفعة ثم تبعه
فيلكسينوس[2] واهله وجماعة كثيرة من اليهود فوعظهم واخذ اقرارهم بالايمان * بالمسيح * f. 272 v°.
المصلوب على يد ابائهم ثم عمدهم باسم الاب والابن والروح القدس واشركهم معه فى الصلاة
ومضوا الى منازلهم شاكرين للسيد المسيح وممجدين له[3] فله المجد دائما الى الابد[4] امين

الخامس عشر من مسرى

[5]فى مثل هذا اليوم[6] تنيحت القديسة مارينا هذه[7] القديسة كانت ابنة رجل[8] مسيحى
من اغنياء الناس وكان اسمها مريم فيتيمت[9] من امها من صغرها ورباها ابوها[10] بكل ادب
الى ان بلغت حد النساء فقصد[11] ان يزوجها ويمضى هو الى بعض الديارة يترهب فقالت

1. B قشطة. — 2. B فليكوس. — 3. *Deest in* A. — 4. *Pro his quinque verbis* B *habet* نسالد من كثرة محبته وجزيل رافته نحن الخطاة المساكين ان يغفر لنا خطايانا. — 5. *Haec commemoratio deest in* Ludolf. — 6. *Haec quatuor verba desunt in* A. — 7. B هذا. — 8. B لرجل. — 9. A *et* B فتيمت. — 10. B ابيها. — 11. A قصد.

plaça dans un vase en vue de la bénédiction et de la guérison. Puis Philoxène le suivit ainsi que toute sa famille et une foule nombreuse de Juifs. Il les prêcha et reçut leur déclaration qu'ils acceptaient la foi * au Messie * f. 272 v°. crucifié par la main de leurs pères. Puis il les baptisa au nom du Père, du Fils et du Saint-Esprit et les associa à la prière. Ils revinrent à leurs demeures en louant Notre-Seigneur le Messie et en le célébrant. Gloire à lui continuellement dans l'éternité! Amen.

QUINZE DE MESORÉ (8 août).

[1]A pareil jour mourut sainte Marine (*Mârinâ*). Elle était fille d'un chrétien des gens riches de la ville, et son nom était Marie (*Maryam*). Elle perdit sa mère dès son enfance et fut élevée par son père dans toutes les lettres jusqu'à ce qu'elle eut atteint l'âge de femme. Alors il eut dessein de la marier et d'aller, lui, dans quelque couvent pour y prendre le froc. Elle lui dit :

1. Cette commémoration manque dans Ludolf.

له كيف يا والدى[1] تخلص نفسك وتهلك نفسى فاجابها[2] فكيف[3] اصنع بك وانتى امرآة
فقالت له اننى انزع عنى[4] زى[5] النساء والبس زى[6] الرجال ثم نهضت وحلقت[7] رأسها
ولبست زى[8] الرجال فلما رأها قد قوى عزمها وهى مجتهدة فى اتمام[9] غرضها فرق كلما
له على[10] المساكين واخذ منه شيئا يسيرا وابدل اسم ابنته مارينا ثم دخل الى بعض الديارة
وسكن فى قلاية هو وابنته عشر[11] سنين مجتهدين ومتعبدين ثم تنيح الشيخ وبقيت
القديسة وحدها فضاعفت صلواتها واصوامها وسهرانها واتفق ان الرئيس الذى للدير
ارسل القديسة مع ثلاثة[12] رهبان الى المدينة لقضى حوائج الدير لانه لم يكن يعلم انها
امرآة بل كان يظن ان رقة كلامها لتزايد نسكها فلما مضت مع الرهبان اتفق ان نزلوا
فى فندق لا كان بد لهم منه[13] ومن النزول فيه وان بعض اجناد الملك نزل[14] فى تلك
الليلة فى الفندق فابصر ابنة صاحب الفندق فافسدها وقال لها اذا قال لك ابوك[15] شى
* f. 27 r°. قولى له ان انبا مارينا الراهب الشاب * هو الذى افسدنى[16] فقام ابوها[17] وجاء الى الدير

1. B والدى. — 2. B فاجاب. — 3. B كيف. — 4. *Deest in* B. — 5. B لبس. — 6. B لباس. — 7. B فحلقت. — 8. B لباس. — 9. B تمام. — 10. B *addit* الفقراء و. — 11. B عشرة. — 12. B ثلث *et addit* رجال. — 13. و منه B. — 14. *Haec verba a* فيه *desunt in* B. — 15. B ابيكى. — 16. B *addit* فقام ابيها قالت ان انبا مرينا الشاب هو الذى افسدنى. — 17. B ابيها.

« Mon père, comment sauverais-tu ton âme et perdrais-tu la mienne? » — Il lui répondit : « Que ferai-je de toi, alors que tu es une femme? » — Elle reprit : « Je me dépouillerai des vêtements de femme et je revêtirai des habits d'homme. » Puis elle s'empressa de raser sa tête, revêtit un costume masculin. En voyant la fermeté de sa résolution, car elle était pleine de zèle pour accomplir son dessein, il distribua tout ce qu'il possédait aux pauvres, n'en prit qu'une petite partie, changea le nom de sa fille en Marine et entra dans un couvent où il habita avec sa fille dans une cellule pendant dix ans, pleins de zèle et de dévotion. Puis le vieillard mourut et la sainte resta seule : elle redoubla ses prières, ses jeûnes et ses veilles. Il arriva que le supérieur de ce couvent envoya la sainte avec trois moines à la ville pour régler les affaires du monastère, car il ne savait pas que c'était une femme et il croyait que son ascétisme augmentait la faiblesse de sa voix. Quand elle partit avec les religieux, il arriva qu'ils descendirent dans une hôtellerie, où ils étaient forcés de s'arrêter. Un soldat de l'empereur y descendit également cette nuit-là. Il vit la fille du maître de l'hôtellerie et la souilla et lui recommanda : « Si ton père te dit quelque chose, dis-lui : C'est le jeune moine Anbâ Marine * qui m'a souillée. » Son père alla au couvent et commença à injurier

وبدا يشتم الرهبان فلما اجتمع به رئيس[1] الدير وعلم منه القضية سأله ان يكتم سرهم ولا يفضحهم بين العلمانيين ثم استدعا رئيس الدير انبا مارينا وبكته وشتمه وهو لا يعلم القضية[2] ولما تحقق الامر بكى بين يدى الرئيس وسأله قائلا[3] اننى شاب وقد اخطيت بين يديك[4] فاغفر[5] لى فحنق عليه وطرده من الدير فبقى على باب الدير ولما حبلت ابنة صاحب الفندق فولدت[6] صبيا فحمله ابوها[7] وجاء به الى انبا مارينا وارماه لها فاخذته وجعلت[8] تدور على الرعيان وتسقيه ثم زادت فى صومها وصلاتها[9] فمكثت القديسة برا باب الدير ثلث[10] سنين وبعد ذلك اجتمعت[11] الرهبان وسألوا الاب ان يدخل بها[12] الى الدير فقبل سوألهم بعد ان وضع عليه قوانين ثقال وادخل بها الى الدير[13] وكانت تعمل[14] اعمال شاقة وكان[15] ابونا انبا مارينا يطبخ ويكنس ويرمى التراب ويسقى الماء وكبر[16] الصبى ورهبه[17] انبا مارينا[18] وجعله راهبا لانه رباه بكل ادب وخوف الله[19] ولما اكملت[20] القديسة

1. B الرئيس. — 2. B *addit* ولابشى السبب (?). — 3. *Deest in* B. — 4. بين يديك *desunt in* B. — 5. B غضر. — 6. B وولدت. — 7. B ابيها. — 8. B وجعلته. — 9. B وصلواتها. — 10. A ثلثة. — 11. B اجتمعوا. — 12. B يدخله. — 13. *Haec verba a* فقبل *desunt in* A. — 14. A وكان يعمل. — 15. A فكان. — 16. B وان كبر. — 17. B فرهبه. — 18. انبا مارينا *desunt in* A. — 19. *Haec verba a* وجعله *desunt in* A. — 20. B اكمل. —

les moines. Quand le supérieur du monastère se rencontra avec lui et apprit de lui l'aventure, il lui demanda de cacher leur secret et de ne pas les déshonorer devant les gens du siècle. Puis le supérieur fit venir Anbâ Marine, la réprimanda et l'injuria sans qu'elle sût l'affaire. Quand elle en fut certaine, elle pleura devant lui et l'implora en disant : « Je suis jeune, j'ai péché devant toi, pardonne-moi. » Il la saisit à la gorge et la chassa du couvent. Elle resta à la porte du monastère. Lorsque la fille du maître de l'hôtellerie devint enceinte et mit au monde un garçon, son père l'emporta, le porta à Anbâ Marine et le jeta devant elle. Elle le prit et se mit à aller parmi les bergers et le faisant boire, puis elle redoubla ses jeûnes et ses prières. Elle passa trois ans hors de la porte du couvent. Après cela, les moines se réunirent et demandèrent au supérieur de la faire rentrer dans le monastère. Il accueillit leur demande après lui avoir imposé des règles pénibles; il la fit rentrer dans le couvent et Anbâ Marine accomplissait les besogne fatigantes : elle faisait la cuisine, balayait, jetait la poussière, puisait de l'eau. L'enfant grandit : elle lui fit prendre le froc et le plaça parmi les moines après l'avoir instruit dans toutes les lettres et la crainte de Dieu. Quand la sainte eut accompli quarante ans dans le couvent, elle tomba malade pendant trois jours,

فى الدير اربعين سنة فمرضت ثلاثة[1] ايام ثم تنيحت[2] ولما علم رئيس الدير[3] بنياحتها امر ان ينزع ثيابها وتلبس غيرهم وتحمل الى موضع الصلاة فلما نزعوا ثيابها وجدوها[4] امرآة فصاحوا جميعهم يا رب ارحم واعلموا رئيس الدير بالقضية فاتى وابصرها وتعجب وبكى على ما فعل ثم ارسل ورا صاحب الفندق وعرفه ان انبا مارينا امرآة ثم ادخل به عليها[5] وصلّوا عليها ببكا كثير[6] وتسابيح وتماجيد ولما اتوا ليتباركوا منها جاء راهب اعور[7] ومرّغ وجهه عليها ليتبارك منها فابصر ولما دفنت امر الله الشيطان فاخذ ابنة صاحب الفندق الذى كانت كذبت على القديسة[8] والشاب الذى[9] افسدها ولم يزل يجذبهم[10] ويعاقبهما[11] الى ان اتى بهم الى حيث[12] * قبرها وقرا[13] بذنبهما امام كل احد وظهرت[14] من[15] القديسة * f. 273 v°.
عجائب لا تحصى[16] صلاتها تكون معنا[17] امين

1. B ثلث. — 2. B وتنيحت. — 3. A الرئيس بالدير. — 4. B وجدوه. — 5. B ادخله اليها. — 6. B عظيم. — 7. B *addit* بعين واحد. — 8. *Haec verba a* الذى *desunt in* A. — 9. B *addit* كان. — 10. A يجذبها. — 11. B ويعاقبهم. — 12. B موضع. — 13. B واقروا. — 14. A وظهر. — 15. B *addit* هذا. — 16. B كثيرة. — 17. B *addit* ومع بنى العمودية.

puis elle mourut. Quand le supérieur du couvent apprit sa mort, il ordonna de lui enlever ses vêtements, de l'en revêtir d'autres et de la porter vers le lieu de la prière. Lorsqu'on les lui eut ôtés, on reconnut que c'était une femme. Tous poussèrent des cris : « Seigneur! sois miséricordieux! » et ils informèrent de l'aventure le supérieur du couvent. Il vint, la vit, s'étonna et pleura sur ce qu'il avait fait. Puis il envoya chercher le maître de l'hôtellerie et lui apprit qu'Anbâ Marine était une femme. Ensuite, il le fit entrer auprès d'elle et ils prièrent sur elle avec beaucoup de larmes, des louanges et des glorifications. Quand on vint pour être béni par elle, un moine borgne frotta son visage sur elle pour être béni par elle et il vit. Lorsqu'on l'enterra, Dieu ordonna à Satan (*Ech-Chaïṭân*) de s'emparer de la fille du maître de l'hôtellerie qui avait menti sur la sainte, et du jeune homme qui l'avait
* f. 273 v°. souillée. Il ne cessa de les traîner et de les tourmenter jusqu'à ce qu'il les amenât à son tombeau : ils avouèrent leur faute devant chacun. Des miracles innombrables apparurent de la sainte. Que sa prière soit avec nous! Amen.

اليوم السادس عشر من مسرى

فى مثل هذا اليوم[1] كان صعود جسد السيدة[2] الطاهرة مرتمريم ام الله الكلمة وذلك[3] ان[4] بعد نياحتها اذ[5] كانوا[6] الرسل[7] حزينين القلوب على يتمهم منها فوعدهم[8] السيد ان لا بد ان يريهم اياها فى الجسد فلما كان فى[9] مثل هذا اليوم راوها[10] بجسدها جالسة عن يمين ابنها والاهها بمجد عظيم ومدت يدها وباركت على كل واحد من[11] التلاميذ[12] وحولها طغمات الملائكة والصديقين وداوود النبى يسبحها[13] قائلا[14] قامت الملكة عن يمينك[15] بلباس الذهب فابتهجت نفوس التلاميذ كثيرا ثم صعدت عن عيونهم وهى جالسة على المركبة الشاروبيمية امامهم فسجدوا وهم فرحين ورتب هذا العيد تذكار دائما لوالدة الاله شفعاتها تكون معنا امين

اليوم السابع عشر من مسرى

فى هذا اليوم[16] استشهد القديس يعقوب الذى من البلد الصغير ويقال لها امجوج من

1. *Haec quatuor verba desunt in* A. — 2. B سيدتنا. — 3. *Deest in* A. — 4. A لان. — 5. B ان. — 6. كان. — 7. B والرسل. — 8. A اوعدهم. — 9. *Deest in* B. — 10. A روها. — 11. A *praebet rursus* واحد. — 12. *Pro his verbis,* B *habet* جميع. — 13. B يقول. — 14. *Deest in* B. — 15. B يمين الملك. — 16. *Haec tria verba desunt in* A.

SEIZE DE MESORÉ (9 août).

A pareil jour eut lieu l'ascension du corps de Notre-Dame la pure, Marie (*Martmaryam*) mère de Dieu le Verbe. En effet, après sa mort, les apôtres avaient le cœur affligé de leur séparation d'avec elle. Le Seigneur leur promit qu'assurément ils la verraient en corps. Arrivés à ce jour, ils la virent en corps, assise en grande pompe à la droite de son Fils et de son Dieu. Elle étendit la main et bénit chacun des disciples. Autour d'elle étaient les milices des anges et des saints et le roi David la louait en disant : « La reine s'est levée à ta droite avec des vêtements d'or. » Les âmes des disciples furent dans la joie. Puis elle monta à leurs yeux, assise sur le trône des Chérubins devant eux, et ils se prosternèrent joyeux. Cette fête fut instituée en commémoration perpétuelle de la Mère de Dieu. Que son intercession soit avec nous ! Amen.

DIX-SEPT DE MESORÉ (10 août).

En ce jour mourut saint Jacques qui était de la petite ville appelée Man-

اعمال ابسو هذا كان ابن ابوين مسيحيين خائفين من الله وكانوا قد رزقوا ثلثة بنات قبل
هذا القديس ولما كبروا دفعوهم الى دير رهبانات ليعلموهم ويربوهم بخوف الله فتعلموا كتبا
كثيرة من كتب البيعة العتيقة والحديثة ولما قصدوا عودتهم اليهم فلم يوافقوهم على العودة بل
سلموا نفوسهم عرائس للمسيح فحزنوا على فراقهم فعزاهم الله بهذا القديس يعقوب فلم
رزقوه فرحوا به ولما بلغ ستة سنين ارسلوه الى ابسو يتعلم الحكمة فتعلم وكمل فى الحكمة
* f. 274 r. وكان ابوه يرسله ليشارف ماله[1] من المال * والغنم وكان عند ابيه[2] شيخا يرعى غنم وهذا كان[3]
يعمل فضائل كثيرة وينزل فى بركة ماء فى[4] الشتاء يقيم الليل كله يصلى وكان هذا القديس
يعقوب يعمل مثله فمكث هذا زمان كثير[5] فلما اثار الشيطان اضطهاد المسيحيين سلم
الشيخ الغنم لابو القديس ومضى ليستشهد فسأل يعقوب ابوه ان يتركه يمضى[6] مع الشيخ
ويعود فلما مضى معه وجد الوالى فى الصعيد وهو يعذب فى[7] يسطس ابن[8] الملك الذى

1. *Deest in* A. — 2. *Pro* عند ابيه A *habet* ابوه. — 3. A فكان. — 4. *Deest in* A. — 5. *Deest in* A. — 6. *Haec verba a* ليستشهد *desunt in* A. — 7. B *addit* القديس. — 8. *Deest in* A.

goug (*Amadjoudj*), des districts de Psoi (*Absou*). Ce saint était né de parents chrétiens et craignant Dieu. Ils avaient eu trois filles avant ce saint. Quand elles eurent grandi, ils les mirent dans un couvent de religieuses pour les instruire et les élever dans la crainte de Dieu. Elles apprirent beaucoup de livres ecclésiastiques anciens et modernes. Quand ils voulurent les faire revenir, elles n'y consentirent pas, mais elles se réunirent comme fiancées du Messie. Ils s'affligèrent d'en être séparés, mais le Seigneur les consola par ce saint Jacques. Quand ils l'eurent, ils s'en réjouirent. Lorsqu'il eut atteint sa sixième année, ils l'envoyèrent à Psoi pour apprendre la sagesse. Il l'apprit et devint accompli. Puis son père l'envoya examiner ce qu'il posséda-
* f. 274 r. dait en fait de biens * et de troupeaux. Il y avait chez son père un vieillard qui gardait les moutons; il faisait beaucoup d'actes méritoires, descendait pendant l'hiver dans un étang d'eau et y restait à prier la nuit entière. Ce saint Jacques faisait de même et cela dura longtemps. Lorsque Satan (*Ech-Chaïṭân*) souleva la persécution contre les chrétiens, le vieillard remit son troupeau au père du saint et partit pour souffrir le martyre. Jacques demanda à son père de le laisser aller avec lui, promettant de revenir. Quand il partit, il trouva le gouverneur dans la Haute-Égypte (*Eṣ-Ṣa'îd*) occupé à tourmenter

ترك عنه المملكة واستشهد فقال الشيخ ليعقوب انظر يا ولدى اذا كان هذا وهو ملك ترك[1] ملك هذه الدنيا واتبع المسيح وقد افرقوا بينه وبين زوجته وولده فكم بالحرى نحن المساكين تعزى ولا تحزن على فراق والديك[2] ثم تقدما الى الوالى واعترفا بالمسيح وشتما الهته ثم اخذت رأس الشيخ سريعا واما القديس يعقوب فانه عذبه عذابا عظيما بالضرب[3] بسياط ثم احمى بلاطة وجعلها على فواده فرفع عينيه الى المسيح وصلى فاعانه وخلصه ثم جعلوه فى تليس وارموه البحر فاصعده ملاك الرب فاتى ووقف قدام الوالى فسيره الوالى الى الفرما فلما حضر قدام الوالى عاقبه وقطع لسانه وقلع[1] حدقتيه ثم عصره فى الهنبازين ثم مشط لحمه الى ان تهرا فنزل ملاك الرب سوريان وخلصه وعافاه ولما تحير[5] الوالى من عذابه[6] كتب باخذ رأسه ومعه شهيدين اخرين[7] كانوا فى الفرما وهم ابراهيم ويوحنا[8] من اهل سمنود[9] بركاتهم تكون معنا امين

1. A *addit* هذا. — 2. A والدتك. — 3. A الضرب. — 4. A وقطع. — 5. B احتار. — 6. B فى امره. — 7. A اخر. — 8. B والاخر يوحنا. — 9. *His tribus verbis quae desunt in* A *addit* B كتب الوالى قضيتهم واخذت بروسهم الثلاثة بحد السيف ونالوا اكليل الحياة فى ملكوت السموات.

Juste (*Yosṭos*) fils du roi, qui avait abandonné la royauté et souffrait le martyre. Le vieillard dit à Jacques : « Vois, mon fils, parce que celui-ci, étant roi, a abandonné le royaume de ce monde et a suivi le Messie, on l'a séparé de sa femme et de son fils : combien cela est juste pour nous, malheureux! Console-toi et ne t'afflige pas d'être séparé de tes parents! » Puis ils s'avancèrent vers le gouverneur, confessèrent le Messie et injurièrent ses dieux. On coupa rapidement la tête du vieillard. Quant à saint Jacques, le gouverneur lui fit subir de grands tourments en le frappant avec des fouets. Puis il fit chauffer une dalle et la mit sur son cœur. Le saint leva les yeux vers le Messie et pria; le Seigneur l'aida et le délivra. On le mit dans un sac et on le jeta dans le fleuve; l'ange du Seigneur l'en retira. Il alla se mettre debout devant le gouverneur; celui-ci l'envoya à Péluse (*El-Faramâ*). Lorsqu'il comparut devant le magistrat de cette ville, celui-ci le tortura, lui coupa la langue, lui arracha les yeux, le broya dans des crocs, lui déchira la chair au point que son corps tomba en charpie. Quand ce gouverneur fut fatigué de le supplicier, il écrivit l'ordre de lui couper la tête ainsi qu'à deux autres martyrs qui étaient à Péluse, c'était Abraham (*Ibrâhîm*) et Jean (*Youḥannâ*), des gens de Djemnouti (*Samanoud*). Que leurs bénédictions soient avec nous! Amen.

اليوم الثامن عشر من شهر مسرى المبارك

* f. 274 v°. [1]تنيح الاب الاسكندرس بطريرك مدينة القسطنطينية هذا الاب * كان قديسا فاضلا
ولقى شدائد كثيرة من شيعة اريوس وانفاه وانفى شيعته من مدينة الاسكندرية فمضى
اريوس الى القسطنطينية ودخل الى الملك قسطنطينوس وشكا له القديس اتناسيوس فلما لم
يجد عنده راحة فى سكونه فسأله ان يقول لهذا الاب الاسكندرس ان يقبله فارسل الملك
لهذا الاب وقال له ان اتناسيوس قد خالفنا ولم يقبل منا اريوس وانت تعلم اننا نحن الذى
قدمناك فلا تخالفنا وطيب عينى وحل اريوس فاجابه القديس ان اريوس لا تقبله البيعة لانه
لا يعبد الثالوث المقدس فقال له الملك بل هو معترف قدامى فاجابه القديس اذا كان معترف
بالثالوث وهو مومن ان الابن مساوى الاب فى الجوهر يكتب خطه بذلك فاستحضر[2]
الملك اريوس وقال له اكتب خطك بامانتك فكتب خطه بالايمان المستقيم وكان ذلك

1. *Haec commemoratio deest in* Ludolf. — 2. A فاستحضره.

DIX-HUIT DU MOIS DE MESORÉ LE BÉNI (**11 août**).

[1] (En ce jour) mourut notre père Alexandre (*El-Iskandaros*), patriarche de la ville de Constantinople (*El-Qosṭanṭinyah*) [2]. Ce père * était saint et vertueux. Il éprouva de nombreux tourments de la part des sectateurs d'Arius qu'(Athanase) chassa, ainsi que sa secte, de l'église d'Alexandrie (*El-Iskandaryah*). Arius alla à Constantinople; il entra chez l'empereur Constance (*Qosṭanṭinous*) et se plaignit à lui de saint Athanase (*Atanâsyous*). Comme il ne trouvait pas de repos près de celui-ci, il lui demanda de dire à ce saint Alexandre de le recevoir. L'empereur envoya dire à ce père : « Athanase nous a fait opposition et n'a pas reçu Arius. Tu sais que c'est nous qui t'avons fait patriarche ; ne nous désobéis pas, donne-moi satisfaction et absous Arius. » Le saint répondit : « L'église n'admet pas Arius parce qu'il n'adore pas la Sainte Trinité. » — L'empereur reprit : « Au contraire, il l'a confessée devant moi. » Le saint répondit : « S'il a confessé la Trinité, croyant que le Fils est consubstantiel au Père, qu'il le déclare dans un écrit de sa main. » — L'empereur fit venir Arius et lui dit : « Écris une déclaration de ta foi. » — Il écrivit une déclaration sur la foi orthodoxe, mais c'était contraire à son sentiment intérieur. Constance

* f. 274 v°.

1. Cette commémoration manque dans Ludolf. — 2. Maï et Malan *Alexandrie.*

بخلاف باطنه ثم استحلفه على الانجيل ان هذا اعتقاده فحلف كاذبا فقال الملك للاب الاسكندرس ما بقى لك عليه علقة بعد ان كتب خطه ويمينه فقال له الاسكندرس ان الاب اتناسيوس قد جدد حرم اريوس الذى بخط ابيك وخطوط الاباء الثلاثمأية وثمانية عشر ونفاه وشيعته من الاسكندرية فتمهلنى اسبوعا فاذ لم يطرى على اريوس شى فى هذا الاسبوع والا فقوله ويمينه صديق وانا اقبله واتركه يشارك الكهنة فاجابه الملك اعلم اننى اصبر عليك الى مثل اليوم فاذا لم يقبل اريوس والا فانا اغرم الكنيسة غرامة كبيرة ثم خرج الاسكندرس ومكث صائم * ذلك الاسبوع جميعه وهو يسئل الله ان يخلصه من خطية اريوس فلما كان بعد الاسبوع تلبس اريوس ودخل الى البيعة وجلس[1] امام الهيكل مع الكهنة ثم دخل الاب الاسكندرس وهو حزين ما يدرى ايش يعمل ثم قام ليبتدى القداس فتحركت احشاء اريوس فمضى الى موضع خال ليزيل حقنه فنزلت امعاه وكلما فى بطنه وبقى فارغا فلما استبطوه طلبوه فتشوا عليه فوجدوه فى زاوية ميتا فاعلموا الاب بذلك فمجدوا المسيح الذى لم يتخلى عن بيعته وتعجب الملك وعلم انه كذب فى خطه * f. [illegible]

1. A ودخل.

lui demanda de jurer sur l'Évangile que telle était sa croyance. Il le jura mensongèrement. L'empereur dit alors à notre père Alexandre : « Il ne te reste plus de grief contre lui, après qu'il a écrit sa déclaration et sa foi. » Le patriarche lui répondit : « Notre père Athanase a renouvelé contre Arius son excommunication, par un écrit de lui et des 318 (Pères du concile de Nicée) ; il l'a banni d'Alexandrie, lui et sa secte. Donne-moi un délai d'une semaine; si dans cet intervalle rien n'arrive contre Arius, et si sa parole et sa croyance sont sincères, je le recevrai et je le laisserai s'associer aux prêtres. » — L'empereur reprit : « Sache que je patienterai avec toi pendant autant de jours; si Arius n'est pas admis, je frapperai l'Église d'une amende considérable. » — Alexandre sortit et resta à jeûner * pendant toute cette semaine, demandant à Dieu de le délivrer du péché d'Arius. Le temps écoulé, celui-ci s'habilla magnifiquement, entra à l'église et s'assit avec les prêtres devant le sanctuaire. Puis notre père Alexandre entra affligé, ne sachant que faire. Il se leva pour commencer le saint sacrifice. Les entrailles d'Arius furent agitées. Il alla dans un endroit secret pour faire cesser ses douleurs. Mais ses entrailles et tout ce qui était dans son ventre descendirent et il resta vidé. Comme son absence se prolongeait, on le chercha et on le trouva mort dans un coin. On en informa notre père et on loua le Messie qui n'avait pas abandonné son Église. L'empereur en fut étonné et reconnut qu'Arius avait menti dans son écrit et son * f. [illegible]

ويمينه وتحقق قدس هذا الاب واقامة ايمانه وردآة اعتقاد اريوس فمجد الاب والابن والروح القدس واعترف ان جوهرهما واحدا ولما سار هذا الاب هذه السيرة الفاضلة ووصل الى شيخوخة حسنة انتقل الى الرب صلاته معنا امين

[1]اعلموا يا اخوة ان فى مثل هذا اليوم استشهد القديس ودامون الذى [من] مدينة ارمنت هذا كان جالسا فى بيته وكان عنده اناس من عبادة الاوثان جلوس قالوا بعضهم لبعض هوذا قد سمعنا ان امرأة وصلت بلاد الاشمونين ومعها طفل صغير يشبه اولاد الملوك وان اناس اخر قالوا ان هذا الطفل ان كان قد جاء الى البلاد المصرية وكلا (؟وكل) منهم يتحدث بحديث من اجل الصبى فلما انصرف المقام واقام كل واحد منهم مضى الى بيته فنهض ودامون وشد دابته وركب لوقته ووصل الى مدينة الاشمونين واتى الى السيد المسيح وسجد له وابصره مع مريم امه فلما رأه السيد تبسم فى وجهه وقال له السلام لك يا ودامون تعبت واتيت الى هاهنا لاجل ما كنتوا تتحدثوا به داخل المجلس وانتم جلوس تشربوا من

1. *Haec commemoratio deest in* A, Ludolf, Assemani, Maï *et* Malan.

serment. La sainteté du patriarche fut confirmée ainsi que son orthodoxie et l'hérésie d'Arius; il loua le Père, le Fils et le Saint-Esprit et confessa que leur essence était une. Lorsque ce père eut mené cette vie vertueuse et fut arrivé à une belle vieillesse, il alla retrouver le Seigneur. Que sa prière soit avec nous! Amen.

[1] Sachez, mes frères, qu'à pareil jour fut martyrisé saint Eudémon (*Oudamoun*) qui était de la ville d'Ermont. Il était assis dans sa maison et avait avec lui des idolâtres. Ils se dirent les uns aux autres : « Voici qu'est arrivée dans la ville de Chmoun (*El-Ochmounaïn*) une femme ayant un petit enfant qui ressemble aux fils des rois. » D'autres personnes dirent : « Si cet enfant vient dans le pays d'Égypte (*El-Miṣryah*) ... » et chacun d'eux s'entretenait de ce jeune garçon. Lorsque l'assistance fut partie et que chacun fut allé dans sa maison, Eudémon se leva, sella sa monture, se mit en route sur-le-champ et arriva à la ville de Chmoun. Il vint vers Notre-Seigneur le Messie, se prosterna devant lui et le vit avec Marie (*Maryam*) sa mère. Quand le Seigneur l'aperçut, il lui sourit au visage et lui dit : « Salut à toi, Eudémon! Tu as pris de la peine et tu es venu ici, à cause votre entretien dans la réunion, à mon sujet, quand vous étiez assis à boire. Je demeurerai chez toi : ta maison

1. Cette commémoration manque dans A, Ludolf, Assemani, Maï et Malan.

اجلى واقيم عندك ويكون بيتك مسكنا لى الى الابد وللوقت دهش اودامون وتعجب وقال له يا سيدى انا اشتهى ان تاتى الىّ وتسكن فى بيتى واكون خادمك الى الابد فقال لا تضيق صدرك فلا بد ان يكون بيتك لى مسكن انا ووالدتى[1] الى الابد لانك اذا انت مضيت من عندنا فان عبادة الاوثان سمعوا بك انك جئت الى عندنا فيعز عليهم ذلك ويسفكوا دمك[2] فى بيتك فلا تخاف لانى اجعلك عندى فى ملكوت السموات ملكوتى الابدية الى الابد مكان الفرح الدائم الذى ليس له انقضاء وانت تكون اول شهيد يكون فى بلاد الصعيد وان ذلك الرجل سجد للسيد فباركه وانصرف راجعا الى بيته فلما وصل بيته بمدينة ارمنت سمعوا عباد الاوثان بوصوله وامتلت البلد ان اودامون راح ليسوع وجاء من عنده وان عباد الاثان اتوا مسرعين وقالوا له اذا هل هذا الكلام[3] الذى قالوه عنك صحيح فقال لهم نعم انا مضيت اليه وباركنى وقال لى انا اتى واحل فى بيتك ووالدتى الى الابد فصرخوا كلهم بصوت واحد فى وجهه ولعبوا عليه بالسيوف واكمل شهادته فى هذا اليوم فلما بطلت عبادة الاوثان وكثروا النصارى فبنوا بيته بيعة على اسم السيدة والسيد له المجد

1. B ووولداتى. — 2. B دمه. — 3. B البلد.

sera mon habitation dans l'éternité. » Alors Eudémon, troublé et émerveillé, lui dit : « Seigneur, je désire que tu viennes chez moi, que tu habites dans ma maison ; je serai ton serviteur éternellement. » Le Seigneur reprit : « Ne sois pas inquiet ; il faudra absolument que ta maison soit une habitation pour moi et ma mère, éternellement, car quand tu seras parti d'auprès de nous, les idolâtres auront entendu dire que tu es venu vers nous : cela leur sera pénible ; ils verseront ton sang dans ta maison; ne crains pas, car je te placerai près de moi dans le royaume des cieux, mon royaume éternel à toujours, séjour d'une joie durable qui n'a pas de fin : tu seras le premier martyr dans le pays de la Haute-Égypte (*Eṣ-Ṣa'id*). » Cet homme se prosterna devant le Seigneur, le bénit, puis partit et revint dans sa maison. Lorsqu'il arriva dans la ville d'Ermont, les idolâtres l'apprirent; la ville fut remplie du bruit qu'Eudémon était allé vers Jésus (*Yasou'*) et qu'il était revenu d'auprès de lui. Les infidèles vinrent en hâte lui dire : « Est-ce que ce récit qu'on fait est exact? » — « Oui, répondit-il, je suis allé vers lui, il m'a béni et m'a dit : J'irai demeurer chez toi éternellement. » — Alors ils poussèrent un cri unanime et se servirent de leurs épées contre lui. Son martyre fut accompli en ce jour. Lorsque l'idolâtrie fut abolie et que les chrétiens se furent multipliés, on bâtit sur l'emplacement de sa maison une église sous l'invocation de Notre-Dame et de

وكرزها فى هذا اليوم على اسم السيدة واسم السيد المسيح له المجد الذى له كل البيع المقدسة ويرتفع له فيها التسابيح والتماجيد الى الابد وهذا الكنيسة هى التى تسمى الجيوشنة التى تفسيرها كنيسة الحىّ بظاهر ارمنت وهى باقية الى يومنا هذا الرب يرحمنا بشفاعة سيدتنا مرتمريم العذراء والدة الاله وايضا شفاعة الشهيد تكون معنا الى الابد امين

اليوم التاسع عشر من شهر مسرى

فى مثل هذا اليوم[1] اتوا بجسد القديس[2] ابو مقار الكبير الى[3] شيهات لان بعد نياحته اتوا قوم[4] من اهل بلده[5] ششوير وسرقوا جسده وبنوا عليه كنيسة فى بلدهم فلم يزل الى ان ملكت المسلمون[6] ششوير التى فيها الجسد فانتقلوه الى ضيعة اخرى فمكث فيها الى زمان انبا يوانس[7] نحو اربعمأية واربعين سنة وكان انبا خاييل قد صار امنوتا على كنيسة ابى[8] مقار فلما طلع البطريرك ليصوم الاربعين فى الدير تنهد[9] وقال اشتهى من[10] المسيح ان

1. *Haec quatuor verba desunt in* A. — 2. B *addit* العظيم. — 3. B *addit* برية. — 4. A قوام. — 5. *Deest in* B. — 6. B المسلمين. — 7. A انيانوس. — 8. B ابو. — 9. *Deest in* B; A *addit* لاصا فى الدير. — 10. B *addit* السيد.

Notre-Seigneur — gloire à lui! — et on la consacra en ce jour au nom de Notre-Dame et de Notre-Seigneur le Messie. Que soit à lui la gloire qui est dans toutes les saintes églises, où s'élèvent sa louange et sa glorification! Cette église est celle qui est appelée El-Djoyouchanah, ce qui signifie l'église du Vivant, hors d'Ermont; elle subsiste encore aujourd'hui. Que le Seigneur nous fasse miséricorde par l'intercession de Notre-Dame Marie, mère de Dieu, et aussi que l'intercession du martyr soit avec nous éternellement! Amen.

DIX-NEUF DE MESORÉ (**12 août**).

A pareil jour, on apporta le corps de saint Abou Macaire (*Maqâr*) le Grand à Scété (*Chihât*), car, après sa mort, une troupe de gens de Djidjbir (*Chichouir*), sa ville, avaient volé son corps et lui avaient bâti une église dans leur pays. Il ne cessa d'y rester jusqu'à ce que les Musulmans s'emparèrent de Djidjbir dans lequel était le corps. On le transporta dans un autre village et il y demeura jusqu'au temps d'Abbâ Jean (*Youannis*), environ 440 ans après. Anbâ Khâyil était devenu procureur de l'église d'Abou Macaire. Lorsque le patriarche monta au couvent pour y jeûner le carême, il soupira et dit : « Je demande au

يساعدنا الزمان[1] حتى يكون جسد ابونا[2] ابى[3] مقار فى وسطنا وبعد ايام خرج انبا
خاييل * الامنوت وبعض الشيوخ فى الحوائج للدير[4] فحصل فكرة روحانية فاتوا الى * f. 275 v°.
حيث الجسد لياخذوه فحشدوا اهل البلد مع الوالى بالعصى والسيوف ولم يمكنهم من اخذه
فناموا الشيوخ وهم حزينين القلوب فاتى القديس[5] تلك الليلة الى الوالى وقال له دعنى
امضى مع اولادى[6] ولا تعيقنى[7] فاصبح مرعوبا واستدعاهم وسلمه اليهم فأخذوه بفرح عظيم
واتوا الى مريوط[8] ومعهم خلقا عظيما من البلاد يودعوا فباتوا تلك الليلة وصلوا
وقدسوا وتقربوا ثم حملوه الى البرية ولما[9] توسطوا[10] قصدوا ان يستريحوا قليلا فما مكّنهم
انبا ميخاييل وقال حى هو الرب ما نستريح[11] حتى يورينا الرب المكان الذى مسك
الشاروبيم بيد ابونا فيه فلما اتى الجمل الى المكان المشار اليه برك ولم يقم وبدا يدور
برأسه ورقبته ويلحس الجسد ويسجد برأسه فعرفوا الشيوخ انه ذلك الموضع فمجدوا الله

1. B *addit* كله. — 2. B انبا. — 3. B ابو. — 4. B حوائج الدير. — 5. B *addit* فى. — 6. B هولاى الشيوخ. — 7. A تعتقنى; *deest in* B. — 8. A برنوط, B ترنوط. — 9. B *addit* ان. — 10. B *addit* الى وسط. — 11. *Haec verba a* قليلا *desunt in* B.

Messie qu'il m'aide à atteindre le temps où le corps de notre père Abou Macaire sera au milieu de nous. » Quelques jours après, Anbâ Khâyil * le procureur et * f. 275 v°. quelques moines sortirent pour des affaires du couvent. Il leur vint une pensée spirituelle : ils allèrent où était le corps pour le prendre. Mais les gens du village et le gouverneur se rassemblèrent avec des bâtons et des épées et les empêchèrent d'enlever le corps. Les vieillards s'endormirent, le cœur affligé. Mais cette nuit, le saint alla trouver le gouverneur et lui dit : « Laisse-moi partir avec mes fils, ne me retiens pas. » Au matin, troublé, il les fit venir et le leur remit. Ils le reçurent avec une grande joie et vinrent à Mariôtis (*Maryout*), ayant avec eux une foule considérable de gens du village qui disaient adieu au corps. Ils y passèrent la nuit, prièrent, célébrèrent le saint sacrifice et communièrent. Puis ils l'emportèrent vers le désert. Quand ils furent arrivés à moitié route, ils voulurent se reposer un peu, mais Anbâ Khayil ne le permit pas et dit : « Vive le Seigneur! nous ne nous reposerons pas jusqu'à ce qu'il nous ait montré où le Chérubin (*Châroubim*) prit notre père par la main. » Quand le chameau fut arrivé à la place en question, il s'agenouilla, ne se leva pas, et se mit à tourner la tête et le cou, à lécher le corps et à l'adorer avec sa tête. Les vieillards reconnurent que c'était cet endroit et ils louèrent

كثيرا فصار[1] المكان معروفا الى اليوم ولما قربوا الى الدير خرجت[2] الرهبان جميعهم وتلقوهم[3] بالشموع والقرآة ثم حملوه على اعناقهم[4] وهم يرتلوا امامه الى ان دخلوا به الكنيسة بمجد عظيم[5] واجرى الله فى ذلك اليوم عجائب كثيرة شفاعته[6] معنا امين

اليوم العشرون من شهر مسرى

فى هذا اليوم[7] تنيحت[8] السبعة فتية[9] الذين[10] من افسس[11] فلما ان[12] كان فى زمان داكيوس[13] المنافق كانوا هولاء من اجناد الملك وكان قد رتبهم على جميع خزائنه[14] فلما اثار عبادة الاصنام فغمز[15] على هولاء القديسين فمسكوا وحبسوا * واتفق ان الملك * f. 276 r°.
اراد[16] له المضى الى بعض المواضع فاطلق سبلهم الى ان يعود ظنا[17] منه انهم ينثنوا عن رايهم فلما خرج من المدينة رفضوا هولاء عن الجندية ليلا يسجدوا للاصنام الطمثة ثم مضوا الى كهف فى الجبل وسدوا عليهم المغارة وناموا وكان معهم فضلة من فضة[18] عليهم

1. B وصار. — 2. B خرجوا. — 3. B وتلقوه. — 4. *Haec verba a* ثم *desunt in* A. — 5. B *addit* لا يرصف. — 6. B شفاعة هذا الاب تكون. — 7. *Haec tria verba desunt in* A. 8. B تنيحوا. 9. B *addit* القديسين. — 10. A الذى. — 11. B افس *et addit* هولاى. — 12. B لما. — 13. B *addit* الملك. — 14. B خزائنه. — 15. B فمزق. — 16. B ثم ان الملك اتفق. — 17. B ظنوا. — 18. *Pro* من فضة B *habet* فضية.

Dieu beaucoup. Ce lieu est connu jusqu'aujourd'hui. Quand ils approchèrent du couvent, les moines sortirent tous et allèrent à leur rencontre avec des cierges et des récitations. Ils emportèrent le corps sur leurs épaules en chantant des psaumes devant lui jusqu'à ce qu'ils le firent entrer dans l'église en grande pompe. Dieu fit arriver ce jour-là des miracles nombreux. Que son intercession soit avec nous ! Amen.

VINGT DE MESORÉ (**13 août**).

En ce jour moururent les sept jeunes gens qui étaient d'Éphèse (*Efesos*). A l'époque de Dèce (*Dâqyous*) l'hypocrite, ils étaient parmi les gardes de l'empereur ; il les avait établis comme gardiens de tous ses trésors. Quand il rétablit l'idolâtrie, on lui dénonça ces saints. Ils furent arrêtés et emprisonnés.
* f. 276 r°. * Il arriva que l'empereur voulut aller en quelque endroit ; il les laissa libres jusqu'à son retour, pensant qu'ils renonceraient à leur dessein. Quand il fut sorti de la ville, ils renoncèrent au métier militaire pour ne pas se prosterner devant des idoles impures. Puis ils allèrent à une grotte dans la montagne, en bouchèrent sur eux l'ouverture et s'endormirent. Ils avaient avec eux un

اسم داكيوس[1] وكان واحد منهم يبكر كل يوم يدخل الى البلد فيشترى لهم ما يأكلوه[2]
ويستمع لهم الاخبار ولما بلغهم ان داكيوس وصل سدوا عليهم باب المغارة وان بعض الاجناد
المومنين كان[3] عرف موضعهم[4] فانتظرهم[5] يدخلوا بعد مجي الملك فلم يدخلوا
فاتى[6] الى المكان فوجدهم قد سدوا عليهم من داخل فظن انهم قد ماتوا واخذ لوح
نحاس وكتب فيه[7] بالسكين سيرتهم ثم ارماه من[8] شق[9] داخل المغارة واما القديسين
فغمرهم الحزن فناموا[10] بامر الله ثلثمأية اثنين وسبعين سنة ومات داكيوس وملكت[11] بعده
ملوكا كثيرة الى زمان تاودوسيوس[12] الملك فى ثمانية وثلاثين سنة من ملكه قالوا قوم[13]
ان ليس تكون قيامة وتبعهم جماعة كثيرة فاشار الرب اظهار الحق واثبات القيامة وايقظ[14]
القديسين[15] فاعطوا بعضهم من الفضة التى[16] معهم ليمضى يشترى[17] لهم شيئا[18] ياكلوه
ويكشف لهم الاخبار فلما دخل[19] المدينة تغير عليه حالها فابصر صلبان على ابواب

1. B *addit* الملك. — 2. B ياكلوا. — 3. A *addit* قد. — 4. عرف موضعهم *desunt in* A. — 5. A انتظرهم. — 6. B واتى. — 7. B عليه. — 8. B فى. — 9. B *addit* الى. — 10. B وناموا. — 11. A وملك. — 12. B تاوضوسيوس. — 13. B اقوام. — 14. B فايقض. — 15. B *addit* هولاى. — 16. A الذى. — 17. A ليشتروا. — 18. A شى. — 19. B *addit* الى.

reste de monnaie portant le nom de Dèce ; chaque jour, l'un d'eux partait le matin, entrait dans la ville, achetait pour eux de quoi manger et écoutait pour eux les nouvelles. Quand ils apprirent que l'empereur était arrivé, ils bouchèrent sur eux l'entrée de la caverne. Un des soldats fidèles savait où ils étaient ; il s'attendait à les voir entrer après la venue de l'empereur, mais ils n'entrèrent pas. Il alla à cet endroit et trouva qu'ils l'avaient bouché de l'intérieur. Il crut qu'ils étaient morts ; il prit une tablette d'airain, y écrivit leur histoire avec un couteau et la jeta dans la grotte par une fente. Quant aux saints, ils furent accablés par le chagrin et dormirent par l'ordre de Dieu pendant trois cent soixante-douze ans. Dèce mourut et après lui régnèrent beaucoup d'empereurs jusqu'au temps de l'empereur Théodose (*Tâoudousyous*). Dans la trente-huitième année de son règne, des gens dirent : « Il n'y aura pas de résurrection, » et une foule considérable les suivit. Le Seigneur résolut de faire apparaître la vérité et de confirmer la résurrection : il éveilla les saints. Ils donnèrent à l'un d'entre eux de l'argent qu'ils avaient pour aller leur acheter de quoi manger, et découvrir des nouvelles. Quand il entra dans la ville, elle lui parut changée ; il vit des croix sur ses portes et sur ses murs : les gens

المدينة وعلى اسوارها والناس يحلفوا باسم المسيح فتقصى من[1] واحد[2] اليس[3] هذا
افسس فاجابه نعم فاخرج الفضة الذى معه لاحد الباعة[4] فوجدها البياع * غير سكة * f. 276 v°.
ذلك[5] الزمان فمسكه وربطه وقال له انت مطالبى فالتم[6] عليهما[7] خلق[8] كثير[9]
فاستخبروه من اين هو فاجابهم انا من[10] هذه[11] المدينة فقالوا له تعرف[12] من فيها فقال
فلان وفلان اقوام لم يبق احدا منهم فخرجوه وزحفوا به المدينة[13] فاتصل الخبر بالاسقف
انبا تاودرس[14] وبالملك تاودسيوس[15] فاستحضروا الرجل[16] فعرفهم قضيته وانهم سبعة وهم[17]
رقود[18] فى الكهف ثم خرج[19] الاسقف والملك والشعب اليهم فوجدوهم جلوس واللوح
المكتوب مرمى فى المغارة فقروا التاريخ فوجدوه من ايام داكيوس فمجدوا[20] الله كثيرا
والذين كانوا غير مصدقين امنوا بالقيامة ولما خاطبوهم[21] السبعة[22] بهذا الكلام رقدوا
واسلموا نفوسهم بيد الرب فعمل الملك لهم توابيتا مذهبة وكفنهم بثياب فاخرة ووضعوهم فى

1. B على. — 2. A واحدا. — 3. B ليس. — 4. B البياعة. — 5. *Deest in* A. — 6. A فالتام, B فالتهم. — 7. B عليهم. — 8. *Deest in* A. — 9. A كثيرا. — 10. B *addit* اهل. — 11. B هذا. — 12. *Pro his tribus verbis* B *habet* فقالوا انت من اهل. — 13. *Haec tria verba desunt in* B. — 14. B تاوضروس. — 15. وبالملك تاودسيوس *desunt in* B *qui addit* فاستخبروا عن الرجل. — 16. B واستحضروه. — 17. B وانهم. — 18. B رقدوا. — 19. B فخرج; A *addit* لهم. — 20. B فمجد. — 21. B خاطبوا بهم. — 22. *Deest in* B.

juraient par le nom du Messie. Il demanda à quelqu'un : « N'est-ce pas Éphèse? » — « Oui, » lui répondit-il. Il remit de l'argent qu'il avait avec lui à * f. 276 v°. un marchand. Celui-ci trouva * que ce n'était pas de la monnaie de cette époque; il le saisit, le lia et lui dit : « Tu es un scélérat. » Une foule considérable s'attroupa autour d'eux; on lui demanda d'où il était : il répondit : « Je suis de cette ville. » — « Y connais-tu quelqu'un? « — » Un tel et un tel. » — C'étaient des gens dont il ne restait personne. Alors on le fit sortir et on le traîna par la ville. La nouvelle parvint à l'évêque Anbâ Théodore (*Tâoudoros*) et à l'empereur Théodose. Ils mandèrent cet homme qui leur fit connaître son histoire, comment ils étaient sept qui dormaient dans la caverne. Puis l'évêque, l'empereur et le peuple sortirent vers eux; ils les trouvèrent assis et la tablette écrite, jetée à terre. On lut la date et on trouva qu'elle était du temps de Dèce. On loua beaucoup Dieu; ceux qui ne croyaient pas à la résurrection y crurent. Quand les sept eurent prononcé cette parole, ils se rendormirent et remirent leurs âmes entre les mains du Seigneur. L'empereur leur fit faire des cercueils dorés, les ensevelit dans des vêtements magnifiques; on les replaça dans la caverne dont on boucha la porte sur eux. Voici

المغارة وسدوا الباب عليهم وهذا اسمائهم مكسيمانيوس تاموالنجيوس مرديوس يوحنا قسطنطيس انطونيوس ديونوسيوس[1] شفاعتهم[2] معنا[3] امين

الحادى والعشرون من شهر[4] مسرى

فى مثل هذا اليوم[5] تنيحت القديسة ايرانى التى[6] تفسير اسمها السلامة هذه كانت ابنة الملك ليكيانوس فبنا لها جوسق وفيه ستين طاق وعليه اثنى عشر حصن وعمل لها مائدة ذهب وجميع اوانيها ذهب وفضة ثم رسم لها برجل شيخ يعلمها وجعلها[7] داخل البرج وعندها ثلاثة جوار لخدمتها ثم غلق عليها باب البرج[8] وبقى الحكيم[9] يعلمها من خارج البرج[10] وكان عمرها يومئذ ستة سنين فرأت فى الرويا[11] حمامة فى فمها[12] ورقة زيتون وقد حطتها على المائدة ثم اتى نسر ومعه اكليلا جعله على المائدة[13] ثم جاء غراب ومعه ثعبان فحطه على المائدة فقلقت من هذه[14] الرويا وقصتها على المعلم فاجابها ان

1. *Haec verba a* فعمل *desunt in* A. — 2. B بركاتهم تكون. — 3. B *addit* ومع كاتبه. — 4. *Deest in* B. — 5. *Haec quatuor verba desunt in* A. — 6. A الذى. — 7. B ثم جعلها. — 8. *Haec verba a* وعندها *desunt in* B. — 9. B المعلم. — 10. *Deest in* A. — 11. فى الرويا *desunt in* B. — 12. B فيها. — 13. *Haec verba a* ثم اتى *desunt in* B. — 14. B هذا.

leurs noms : Maximien (*Maksimyânous*), Tâmoulendjyous, Mardyous, Jean (*Youḥannâ*), Constantin (*Qosṭanṭîn*), Antoine (*Anṭounyous*), Denys (*Dyounousyous*). Que leur intercession soit avec nous ! Amen.

VINGT ET UN DU MOIS DE MESORÉ (**14 août**).

A pareil jour mourut sainte Irène (*Irâni*) dont le nom signifie « *la paix* ». Elle était fille du roi Licinius (*Liqyânous*). Il lui bâtit un palais, où il y avait soixante fenêtres, entouré de sept forteresses, y plaça une table d'or et tous ses vases étaient d'or et d'argent. Puis il établit un vieillard pour l'instruire et l'installa à l'intérieur du palais avec trois jeunes filles pour la servir ; ensuite, il ferma la porte sur elle ; le philosophe l'instruisait du dehors ; elle était alors âgée de six ans. Elle vit en songe une colombe ayant dans son bec une feuille d'olivier qu'elle déposa sur la table ; puis vint un aigle tenant une couronne qu'il plaça sur la table, puis un corbeau avec un dragon qu'il posa aussi sur la table. Elle fut troublée de cette vision et la raconta à son

* f. 277 r°. الحمامة هى * تعليم الناموس والورق الزيتون هى المعمودية والنسر هو[1] الغلبة والاكليل هو مجد الصديقين[2] والغراب هو الملك والثعبان هو الاضطهاد فلا بدّ لك[3] ان تجاهدى[4] على اسم المسيح ولما بلغت الى حد الزواج[5] اتى اليها الملك والدها[6] ليفتقدها واعرض عليها ان يملكها لاحد البطارقة فسألته ان يصبر عليها[7] ثلاثة ايام حتى تشاور نفسها ثم قطعت شعرها[8] واتت الى[9] الاصنام التى فى البرج ان[10] تشاورهم على الزواج فلم يكلموها فرفعت عينها[11] الى السماء وقالت يا الاه النصارى اهدنى[12] لما[13] يرضيك فاتاها ملأك الرب وعرفها انه سوف يدخل غدا[14] رجل من اصحاب بولس[15] الرسول الى المدينة ويعمدك وفى الغد ارسل اليها احد[16] التلاميذ الذى لبولس[17] الرسول فعمدها[18] ولما اتى لها[19] ابوها[20] وامها فى الميعاد فعرفتهما[21] انها قد صارت نصرانية فاخرجها[22] ابوها[23] الى وسط المدينة وامر[24] بربطها وان تلقى فى طريق الخيل ليدوسوها ففعل[25] بها ذلك لم

1. A هى. — 2. B القديسين. — 3. *Deest in* B. — 4. B *addit* يا ايرانى. — 5. *Haec quatuor verba desunt in* A *qui addit* ان ابوها. — 6. *Haec tria verba desunt in* A. — 7. *Haec verbis a* عليها ان يملكها *desunt in* B. — 8. A راسها. — 9. B قدام. — 10. *Deest in* B. — 11. B عيناها. — 12. B هدنى. — 13. B الى ما. — 14. A اغدا. — 15. A بولص. — 16. B واحد. — 17. B تلاميذ بولس. — 18. A تعمدها. — 19. B اليها. — 20. B ابيها. — 21. A اعلمتهم. — 22. B واخرجها. — 23. B *addit* ابيها. — 24. B ثم امر. — 25. B فلما فعل.

* f. 277 r°. maître. Celui-ci lui répondit : « La colombe, c'est * l'enseignement de la Loi; la feuille d'olivier, c'est le baptême; l'aigle, c'est la victoire; la couronne, c'est la gloire des justes; le corbeau, c'est le roi; le dragon, c'est la persécution; il faut absolument que tu pratiques l'ascétisme au nom du Messie. » Quand elle fut arrivée à l'âge du mariage, le roi son père vint la visiter et lui proposa de la marier avec un des patrices. Elle demanda d'attendre trois jours pour réfléchir. Elle coupa sa chevelure et alla trouver les idoles qui étaient dans le palais pour leur demander conseil au sujet du mariage; elles ne lui parlèrent pas. Alors elle leva les yeux au ciel et dit : « Dieu des chrétiens, guide-moi vers ce qui te plaît. » L'ange du Seigneur vint à elle et lui apprit que le lendemain un des compagnons de l'apôtre Paul (*Boulos*) entrerait dans la ville et la baptiserait. Le lendemain, il envoya un des disciples de l'apôtre Paul qui la baptisa. Lorsque son père et sa mère vinrent au rendez-vous, elle leur fit connaître qu'elle était devenue chrétienne. Son père l'emmena au milieu de la ville et ordonna de la lier et de la jeter sur le chemin des chevaux. On le fit et elle n'en éprouva aucun mal. Alors ses parents en

ينالها منه[1] سو[2] فتعجبوا والديها[3] من ذلك وامنوا بالمسيح وتركوا[4] المملكة ومضوا الى
الجوسق ولما سمع الملك المتاخم[5] لهم بخبرهم[6] اتى الى المدينة واعرض عليهم ان
يعودوا الى ملكهم فلم يفعلوا ذلك[7] فملك[8] المدينة[9] فعذب[10] القديسة واطلق عليها
الاسودة والثعابين[11] ثم نشرها وعلق[12] فى عنقها حجرا[13] عظيما ثم ان والديها استدعوا
بالكاهن الذى عمدها فعمدهما وصحبتهما ثلثمأية نفس من العبيد والخدام ومن اهلهم واهل
المدينة[14] ثم اخذها[15] نوماريوس[16] ودها الى غلانيكا المدينة فعذبها[17] هناك وسجنها[18] فى
ثور نحاس فاكسر[19] الله الثور واخرجها منه[20] ومات نوماريوس وملك[21] سابور[22] فاستحضرها[23]
وطعنها[24] برمح من يده فاسلمت روحها[25] ثم ان السيد المسيح اقامها حية فسجد لها
* الملك وامن بالمسيح هو وجماعته[26] وخلقا كثير[27] من اهل المدينة وكان عدتهم[28] مأية * f. 277 v.
وثلثة عشر ربوة ثم ان[29] والديها تنيحوا[30] فى الجوسق واما هى فحملتها[31] القوة[32] الالهية[33]

1. *Deest in* B. — 2. A سوا. — 3. *Deest in* B. — 4. B ثم تركوا. — 5. B المجاور. — 6. A ام يخبرهم ثم. — 7. *Deest in* A. — 8. *Deest in* A. — 9. *Deest in* A. — 10. B وعذب. — 11. B ثم الثعابين. — 12. B ثم جعل. — 13. B صخرا. — 14. *Haec verba a* ثم ان *desunt in* A. — 15. B طلبها. — 16. B *addit* والمالك واخذها. — 17. B وعذبها. — 18. *Deest in* B. — 19. B فاكثرى الله. — 20. *Deest in* B. — 21. B *addit* بعد نوماريوس فملك بعده. — 22. B صابور. — 23. B فلما استحضرها. — 24. B طعنها. — 25. B نفسها بيد الرب. — 26. B *addit* كبيرة. — 27. A كثيرة. — 28. B عدد من امن. — 29. *Deest in* B. — 30. B تنيح ابيها وامها. — 31. B حملتها. — 32. A قوة. — 33. A الالهية.

furent étonnés, crurent au Messie, abandonnèrent la royauté et allèrent dans le palais. Quand un roi hostile apprit cette nouvelle, il alla vers la ville et leur proposa de reprendre leur royaume, mais ils ne le firent pas. Alors il s'en empara, tourmenta la sainte, lâcha contre elle des lions et des dragons, puis il la scia et suspendit à son cou une énorme pierre. Ensuite ses parents firent venir le prêtre qui l'avait baptisée; il les baptisa et avec eux trois cents personnes d'entre les esclaves, les serviteurs et les habitants de la ville. Puis Numérien (*Noumârious*) la prit et l'emmena à la ville de Callinicus (*Ghalânikâ*); là il la tortura et l'emprisonna dans un taureau d'airain : le Seigneur le brisa et l'en fit sortir. Numérien mourut et Sapor (*Sabour*) régna; il la fit venir et de sa main la perça avec sa lance. Elle rendit l'âme, mais Notre-Seigneur le Messie la rendit à la vie. Le roi se prosterna devant elle, * lui, sa troupe et une foule considérable des gens de la ville : leur nombre fut de 113.000. Ensuite ses parents moururent dans le palais. Quant à elle, la puissance divine la transporta à Éphèse (*Efesos*) où elle fit beaucoup de miracles. Elle * f. 277 v.

الى افسس فعملت هناك ايات[1] كثيرة وكان اعترافها قدام ملوك الفرس ومقدونية وغلانيكا وقسطنطينة وتنيحت[2] بكرامة عظيمة صلاتها[3] معنا امين[4]

اليوم الثانى والعشرون من مسرى المبارك[5]

وفى هذا اليوم[6] تنيح النبى العظيم ميخا ابن يوال واسم[7] ابيه[8] ايضا ارام هذا الصديق تنبا على زمان يشافاط ملك يهوذا وابنه يورام[9] واخازيا[10] وغتاليا[11] الملكة ونطق الله على فيه باشياء كثيرة عظيمة وتنبا على تجسد الرب وقال ها[12] الرب خارج من موضعه ونزل وبطا على الارض[13] وتنبا على ميلاده فى بيت لحم فقال ان منك يخرج المقدم الذى يرعى شعبى اسراييل ومخرجه من اوايل[14] الدهر[15] وتنبا على بطلان هيكل[16]

1. A ايانا. — 2. B وبعد ذلك تنيحت. — 3. B *addit* تكون. — 4. Maï *addit commemorationem S^tae^ Virginis.* — 5. *Deest in* B. — 6. *Haec tria verba desunt in* A. — 7. B ويسما. — 8. A ابوه. — 9. *Haec verba a* هذا التديس *desunt in* A. — 10. B اخاريا. — 11. B وغلايتا. — 12. A على. — 13. Michaeus, I, 3. — 14. B اول. — 15. Michaeus, V, 2. — 16. B الهيكل.

confessa sa foi devant les rois de Perse (*El-Fors*), de Macédoine (*Maqdounyah*), de Callinique (*Ghalânikâ*) et de Constantinople (*Qosṭanṭinah*), et elle mourut avec de grands honneurs. Que sa prière soit avec nous! Amen[1].

VINGT-DEUX DU MOIS BÉNI DE MESORÉ (15 août).

En ce jour mourut le grand prophète Michée (*Mikhâ*), fils de Joel (*Youâl*) : son père se nommait aussi Aram. Ce juste prophétisa au temps de Josaphat (*Yochâfâṭ*), roi de Juda (*Yahoudzâ*), de son fils Joram (*Yourâm*), d'Ochosias (*Akhâzyah*) et de la reine Athalie (*Ghâtâlyah*). Le Seigneur annonça par sa bouche des choses nombreuses et importantes. Il prophétisa l'Incarnation du Seigneur et dit : *Voici que le Seigneur sortira de sa place, descendra et foulera la terre aux pieds*[2]. Il prophétisa aussi sa naissance à Bethléem (*Baït-Laḥam*) et dit : *De toi sortira le chef qui gardera Israël, mon troupeau, et son origine est avant le commencement du temps*[3]. Il annonça la destruction du temple des

1. Maï ajoute la commémoration de la Vierge. — 2. Michée, I, 3. — 3. Michée, V, 2.

اليهود[1] واقامة عوضه فى سائر الارض وتنبا على خروج شريعة الانجيل من صيهون فقال امن صيهون تخرج[2] الشريعة وكلمة الرب من يروشليم[3] وتنبا لاخاب ملك اسرايل بهلاله فى حرب ادوم ملك[4] جلعاد ولما اكمل[5] النبى سنين كثيرة ووصل الى شيخوخة صالحة[6] انتقل الى الرب وسبق تجسد الرب بقريب ثمان ماية[7] سنة ودفن فى قرية تدعى غاموراتا صلاته[8] معنا امين

اليوم الثالث والعشرون[9] من مسرى

[10]فى مثل هذا اليوم[11] استشهد فى مدينة الاسكندرية ثلاثين الف نفسا من اخوتنا المسيحيين وسبب استشهادهم ان بعد ان انفى[12] الملك مرقيان بابا[13] ديسقرس[14] الى جزيرة غاغرا[15] بقى فى المدينة خلف[16] من اهلها الى ان مضت لذلك سنين فلما ان مات مرقيان

1. *Deest in* B. — 2. B يخرج. — 3. B ايروشليم; Michée, IV, 2. — 4. *Haec verba a* اسراييل *desunt in* B. — 5. B *addit* هذا. — 6. B حد الشيخوخة. — 7. B ثمانية. — 8. B *addit* تكون. — 9. A والعشرين. — 10. *Haec commemoratio deest in* Ludolf. — 11. *Haec quatuor verba desunt in* A. — 12. B نفى. — 13. B ابينا. — 14. B ديسقورس. — 15. B غاغرة. — 16. B خلق.

Juifs (*Yahoud*) et l'érection de son remplaçant dans toute la terre. Il prophétisa que la loi de l'Évangile sortirait de Sion (*Sayhoun*), et dit : *De Sion sortira la loi et de Jérusalem* (*Yarouchalim*) *le Verbe du Seigneur*[1]. Il annonça à Achab (*Akhâb*), roi d'Israël, qu'il périrait dans la guerre contre Édom (*Adoum*), roi de Galaad (*Djil'âd*). Lorsque le prophète eut complété de nombreuses années et fut arrivé à une vieillesse vertueuse, il fut transporté près du Seigneur. Il précéda l'Incarnation d'environ huit cents ans et fut enterré dans la ville appelée Ghâmourâtâ. Que sa prière soit avec nous! Amen.

VINGT-TROIS DE MESORÉ (**16 août**).

[2]A pareil jour moururent martyrs dans la ville d'Alexandrie (*El-Iskandaryah*) 30.000 de nos frères chrétiens. Voici quelle fut la cause de ce martyre. Quand l'empereur Marcien (*Marqyân*) eut banni notre père Dioscore (*Disqoros*) dans l'île de Gangre (*Ghâghrâ*), il demeura des contestations dans le peuple d'Alexandrie jusqu'à ce que des années se fussent écoulées. Lorsque

1. Michée, IV, 2. — 2. Cette commémoration manque dans Ludolf.

* f. 278 r°. وملك * لاوون قدم[1] الروم عليهم انسان من اهل الاسكندرية يسمى[2] ابروتاريوس وكان هذا قسا بالاسكندرية وهو موافقا لجميع خلقدونية فلم تقبله[3] اهلها[4] الا جماعة قليلة[5] وكان باقى اهلها يتقربوا من قسوس[6] كان ابونا كيرلص وابونا[7] ديسقرس قدموهم فلما تقدم ابروتاريوس عقد مجمع باصحابه القائلين بقوله واحرم اوطاخى القس القائل بالامتزاج ظنا منه انه ابونا[8] ديسقرس[9] قد احرم اوطاخى واحرم من يمزج لاهوت المسيح بناسوته فكيف يعود يقول قوله وانما اعتقاد ابينا[10] ديسقرس كاعتقاد القديسين[11] باسيليوس واغريغوريوس وكيرلص القائلين بطبيعة واحدة لله الكلمة متجسدة لان اللاهوت صار جسما ولا ان الجسم انبسط فصار لاهوت بل كل منهما باق على حاله فى[12] اتحاد[13] واحد[14] فلا يجب ان يقال بعد الاتحاد اثنين ولا وجهين[15] ولا طبيعتين وكما احرم ابابنا من يفرق الطبايع من بعد الاتحاد[16] هكذا قد احرموا[17] من يمزجهم ثم

1. A ملك. — 2. B اسمه. — 3. B يقبله *et addit* من. — 4. B اهل الاسكندرية. — 5. B قليل. — 6. B القسوس الذين. — 7. B ابينا. — 8. B ابينا. — 9. B *inserit* وجماعة موافقين لاوطاخى فى كفره وابينا ديسقرس. — 10. A ابونا. — 11. A القديس. — 12. حالد فى *desunt in* A. — 13. A ايحاد. — 14. A واحدا. — 15. *Pro his verbis a* الاتحاد B *habet* باامتزاج فكان يرى واوطاخى. — 16. A الايحاد. — 17. B احرموهم.

* f. 278 r°. Marcien fut mort * et que Léon (*Lâoun*) régna, les Grecs (*Roum*) mirent à la tête des fidèles un homme d'Alexandrie appelé Protérios (*Abroutâryous*), qui était un des prêtres de cette ville et qui reconnaissait le concile de Chalcédoine (*Khalqadounyah*). Mais les habitants ne le reçurent pas, à l'exception d'une petite troupe. Le reste communia avec les prêtres que notre père Cyrille (*Kirloṣ*) et notre père Dioscore avaient ordonnés. Lorsque Protérios fut élevé à cette dignité, il réunit un concile composé de ses partisans qui disaient comme lui et il anathématisa le prêtre Eutychès (*Aouṭâkhi*) qui parlait du mélange (de la divinité et de l'humanité) : il s'imaginait que notre père Dioscore, qui avait excommunié Eutychès et ceux qui mélangent la divinité du Messie avec son humanité, reviendrait sur sa parole; la croyance de notre père Dioscore est comme celle des saints Basile (*Bâsilyous*), Grégoire (*Aghrighouryous*) et Cyrille qui parlent d'une seule nature en Dieu le Verbe incarné; non pas que la divinité soit devenue chair, ni que la chair se soit modifiée et soit devenue divinité, mais chacune d'elles a conservé son essence dans une union, elles sont deux modes, deux natures. De même que nos pères ont excommunié ceux qui séparaient les deux natures après l'union, de même ils ont excommunié ceux qui les mélangent. Après la dispersion du synode,

بعد انفصال المجمع الذى جمعه ابروتاريوس وجد فى غد ذلك اليوم مقتولا فى قلايته فظنت جماعة اصحابه ان احدا[1] من تلاميذ الاب ديسقرس قتله وقالت اخوتنا ربما احد من اصحاب اوطاخى[2] او[3] من السراق لاخذ امواله قتله[4] وهذا هو الحق لان المجمع لم يكن علينا ولا بسببنا[6] ونحن[7] موافقوه فى حرم اوطاخى فارسلوا اصحاب ابروتاريوس الى الملك يقولون له ان اصحاب ديسقرس قد تجرّوا على المملكة واستضعفوها[8] وقتلوا البطريك الذى[9] اقامه الملك وفيما هو بين القتل والرسالة اجتمعت اخوتنا وقدموا الاب طيماتاوس فارسلوا رسالة يقولون فيها ان * الذين قتلوا ابروتاريوس قد قدموا بطريركا بغير * f. 257 v.
اذن من الملك فاغتاظ[10] الملك من الرسالتين[11] ودخل فيه الشيطان الى ان ارسل عسكرا كثيرا[12] فقتل من اخوتنا ثلاثين الف نفسا كبار وصغار وعبيد واحرار ونفى الاب[13] طيماتاوس الى جزيرة غاغرا[14] فاقام فيها سبع سنين وهبك[15] ان احد من تلاميذ ديسقرس قد قتله كما زعموا اهل يجب ان يؤخد فى قتل انسان ثلاثين الف نفسا وهم[16] قتلت

1. B واحد. — 2. B اصحابة اوطاخيوس *et addit* قتله. — 3. B *addit* واحد. — 4. *Deest in* A. — 5. A هذا. — 6. B سببا. — 7. B بل نحن. — 8. *Deest in* B. — 9. A التى. — 10. A فاغتاض. — 11. B *addit* غيظا عظيما. — 12. B عساكر كثير. — 13. B القديس. — 14. B غاغرة. — 15. B فطن. — 16. B ولم.

le lendemain de ce jour, Protérios fut trouvé assassiné dans sa cellule. Ses partisans crurent qu'il avait été tué par un des disciples de notre père Dioscore. Nos frères dirent : « Peut-être est-ce un des partisans d'Eutychès ou un voleur qui l'a tué pour prendre ses richesses. » C'était la vérité, car le synode n'avait pas été tenu contre nous ni à cause de nous, et nous étions d'accord avec lui pour excommunier Eutychès. — Les partisans de Protérios envoyèrent dire à l'empereur : « Les sectaires de Dioscore ont agi avec insolence contre l'empire; ils l'ont méprisé et ont tué le patrice que l'empereur avait institué. » Tandis qu'il était entre le meurtre et la lutte, nos frères se réunirent, élevèrent au patriarcat notre père Timothée (*Ṭimâtâous*). Les autres envoyèrent à l'empereur une lettre où ils lui disaient : * « Ceux * f. 257 v.
qui ont assassiné Protérios ont élevé un patriarche sans la permission de l'empereur. » Celui-ci fut irrité par les deux lettres : Satan (*Ech-Chaïṭân*) pénétra en lui, tellement qu'il envoya une armée nombreuse. Elle massacra trente mille de nos frères, grands et petits, esclaves et hommes libres; il exila le patriarche Timothée dans l'île de Gangre où il resta sept ans. En admettant qu'un des disciples de Dioscore ait assassiné Protérios comme le prétendent des gens, est-il juste qu'on frappe trente mille personnes pour punir

اتباع اريوس وغيرهم من المخالفين اساقفة وكهنة ولم يقتل بدلهم احدا ليعلم ان هذا كان من فعل الشيطان وبعد هذا القتل الشنيع ثبت عند الملك ان اخوتنا لم يقتلوا ابروتاريوس لا عندهم من قتلته خبر فارسل استحضر[1] طيماتاوس من النفى واكرمه وابقاه على كرسيه فاقام فى ايام لاوون اثنين وعشرين سنة[2] صلواتهم[3] معنا امين

[4]وفيه ايضا استشهد بمدينة انطاكية قديس يقال له دميان عوقب عقوبات كثيرة[5] فاسلم[6] نفسه بيد الرب صلاته[7] معنا امين

اليوم الرابع والعشرون من مسرى[8]

[9]فى هذا اليوم[10] تنيح الاب القديس المجاهد[11] جندى المسيح ورسوله[12] توما اسقف مرعش المعترف هذا المجاهد تقصر السنة البشر عن نشر فضائله ويعجز العقل اللحمى

1. B احضر. — 2. *Deest in* B. — 3. B صلاته تكون. — 4. *Haec commemoratio deest in* Ludolf. — 5. B سديدة مختلفة. — 6. B واخيرا استودع. — 7. B *addit* تكون. — 8. A منه. — 9. *Haec commemoratio deest in* Ludolf. — 10. *Haec tria verba desunt in* A. — 11. B *addit* القديس. — 12. *Deest in* B.

le meurtre d'un homme? Combien les sectateurs d'Arius (*Aryous*) et d'autres ont tué de leurs adversaires, évêques et prêtres, et aucun d'eux n'a péri, pour qu'on sache que ceci est l'œuvre de Satan. Après ce massacre hideux, l'empereur fut certain que nos frères n'avaient pas tué Protérios, et qu'ils n'avaient pas connaissance de ce meurtre. Il fit venir Timothée d'exil, l'honora et le maintint sur son siège. Il y resta vingt-deux ans au temps de Léon. Que leurs prières soient avec nous! Amen.

[1]En ce jour aussi mourut martyr dans la ville d'Antioche (*Anṭâkyah*) un saint appelé Damien (*Damyân*). Il souffrit de nombreux tourments et rendit son âme entre les mains de Dieu. Que sa prière soit avec nous! Amen.

VINGT-QUATRE DE MESORÉ (17 août).

[2]En ce jour mourut notre père, le saint athlète, le soldat du Messie et son apôtre, Thomas (*Toumâ*), évêque de Mar'ach, le confesseur. Les langues humaines sont trop courtes pour exposer ses vertus, l'intelligence humaine,

1. Cette commémoration manque dans Ludolf. — 2. Cette commémoration manque dans Ludolf.

عن تصديقها وكان[1] هذا القديس عابدا ناسكا مداوما للصلوات[2] الليلية والنهارية كثير الرحمة فانتخب لاسقفية مدينة مرعش فرعى رعية المسيح احسن رعاية فلما ان ملك الملك[3] الكافر ديقلاتيانوس[4] ارسل احد نوابه الى مدينة مرعش بعقاب المسيحيين فابتدا بهذا الاب ارسل اليه[5] جند اشرار فاستحضروه مجبوذا[6] على الارض ما[7] وصل الى الامير الى ان جرت دماه[8] فاعرض عليه الامير[9] ان يكفر * بالمسيح ويسجد للاحجار[10] المنحوتة * f. 279 r.
فلم يطاوعه وسبه على عبادتها ولعنها امامه فعذبه عذابا شديدا بالضرب والتعليق وتقطير الشحم المغلى ففعل به ذلك فى ايام متفرقه لانهم[11] الكفرة الحجرين القلوب لم يشاوا موته بل عذابه ليكفروا به اخرين ولما غلبوا وتعبوا وهو ثابت على توبيخهم ارموه فى[12] بعض[13] الحبوس المظلمة المنسية فمكث فيه اثنين وعشرين سنة وكانوا يدخلوا اليه[14] كل سنة ويعذبوه[15] ويقطعوه عضوا عضوا[16] الى ان قطعوا اذنيه ومنخريه[17] وشفتيه ويديه ورجليه

1. B فاولاكان. — 2. B للصوم والصلاة. — 3. *Deest in* A. — 4. A ديقلاتياتيانوس, B ديقلاديانوس. — 5. *Deest in* A. — 6. B محيورا. — 7. B فلما. — 8. *Haec quatuor verba desunt in* B. — 9. *Pro his verbis* B *habet* امره. — 10. B للاصنام. — 11. متفرقة لانهم *desunt in* A. — 12. *Deest in* A. — 13. B تلك. — 14. يدخلوا اليه *desunt in* B. — 15. B يعذبوه. — 16. B من اعضائه. — 17. A ومنخره.

pour y croire. Ce saint était un pieux ermite assidu aux prières diurnes et nocturnes et extrêmement charitable. Il fut choisi pour l'évêché de la ville de Mar'ach et il fit la meilleure garde autour du troupeau du Messie. Lorsque régna l'empereur infidèle Dioclétien (*Diqlâtyânous*), il envoya dans la ville de Mar'ach un de ses lieutenants pour tourmenter les chrétiens. Il commença par ce père. Il fit partir vers lui une troupe de scélérats qui l'amenèrent en le traînant sur le sol. Quand il arriva vers l'officier, son sang coulait. L'autre lui proposa d'être infidèle * au Messie et de se prosterner devant des pierres * f. 279 r.
sculptées. Il ne lui obéit pas, l'injuria parce qu'il les adorait et les maudit devant lui. L'officier lui fit subir de pénibles tourments en le frappant, en le suspendant, en faisant tomber goutte à goutte sur lui de la graisse bouillante. Tout cela fut fait à des jours différents, car les infidèles aux cœurs de pierre ne voulaient pas le faire mourir, mais le torturer pour que d'autres devinssent infidèles. Quand ils furent vaincus et fatigués, tandis que lui était ferme à les blâmer, ils le jetèrent dans une prison obscure et oubliée où il demeura vingt-deux ans : ils y entraient chaque année, le torturaient et lui coupaient les membres l'un après l'autre. Ils lui tranchèrent les oreilles, les

قلعوا اضراسه[1] واسنانه[2] وقد بقى جسده[3] كانه فحم اسود[4] ونسى[5] فى الحبس حتى ظنت معارفه ورعيته انه قد[6] تنيح وكانوا[7] يعملوا له تذكار[8] فى كل سنة وكانت امرأة مؤمنة قد رأتهم حيث ارموه فى ذلك[9] الحبس[10] فكانت تأتيه فى الليل وترمى له من طاق صغيرة ما يغتدى به فلم تزل[11] هكذا الى ان ملك القديس[12] قسطنطين واظهر مجد الدين المسيحى ووصلت اوامره باطلاق[13] المعترفين[14] من الحبوس مضت تلك الامرأة القديسة وعرفت[15] الكهنة بموضع القديس فاتوا اليه[16] واخرجوه وحملوه على رؤوسهم الى البيعة وزفوه بالقرآة والتسبيح واجلسوه على كرسى امام الهيكل[17] وتقدمت[18] المسيحيون[19] وتباركوا منه وقبلوا[20] اعضاءه[21] ولما جمع الملك المجمع المقدس[22] بنيقية وكان هذا[23] القديس احد المجتمعين فيه فدخل اليها قسطنطين وسلم عليهم وسجد لهم وتبارك منهم ولما علم[24] بقضية هذا الاب تقدم اليه وسجد امامه[25] ثم قبل كل عضو[26] من اعضاه[27] ومرّغ

1. B ادراسه. — 2. A اسناسنه. — 3. B وكان جسده قد بقى. — 4. B فحمة سودا. — 5. B واخيرا نسى. — 6. *Deest in* B. — 7. B فكانوا. — 8. B التذكارات. — 9. *Deest in* B. — 10. B *addit* المظلم. — 11. B يزال. — 12. *Deest in* B. — 13. B *addit* المسيحيين. — 14. B *addit* بالمسيح. — 15. B واعلمت. — 16. *Deest in* B. — 17. B البيعة *et addit* واحملوه الى الهيكل. — 18. B *addit* اليه. — 19. B المسيحيين. — 20. B قبلوا. — 21. B اعظاه. — 22. *Deest in* B. — 23. *Deest in* A. — 24. B علموا. — 25. *Haec verba a* ولما علم *desunt in* A. — 26. A عضوا. — 27. A اعظاه.

narines, les lèvres, les mains et les pieds; ils lui arrachèrent les molaires et les dents : son corps resta comme un morceau de charbon noir. Il fut oublié en prison au point que ceux qui le connaissaient et son troupeau, croyant qu'il était mort, faisaient sa commémoration chaque année. Il y avait une femme croyante qui l'avait vu jeter dans le cachot. Elle venait à lui la nuit et lui apportait de la nourriture qu'elle lui lançait par une petite fenêtre et elle continua jusqu'à ce que régna saint Constantin (*Qosṭanṭîn*) qui manifesta la gloire de la religion chrétienne. Il ordonna de relâcher de leurs prisons les confesseurs : cette sainte femme alla informer les prêtres de l'endroit où était le saint; ils y allèrent, l'en tirèrent, le portèrent sur leurs têtes jusqu'à l'église, l'y conduisirent avec des psalmodies et des chants, et le firent asseoir sur un trône devant le sanctuaire. Les chrétiens s'avancèrent, reçurent sa bénédiction et embrassèrent ses membres. Lorsque l'empereur convoqua le saint concile à Nicée (*Niqyah*), ce saint était de ceux qui s'y réunirent. Constantin entra vers eux, les salua, se prosterna devant eux et reçut leur bénédiction. Quand il apprit l'histoire de ce saint, il s'avança vers lui, se prosterna devant lui, puis embrassa chacun de ses membres et

وجهه وعينيه عليهم وبعد ان اتفقا على حرم اريوس * كما اعلمهم الروح[1] القدس ونطق * f. 279 v°.
على السنتهم بالامانة المستقيمة ووضع القوانين والسنن والاحكام ومضى الى كرسيه وجمع كهنته وسائر رعيته وتلا عليهم الامانة وشرح لهم ما صعب عليهم فهمه منها ووصاهم على حفظها[2] ثم عاش بعد ذلك مدة يسيرة[3] وكانت جملة رياسته فوق الاربعين[4] سنة وانصرف الى الرب حامل اكليل الغلبة[5] صلاته[6] معنا امين

اليوم الخامس والعشرون من مسرى

[7]في مثل هذا اليوم[8] تنيح الاب القديس العابد[9] بيصاريون الكبير نشأ من ابوين مسيحيين ولما كبر اشتاق الى السيرة الملايكية النسكية فخرج من العالم فقصد[10]

1. B روح. — 2. B حقوقها. — 3. *Haec verba a* ثم عاش *desunt in* A *qui addit* ورقد متنيحا. — 4. B والثلثون عليها ثم جاهد ماية واربعين. — 5. *Haec verba a* وانصرف *desunt in* A. — 6. B يحفظنا وتحرسنا من جميع اعدائنا ويغفر لنا الرب خطايانا الى الابد. —7. *Haec commemoratio deest in* Ludolf. — 8. *Haec quatuor verba desunt in* A. — 9. *Deest in* B *qui addit* هذا القديس. — 10. B وقصد *et addit* الاب.

frotta son visage et ses yeux sur les siens. Quand ils furent tombés d'accord pour excommunier Arius (*Aryous*), * suivant les ordres du Saint-Esprit qui * f. 279 v°.
exposa par leurs langues la foi orthodoxe et établit les canons, les usages et les règles, il alla vers son siège, convoqua ses prêtres et tout son troupeau, leur lut les articles de foi, leur expliqua ce qui leur en était difficile à comprendre, et leur recommanda de les conserver. Puis il vécut longtemps après cela. La durée de ses fonctions épiscopales dépassa quarante ans. Ensuite, il alla retrouver le Seigneur, portant la couronne de la victoire. Que sa prière soit avec nous ! Amen.

VINGT-CINQ DE MESORÉ (18 août).

[1] A pareil jour mourut notre père, le saint, le pieux Bessarion (*Biṣâryoun*) le Grand. Il naquit de parents chrétiens et quand il fut grand, il s'éprit de la vie angélique et ascétique. Il sortit du monde, alla trouver Antoine (*Anṭou-*

1. Cette commémoration manque dans Ludolf.

انطونيوس فمكث فى طاعته وخدمته سنين ثم جاء الى القديس مقاريوس وخدمه وخدم المشائخ ثم سلك فى البرية تايها لا ياوى تحت سقف[1] متجرد[2] من القنية تجردا زائدا[3] حتى لم يكن له ثوب ولا كتاب بل[4] خيشه[5] يشدها فى وسطه وكان يطوف على[6] قلالى الرهبان ويجلس يبكى فاذا خرج[7] له من يعرفه تباركا[8] من بعضهم البعض وانصرفا واذا خرج له[9] من لم[10] يعرفه ويساله[11] لم تبك[12] يا ابى كان يقول[13] سكبت[14] غناى ثم هربت[15] من الموت وسقطت من شرف[16] الحسب الى مذلة[17] فمن لم يفطن الى اشارته كان يعزيه ويقول له[18] الله يجمع عليك ما ذهب منك[19] ويعطيه خبزا فياخذه ويمضى يعطيه[20] الى اخرين ومن يفهم اشارته يعلم انه يشير الى ما سلبه الشيطان من[21] البشرية من[22] الفضيلة والطهارة والعفة القناعة الذى كانوا بها متشابهين بالملائكة[23] واخبر[24] عنه الاباء جهادات صعبة منها انه اقام * دفعة اربعين يوما لم ينام فيها على الارض وصام فى[25] نسكه * f. 280 r°.

1. B *addit* بيت. — 2. B فقيرا. — 3. تجردا زائدا *desunt in* B. — 4. B غير. — 5. B وزرة. — 6. *Deest in* B. — 7. B ويخرج. — 8. B يتبارك. — 9. B اليه. — 10. *Deest in* A. — 11. A يسله. — 12. B تبكين. — 13. B *addit* لهم انى. — 14. B سلبت. — غناى. — 15. B وهربت. — 16. B الشرف. — 17. B مذلته. — 18. *Deest in* B. — 19. A لك. — 20. B *addit* من. — 21. B ومن. — 22. B ومن. — 23. A الملايكة. — 24. A واخبرا. — 25. B *addit* مدة.

nyous) et resta dans son obéissance et à son service pendant des années. Puis il vint à Macaire (*Maqâryous*), le servit et servit les vieillards. Ensuite il voyagea dans le désert, errant sans s'abriter sous un toit, dépouillé de tout bien par un redoublement d'ascétisme, au point de n'avoir pas de vêtement ni de livre, mais une étoffe grossière de lin qu'il attachait autour de sa taille. Il errait parmi les cellules des moines et s'asseyait en pleurant. Quand quelqu'un qui le connaissait sortait vers lui, ils se bénissaient l'un l'autre et ils se séparaient. Quand quelqu'un qui ne le connaissait pas sortait vers lui et lui demandait : « Pourquoi pleures-tu, mon père? » il répondait : « J'ai dépensé ma richesse, puis j'ai fui la mort et je suis tombé du faîte de l'illustration dans l'abaissement. » Celui qui ne comprenait pas ses indications le consolait et lui disait : « Dieu te rassemblera ce que tu as perdu, » et il lui donnait du pain. Le saint le prenait et allait le donner à d'autres. Ceux qui comprenaient ce qu'il voulait dire savaient qu'il indiquait ce dont Satan (*Ech-Chaïṭân*) a dépouillé les hommes, à savoir la vertu, la pureté, la chasteté, la patience qui les faisaient ressembler aux anges. Les Pères ont raconté de lui des actes difficiles d'ascétisme. * Ainsi, une fois, il resta quarante jours sans dormir à terre. Pendant sa vie ascétique, il jeûna plu-

عدد اربعينات[1] فمكث فى هذه الجهادات[2] سبعة وخمسين سنة وظهرت[3] منه ايات عظام اخبرت بها الشيوخ من ذلك[4] ان القديس دولاس والقديس يوحنا اخبرا[5] انهما سارا[6] معه الى شاطىء البحر المالح[7] فعطشا فعلم[8] بعطشهما صلى[9] فحلى الماء ودفعة اخرى جاء الى بحر النيل ليعدّى فما وجد المعدية فصلى[10] وعبر[11] البحر[12] ودفعة[13] اتوا[14] بمجنون الى الاسقيط لتبريه[15] الشيوخ بصلواتهم فقالت[16] الاباء فيما بينهم ان[17] نحن[18] قلنا للشيخ بيصاريون فما يبريه لانه كان يهرب من مجد الناس فاحتالوا الى[19] ان تركوا المصاب رقد فى البيعة فى المكان الذى يقف[20] فيه الشيخ فلما دخل وجده[21] نائما ايقظه[22] بيده فقام معافيا صحيح العقل. وعمل ايات كثير[23] صلواته معنا امين

1. B اربع انات. — 2. B هذا الجهاد. — 3. B وظهر. — 4. A وذلك. — 5. B اخبر *et addit* عنه. — 6. B صار. — 7. *Deest in* B. — 8. B ولما علم. — 9. *Deest in* B. — 10. *Haec verba a* ودفعة *desunt in* A. — 11. B فعبر. — 12. B *addit* ماشيا. — 13. *Deest in* A. — 14. B واتوا. — 15. A فابرته. — 16. B فقالوا. — 17. B اننا. — 18. *Deest in* A. — 19. *Deest in* A. — 20. B يرقد. — 21. B وجدوا. — 22. A ايقضه. — 23. B *addit* غير هذا.

sieurs quarantaines. Il passa cinquante-sept ans dans ces actes de dévotion et l'on vit de lui de grands miracles, desquels les Pères rapportent celui-ci. Saint Doulâs et saint Jean (*Youḥannâ*) racontent qu'ils marchaient avec lui sur le bord de la mer salée. Ils eurent soif; il le sut et pria : l'eau devint douce. Une autre fois, il vint au fleuve du Nil pour le traverser; il ne trouva pas de gué, pria et passa le fleuve. Une fois on amena un possédé à Scété (*Asqiṭ*) pour que les vieillards le guérissent par leurs prières. Ils se dirent entre eux : « Nous le dirons au vieillard Biṣaryoun, mais il ne le guérira pas, car il fuit la gloire du monde. » Ils employèrent une ruse pour faire coucher le possédé dans l'église où se tenait le vieillard. Quand celui-ci le trouva endormi, il le toucha avec la main. Il se leva guéri et sain d'esprit. Il fit beaucoup de miracles. Que ses prières soient avec nous! Amen.

اليوم السادس والعشرون[1] من مسرى[2]

[3]فى هذا اليوم[4] استشهد القديس الشهيد موبساس واخته سارة هولاء القديسين كانوا من اباء قديسين وكان لهما غنا كثير[5] فبعد نياحة والديهما اراد القديس موبساس ان يزوج اخته ويسلم لها جميع ما يملكوه[6] ويذهب يترهب فاجابته اخته اذا[7] انت تزوجت اولا[8] حينئذ[9] زوجنى انا[10] فقال لها انا صنعت خطايا كثيرة واقصد[11] اترهب لتمحى[12] بعضها ولا يمكننى ان اهتم بالزيجة وبخلاص نفسى فاجابته كيف يمكنك يا اخى ان ترمينى انا[13] فى شباك العالم وتخلص نفسك انت فقال لها ان شئتى الرهبنة فهذا اليك فاجابته مهما تفعل بنفسك فانا فاعلته لان نحن[14] اثنينا[15] من طبيعة واحدة ومن اب واحد[16] وام واحدة فلما رأى شدة عزمها قام وفرق[17] كلما لهما * على الفقراء والمساكين ثم ادخلها الى انت * f. 280 v°.

1. A والعشرين. — 2. A منه. — 3. *Haec commemoratio deest in* Ludolf. — 4. *Haec tria verba desunt in* A. — 5. A كثيرة. — 6. B يملكه. — 7. A اذ. — 8. *Deest in* A. — 9. *Deest in* A. — 10. A اروجنى معك. — 11. B وانا اقصد. — 12. B ليمحا. — 13. *Pro his verbis a* يمكنك A *habet* انا ترمينى انا. — 14. B لاننا. — 15. B اتينا. — 16. *Deest in* A. — 17. A فرق.

VINGT-SIX DE MESORÉ (**19 août**).

[1]En ce jour périrent le saint martyr Mouïsâs et sa sœur Sârah. Ces deux saints étaient nés de saints parents ; ils possédaient des richesses considérables. Après la mort de leurs parents, saint Mouïsâs voulut marier sa sœur, lui laisser tout ce qu'ils possédaient et aller mener la vie monastique. Elle lui répondit : « Si tu te maries le premier, marie-moi ensuite. » Il lui dit : « J'ai commis beaucoup de péchés et je veux me faire moine pour en effacer une partie ; il ne m'est pas possible de m'occuper du mariage et du salut de mon âme. » Elle répliqua : « Comment est-il possible, mon frère, que tu me jettes dans les filets du monde et que tu te sauves, toi. » — « Si tu veux devenir religieuse, dit-il, c'est affaire à toi. » — Elle lui répondit : « Ce que tu feras toi-même, je le ferai, car nous sommes de même nature, du même père et de la même mère. » Quand il vit la fermeté de sa décision, il se leva, partagea toute leur fortune, la fit entrer * dans un couvent de vierges qui était hors d'Alexandrie (*El-Iskandaryah*) ; lui-même entra dans un couvent d'hommes * f. 280 v°.

1. Cette commémoration manque dans Ludolf.

دير[1] العذارى التى بظاهر الاسكندرية ودخل هو ايضا[2] دير الرجال وتعبد فيه[3]
فمكثا[4] عشرة سنين لم يعاين احدهما الاخر[5] فلما كان فى مملكة سوريانس[6] الكافر
فى بطريركية الاب دمتريوس اقام[7] الملك الاضطهاد على المسيحيين واستشهد فى زمانه
رؤوسا كثيرة[8] رهبان قام[9] هذا القديس وارسل لاخته[10] يعرفها انه يقصد الشهادة فاما[11]
سمعت ذلك[12] اتت الى الرئيسة فسألتها[13] اطلاق سبيلها[14] فصلّت[15] عليها وباركتها فودعت
الخوات وخرجت فلحقت[16] اخوها[17] فى طريق[18] فدخلا[19] الى الاسكندرية واعترفا بالمسيح
فعوقبا عقوبات[20] كثيرة وضربت اعناقهما ونالا اكليل الشهادة صلاتهما[22] معنا امين[23]

1. B الدير. — 2. *Deest in* B. — 3. B تعبد ارائرا. — 4. A فمكث. — 5. *Haec verba a* لم يعاين *desunt in* A. — 6. *Deest in* A. — 7. B *addit* هذا. — 8. B كبير. — 9. B فقام. — 10. B *addit* يودعها و. — 11. B ولما. — 12. B *addit* الوقت وقامت. — 13. B وسالت. — 14. B *addit* فاذنت لها الرئيسة بذلك. — 15. B وصلت. — 16. B الحقت. — 17. B اخياها. — 18. فى الطريق *desunt in* B. — 19. B ودخلا. — 20. *Deest in* B. — 21. B وبعد ذلك ضربت. — 22. B شفاعتهم تكون. — 23. *Hic addit* Maï *commemorationem S. Agaii* (*Agapii*) *et S. Thekla.*

et se voua au culte de Dieu. Ils restèrent dix ans sans se voir l'un l'autre. Lorsqu'on fut sous le règne de l'infidèle Sévère (*Souryânos*), sous le patriarcat de notre père Démétrius (*Damatryous*), l'empereur fit renaître la persécution contre les chrétiens, et à cette époque, beaucoup de supérieurs de moines furent martyrisés. Alors ce saint se leva et envoya informer sa sœur qu'il avait l'intention de souffrir le martyre. Quand elle l'apprit, elle alla trouver la supérieure et lui demanda de la laisser libre de partir. La supérieure pria sur elle et la bénit. Elle fit ses adieux aux sœurs et sortit. En chemin, elle rencontra son frère : ils entrèrent à Alexandrie et ils confessèrent le Messie. Ils subirent beaucoup de tourments; leurs têtes furent tranchées et ils reçurent la couronne du martyre. Que leur prière soit avec nous! Amen[1].

1. Maï ajoute la commémoration de saint Agaïus (*Agapius*) et de sainte Thècle.

اليوم السابع والعشرون

[1]استشهدت القديسة مريم هذه[2] كانت من جنس الارمن وكانت اسيرة عند رجل مسلم من اجناد الملك الظاهر زكى الدين بيبرس سلطان مصر[3] فاعرض عليها الجحود بالسيد[4] المسيح فلم تطاوعه[5] بل[6] اعترفت انها نصرانية فعذبها عذاب عظيم فى داره وهى ثابتة على قولها ولما ضجر من عذابها[7] وهى لا تخرج عن امانتها طالع السلطان الملك الظاهر[8] المذكور[9] بامرها وانهى له ان لى جارية مسلمة وهى تدعا انها[10] نصرانية فاحضرها السلطان[11] الى بين يديه واعرض عليها الاسلام[12] فلم تلتفت الى قوله[13] ولا تطيعه بل مصممة[14] على قولها وايمانها فامر الملك باحراقها[15] فعمل لها حفيرة[16] عند باب زويلة بالقاهرة المحروسة[17]

1. *Haec commemoratio a* B *ad diem superiorem apponitur; deest in* Ludolf, Assemani, Maï *et* Malan; B *addit* وفيد ايضا. — 2. B هذا. — 3. B *addit* وكان من خواصه. — 4. *Pro his verbis a* فاعرض B *habet* فاعرض الجندى المذكورة انها تجحد السيد. — 5. B *addit* على ذلك. — 6. B *addit* انها. — 7. *Haec verba a* فعذبها *desunt in* B. — 8. *Deest in* A. — 9. *Deest in* A. — 10. *Haec verba a* له ان *desunt in* B. — 11. *Deest in* A. — 12. B السلام *et addit* واوعدها باشيا كثيرة. — 13. B *addit* ثم هددها تهديدا كثيرا فلم تثنى عن رايها. — 14. B ثبتت. — 15. B بتحريقها. — 16. B حفير عظيم. — 17. B *addit* واضرموا فيد نيران عظيمة..

VINGT-SEPT DE MESORÉ (20 août).

[1](En ce jour) mourut martyre sainte Marie (*Maryam*) : elle était de race arménienne (*El-Armen*) et esclave chez un musulman des gardes d'El-Malik ezh-Zhâhir Baïbars, sultan d'Égypte (*Misr*). Il lui proposa de renier Notre-Seigneur le Messie; elle n'obéit pas, mais elle confessa qu'elle était chrétienne. Il lui fit subir de grands tourments dans sa maison : elle était ferme dans sa parole et sa foi. Quand il fut fatigué de la tourmenter — et elle ne quittait pas sa croyance — il alla informer de l'affaire le sultan El-Malik ezh-Zhâhir et lui déclara : « J'ai une esclave musulmane qui prétend être chrétienne. » Le sultan la fit venir devant lui et lui proposa d'embrasser l'islamisme. Elle ne se rendit pas à sa parole et ne lui obéit pas : elle persévéra dans sa parole et sa foi. Le roi ordonna de la brûler. On fit une fosse près de Bab Zouïlah au Caire (*El-Qâhirah*), la ville bien gardée. Une foule consi-

1. Cette commémoration est reportée par B au mois précédent : elle manque dans Ludolf, Assemani, Maï et Malan.

واجتمع عند الحفير جموع[1] كثيرة لا تحصى واحضروا مريم على راس الحفير ولم يزالوا[2]
وصعبوا عليها الامر[3] الى ثالث ساعة من النهار وهو يوم[4] الثلثا فى التاريخ المذكور
فحضرت قائلة حسنا يا مولانا السلطان ان القى روحى فى يد[5] سيدى والهى ومخلصى يسوع
المسيح والقت روحها بسرعة فى الاتون فنالت[6] الاكليل[7] الغير مضمحل[8] صلاتها تكون
معنا امين

اليوم الثامن والعشرون منه

[9]فى هذا اليوم[10] استشهد القديس انبا بنيامن[11] واودكسية اخته من[12] اهل شبشير وكانوا
والديهما[13] مومنين محبين للغرباء حافظين الطهارة والنسك والعبادة فربيا ولديهما[14] تربية حسنة[15]

1. A جموعا. — 2. *Pro his verbis a* على راس B *addit* هددوها وارجفوها ولم يزالوا فى ذلك وهم. — 3. B *addit* عليها — 4. *Pro* وهو يوم B *habet* وكان ذلك. — 5. *Pro his verbis a* فحضرت B *habet* فاوقعوها على راس الحفير وصعبوا عليها الامر كثيرا جدا الا فى نفسى جيد الرب خالقى وملكى. — 6. B وبالت. — 7. *Pro* الاكليل B *habet* اكليل الشهادة. — 8. B *addit* فى ملكوت السموات. — 9. *Haec commemoratio refertur ad diem sequentem a* B Assemani, Maï *et* Malan; *deest in* Ludolf. — 10. *Haec tria verba desunt in* A. — 11. A *et* B بنامن. — 12. B الذين. — 13. *Pro* وكانوا والديهما B *habet* هولاء نشا من والدين. — 14. B هذين الولدين. — 15. B مسيحية.

dérable et innombrable se rassembla près de la fosse : on amena Marie près du bord et on ne cessa de la presser * jusqu'à la troisième heure du jour. * f. 281 r°. C'était un mardi à la date mentionnée. Elle se présenta en disant ces belles paroles : « Mon maître le sultan, je rends l'âme entre les mains de mon Seigneur, mon Dieu, mon Sauveur Jésus le Messie, » et elle se jeta rapidement dans la fournaise. Elle reçut la couronne incorruptible. Que sa prière soit avec nous! Amen.

VINGT-HUIT DE MESORÉ (21 août).

[1]En ce jour moururent martyrs saint Anbâ Benjamin (*Binyâmin*)[2] et sa sœur Eudoxie (*Aoudoksyâ*)[3] de Chabchir. Leurs parents étaient des fidèles, aimant les étrangers, conservant la pureté, la dévotion et l'adoration de Dieu.

1. Cette commémoration est reportée au jour suivant par B, Assemani, Maï et Malan. Elle manque dans Ludolf. — 2. Assemani, *Memnon,* Malan *Biamon.* — 3. Malan *Euskissa.*

فلما كبر اشتاق القديس ان يسفك دمه من اجل[1] المسيح فقام واتى الى الوالى بشطنوف واعترف بالمسيح امامه فعذبه[2] واعاده الى[3] السجن فلما سمع ولديه واخته بخبره اتوا اليه لما راوه فى تلك الحالة بكوا عليه وحزنوا فصار هو يعزيهم ويعرفهم ان ايام هذا الدهر ايام يسيرة وحياة الدهر الآتى مالها انتها فلما سمعت اخته اودكسية[4] منه ذلك[5] قالت له حىّ يا اخى هو الرب[6] لا[7] افارقك والموت الذى تموت به انا اموت به[8] معك فقبض عليهما[9] الوالى وامر[10] ان يجعلا[11] فى موضع مظلم فمكثا فيه عشرين يوما[12] بغير اكل ولا شرب وبعد هذا اخرجهما وحملوا فى اعناقهما حجارة[13] ثقال وارموهم[14] فى البحر فنزل ملأك الرب وحل الحجارة من حلوقهما وبقيا يعوما فى البحر الى ان ارسا[15] بجنب[16] قرية تدعى بطرا فاصعدتهما[17] بنت عذراء[18] فوقفا امام الوالى[19] ثم امر باخذ رؤوسهما ونالا[20] اكليل الشهادة[21] وبنيت لهما[22] كنيسة بشبشير[23] صلاتهما تكون معنا امين

1. B على اسم. — 2. B *addit* كثيرا. — 3. B ثم القاه فى. — 4. *Haec verba a* بخبره *desunt in* A. — 5. B هذا العليم الصالح. — 6. B الله. — 7. B ما. — 8. *Deest in* A. — 9. *Pro* فقبض عليهما B *habet* فقصر(?) ذالك الامر على الوالى. — 10. B فامر. — 11. A تعجلا, B يحبسهما. — 12. B يوم. — 13. B صخارة. — 14. A وارموها. — 15. B ارسيا. — 16. B بجانب. — 17. B فوجدتهما. — 18. B *addit* فاصعدتهما زمانا. — 19. *Haec tria verba desunt in* B. — 20. A ونالوا. — 21. B *addit* من السيد المسيح. — 22. A لهم. — 23. B فى بلادهما شبشير.

Ils leur donnèrent une belle éducation. Quand il eut grandi, le saint désira verser son sang pour le Messie. Il se leva, alla trouver le gouverneur de Chetnoufi (*Chaṭnouf*) et confessa le Messie devant lui. Il le châtia et l'envoya en prison. Quand ses parents et sa sœur l'apprirent, ils vinrent à lui. En le voyant en cet état, ils pleurèrent sur lui et s'affligèrent, tandis qu'il les consolait et leur enseignait que les jours de cette vie sont peu nombreux, mais que la vie future n'a pas de fin. Quand sa sœur Eudoxie entendit ces paroles, elle lui dit : « Mon frère, le Seigneur est vivant; je ne me séparerai pas de toi et je mourrai avec toi de la mort dont tu mourras. » Le gouverneur les arrêta et ordonna de les mettre dans un endroit obscur où ils demeurèrent vingt jours sans manger ni boire. Après cela, il les fit sortir, on leur mit au cou de lourdes pierres et on les jeta dans le fleuve. L'ange du Seigneur descendit et délia les pierres de leur cou : ils demeurèrent à nager dans le fleuve jusqu'à ce qu'ils abordèrent à une ville nommée Boṭrâ. Une vierge les fit monter à terre; ils comparurent devant le gouverneur qui ordonna de leur trancher la tête et ils reçurent la couronne du martyre. On leur bâtit une église à Chabchir. Que leur prière soit avec nous! Amen.

فى مثل هذا اليوم[1] اخذنا خلف[2] عن سلف عن الاباء المويدين بنعمة الروح[3] ان
نعيد لابائنا القديسين ابراهيم واسحاق ويعقوب فاما ابينا براهيم من من البشر يستطيع ان * يصف * f. 281 v°.
فضائله هذا الذى صار ابا لامم كثيرة وامن بالله[4] واطاع ووثق بمواعيده[5] الى حين تنيح
ولم يشك فى شيئا منها فظهر[6] له الرب فى رويا الليل وهو نائم[7] وقال له اخرج من ارضك
ومن بيت ابيك وتعال الى الارض التى بحران[8] ولما مات ابوه نقله الله الى ارض فلسطين
واوعده يوريه اياها[9] الى حيث مات ولم يرتاب فيها ولا تزعزع قلبه ولا شك بل تحقق انه
سيعطيها لنسله من بعده وبعد هذا اظهر له الرب بنصف[10] من الظهورات[11] ولم يعرف هو
ومعه ملأكين[12] فظن انهم عابرين من جملة[13] من يتجاوز[14] به[15] فمسكهم واضافهم واوعده[16]
الله باسحاق وكان قد[17] صار عمره مأية سنة وزوجته سارة قد طعنت فى ايامها فامنا بقول

1. *Haec tria verba desunt in* A. — 2. A سلف عن خلف. — 3. *Haec quinque verba desunt in* B *qui post* ويعقوب *addit* وكذلك مما رشوه الاباء المويدين بالنعمة بروح القدس رش الابا فابينا ابراهيم رش الابا من البشر فمن. — 4. B بالله. — 5. B بمواعيد الله. — 6. B فاولا ظهر. — 7. B فى الجزيرة. — 8. *Genesis*, XII, 1; B *addit* حيث اوراه. — 9. *Haec verba a* الى *desunt in* A. — 10. A بصنف. — 11. A العلويين. — 12. B ملائكة. — 13. B مثل كلمن. — 14. B يجتاز. — 15. *Deest in* B. — 16. B واوعدهم. — 17. كان قد *desunt in* A.

A pareil jour, nous avons reçu l'instruction de nos anciens pères, aidés par la grâce de l'Esprit, de célébrer la fête de nos saints pères, Abraham (*Ibrahim*), Isaac (*Isḥaq*), Jacob (*Ya'qoub*). Qui des hommes pourrait * décrire les mérites de celui qui fut père de nations nombreuses, qui crut en Dieu, qui lui obéit, qui eut confiance dans ses promesses jusqu'à sa mort, qui ne douta d'aucune d'elles? Le Seigneur lui apparut dans un songe nocturne, tandis qu'il dormait, et lui dit : « *Sors de ta terre et de la maison de ton père et va dans le pays de Ḥarrân* [1]. » Lorsque son père mourut, Dieu le transporta dans la terre de Palestine (*Palisṭin*) et lui promit de la lui montrer jusqu'à sa mort. Il n'hésita pas : son cœur ne fut pas effrayé, il ne douta pas, mais il crut fermement qu'il la donnerait à sa postérité après lui. Ensuite, le Seigneur lui apparut au milieu de la journée : Abraham ne savait qui il était; il avait avec lui deux anges. Le patriarche crut que c'était deux passants, de tous ceux qui passaient près de lui. Il les arrêta, leur donna l'hospitalité et Dieu lui promit Isaac. Il avait alors atteint cent ans et sa femme Sara (*Sârah*) était avancée en âge. Ils crurent à la parole divine et n'en doutèrent pas. Quand Isaac leur fut * f. 281 v°.

1. Genèse, XII, 1.

الله ولم يشكا ولما رزق اسحاق امره ان يختنه فى اليوم الثامن فختنه وعند ما وثق بان[1]
منه يكون الزرع الذى اوعده الله به[2] قال[3] عند ذلك اذبحه لى قربانا[4] فلم يشك[5]
بل قدمه للذبح متحقق ان الله يقدر ان يقيمه ويقيم به الزرع[6] ولما كمل[7] ذبحه بالنية
لا بالفعل واظهر الله فضله للاجيال الاتية حينئذ اتاه[8] ملأك الرب وامره ان لا يمد يده
الى الغلام ولا يصنع به مكروها فقد ظهر لى انك تحبنى اذ لم تشفق على ابنك[9] الحبيب
من اجلى ولاجل هذا انا مكثرك تكثيرا واجعل زرعك مثل نجوم السماء ومثل رمل
البحر[10] وهكذى كان[11] واشار[12] الله بذكره من[13] ذلك اليوم والى الابد واستحق ان
يدعى ابا للمسيح بالجسد لانه من زرعه ظهر بالجسد واما سيرته وفضله وكرمه فكثيرة[14]
* f. 282 r. جدا لانه لا ياكل يوم الى ان يحضر معه صنوف على مائدته وبهذا * استحق ان يضيف[15]
ملائكة من حيث لم يعرف بهم الا فى الاخير وقاسا فى زمانه احزان[16] وشدائد[17] كثيرة

1. *Deest in* B. — 2. *Haec verba a* يكون *desunt in* B. — 3. B فقال. — 4. *Genesis*, XXII, 2. — 5. B *addit* ولا يتهاون فى قول الله. — 6. *Haec verba a* متحقق *desunt in* B. — 7. B اكمل. — 8. *Deest in* A. — 9. B. وحيدك. — 10. *Genesis*, XXII, 16-17. — 11. *Haec duo verba desunt in* A. — 12. B فاشار. — 13. B منذ. — 14. *Pro his verbis a* واما B *habet* فاما سيرة هذا الاب ورحمته فانها كثيرة. — 15. B تضيفه. — 16. B *addit* وتواترت عليه. — 17. B شدائد.

accordé, Dieu lui ordonna de le circoncire le huitième jour; il le circoncit. Tandis qu'il avait confiance que la moisson que Dieu lui avait promise viendrait de lui, *le Seigneur lui dit : « Immole-le-moi en sacrifice*[1]. » Il n'hésita pas, mais le présenta à l'immolation, convaincu que Dieu pouvait le ressusciter et ressusciter par lui la postérité. Lorsque le sacrifice fut accompli en intention, mais non en fait, et que Dieu eut montré son mérite aux générations futures, il lui ordonna de ne pas étendre la main vers l'enfant et de ne lui faire aucun mal. « *Il m'a apparu que tu m'aimes, puisque tu n'as pas épargné ton fils chéri à cause de moi. Pour moi, je te multiplierai et je rendrai ta race (nombreuse) comme les étoiles du ciel et le sable de la mer*[2]. » Il en fut ainsi. Dès ce jour, et pour toujours, Dieu montra sa mémoire. Il mérite d'être appelé père du Messie selon la chair, parce que c'est de sa descendance selon la chair que le Seigneur a apparu. Quant à sa lutte, à sa vertu, à sa générosité, elles furent très considérables, car il ne mangeait jamais qu'une troupe de gens ne fût à sa
* f. 282 r°. table. C'est pourquoi * il a mérité d'avoir pour hôtes les anges, quoiqu'il ne les connut qu'en dernier lieu. Il éprouva, dans son temps, des chagrins et des

1. Genèse, XXII, 2. — 2. Genèse, XXII, 16-17.

فانه تغرب من ابيه[1] ومن اهله وبقى جائلا[2] فى الارض ودخل[3] الى مصر الجاه كفر اهل البلاد[4] وسيفهم الى ان قال ان[5] سارة اخته[6] اذا اخذوها[7] لا يقتلوه لانها كانت جميلة فى الغاية فلما اخذها[8] ملك مصر وقال له ما هذه لك فقال اختى[9] فظهر له ملاك مفزع فى تلك الليلة وهم[10] بقتله وامره ان يعيدها[11] له ليلا يهلكه فلما اصبح استدعاه ولامه لقوله انها اخته واعادها اليه ومعها هدايا وتحف ومعها هاجر ولما وصل هذا الاب الى مأية خمسة وسبعين سنة انتقل الى الرب وصار ذكره[12] مويدا الى الابد[13]

واما ابينا اسحق ابن ابراهيم رئيس الاباء فقد امرنا ان نعيد لانتقاله فى مثل[14] هذا اليوم ايضا[15] وهذا[16] الصديق توالد بشارة الاله وملائكته لابراهيم[17] وسارة امه وكمل فى البر والرضا[18] لله تعالى[19] الى ان رضى يذبحه ابوه قربانا لله[20] الى ان افداه[21] الله بالكبش

1. B *addit* واحد. — 2. B خائلا. — 3. B ولما دخل. — 4. A كفرهم. — 5. A عن. — 6. B *addit* حتى. — 7. B ارادوا اخذها. — 8. A فاخذها منها. — 9. B *addit* فاخذها منه. — 10. B *addit* عليه. — 11. B يعيد امراة الرجل. — 12. *Pro* وصار ذكره B *habet* وترك له ذكرا. — 13. الى الابد *deest in* B *qui addit* صلاته تكون معنا امين. — 14. *Deest in* B. — 15. *Deest in* A. — 16. B فهذا. — 17. B *addit* ابيه. — 18. B والطاعة. — 19. B *addit* ولابيه. — 20. *Haec verba a* الى ان *desunt in* B. — 21. B فداه.

peines considérables, car il quitta son père et sa famille et resta errant sur terre. Il entra en Égypte (*Miṣr*) où il eut à se défendre contre l'impiété et la violence des habitants et lorsqu'ils lui prirent Sara, il leur dit qu'elle était sa sœur pour ne pas être tué par eux parce qu'elle était extrêmement belle. Lorsque le roi d'Égypte la prit et lui dit : « Qu'est-ce qu'elle est à toi ? »... « C'est ma sœur, » répondit-il. L'ange du Seigneur apparut, menaçant, au roi pendant la nuit, sur le point de le tuer, et lui ordonna de la lui rendre pour ne pas périr. Au matin, il le fit venir et le blâma de lui avoir dit que c'était sa sœur. Il la lui renvoya avec des cadeaux et des présents et avec Agar (*Hadjar*). Quand ce père eut atteint cent soixante-quinze ans, il alla retrouver le Seigneur. Que son souvenir soit éternellement secourable.

Quant à notre père le patriarche Isaac, fils d'Abraham, nous avons reçu l'ordre de célébrer aussi une fête pour sa mort qui arriva à pareil jour. Ce juste naquit selon l'annonce faite par Dieu et ses anges à Abraham et à Sara sa mère. Il fut accompli dans la vertu et la satisfaction donnée à Dieu très-haut au point qu'il accepta d'être immolé par son père en sacrifice au

فما[1] ندرى من ايها اعجب اما[2] كون ابيه قدرضى ان يذبحه وهو ابن الوعد[3] الذى رزقه عند الكبر ولم يلين لحنو الطبيعة فى حق الله تعالى ام[4] من طاعة الابن لابيه[5] وانخداعه له الى حد الذبح والحرق[6] ولم يكن صغيرا لان كتاب التوراة يشهد ان حمله الحطب مسافة بعيدة الى ان صعد على[7] رأس الجبل وقد شهد كتاب التاريخ ان[8] كان عمره سبعة وثلثين سنة فاطاع ابيه[9] ومد عنقه للذبح الى ان جاء صوت ملأك الرب وامره ان[10] يرفع يده وكما قد[11] دعى ابيه[12] ذابح ابنه بالنية هكذا[13] دعى الاب ذبيح بالنية ونالته[14] شدائد واحزان * عظيمة وتغرب واخذ ابيمالك زوجته منه[15] الى ان انتقم الله منه * f. 282 v°.
بسببها فاعادها له ومعها جوائز كثيرة[16] وقد رزق من الاولاد عيسوا ويعقوب وكان محبا لعيسوا لاجل شجاعته ولما طعن فى السن ضعف نظره فاستدعى عيسوا وقال له انا قد كبرت

1. B ما. — 2. B من. — 3. B الوحيد. — 4. B وامن. — 5. B هذا الاب. — 6. B الحريق. — 7. B والى — 8. *Haec verba a* وقد *desunt in* A. — 9. B هذا الاب. — 10. وامره ان *desunt in* A. — 11. B كما. — 12. A الله. — 13. B وهكذى. — 14. B وكان هذا الاب وديعا لان كتاب *et addit* وصلان — 15. *Deest in* B. — 16. B ولحقد فى ايامه. التورة ذكر ان الرعاة كانوا يخاصموا على الابار كان يتركها ويمضى يحفر غيرها.

Seigneur jusqu'à ce que celui-ci le rachetât par un bélier. Nous ne savons qui est le plus admirable ou le fait du père d'accepter de l'égorger, lui qui était l'enfant de la promesse, accordé pendant sa vieillesse, sans aider à son penchant naturel vis-à-vis du Dieu très-haut — ou de l'obéissance du fils à son père, de sa soumission jusqu'à la limite du sacrifice et de l'holocauste; ce n'était plus un enfant, car le livre de la Loi témoigna qu'Abraham lui fit porter le bois pendant une longue distance jusqu'à ce qu'il monta au sommet de la montagne et le livre de la chronologie atteste qu'il était âgé de trente-sept ans. Il obéit à son père et tendit la gorge au couteau jusqu'à ce que vint la voix de l'ange du Seigneur lui ordonnant de relever sa main. De même que son père avait été appelé l'immolateur de son fils en intention, de même ce père fut appelé l'immolé par intention. Il éprouva des peines et des cha-
* f. 282 v°. grins; * il s'exila et Abimélech (*Abimâlik*) s'empara de sa femme jusqu'à ce que Dieu l'en punît. Il la lui renvoya avec des présents nombreux. En fait d'enfants, Isaac eut Ésaü (*'Aïsouâ*) et Jacob (*Ya'qoub*). Il aimait Ésaü à cause de sa bravoure. Lorsqu'il fut avancé en âge, sa vue s'affaiblit; il appela Ésaü et lui dit : « Mon fils, je suis devenu vieux, *va et apporte-moi du gibier pour que*

يا ابنى اذهب صيد لى شيئًا لاكل[1] وتباركك نفسى[2] فاخذ سلاحه وخرج فاستدعت رفقا يعقوب وقالت له[3] يا ابنى قم[4] اذبح شى من الغنم وقدمه لابيك لياكل ويباركك قبل ان يموت[5] فقال اخاف ان[6] يفطن فينقم علىّ فاكون اقصد بركة فتغشانى[7] اللعنة فاجابته لعنتك علىّ[8] وكان هذا منها بالايعاز الالهى فصنع ما امرته به واكل ابوه[9] وباركه ووصل مأية وثمانين سنة وتنيح ودفن فى قبر ابيه ابرهيم الذى اشتراه من بنى حيت ودفن فيه[10] سارة بركاته معنا[11] امين

وفيه امرنا[12] ان نعيد لانتقال رئيس الاباء يعقوب[13] الذى دعاه الله اسراييل هذا الاب كان تابعا لاثار[14] ابراهيم واسحق فى[15] الرحمة والوداعة[16] وكان اخيه عيسوا يبغضه لاجل انه اولا اشترا منه بكوريته فصار هو البكر[17] ومن[18] اجل انه[19] احتال حتى اخذ بركة ابيه

1. B لاكله. — 2. *Genesis*, XXVII, 2-4. — 3. *Deest in* B. — 4. B قوم. — 5. *Genesis*, XXVII, 9-10. — 6. *Pro* اخاف ان B *habet* اياى. — 7. B تغشانى; *Genesis*, XXVII, 12. — 8. *Genesis*, XXVII, 13. — 9. *Deest in* B. — 10. *Pro* ودفن فيه B *habet* الذى. — 11. B تحفظنا. — 12. B ايضا. — 13. B *addit* هذا. — 14. B الاثار الاب. — 15. B *addit* الكرامة و. — 16. B *addit* والحكم. — 17. *Haec verba a* لاجل *desunt in* B. — 18. B من. — 19. B *addit* اول.

je le mange et que mon âme te bénisse[1]. » Esaü prit ses armes et partit. Rébecca (*Rifqâ*) appela son fils Jacob et lui dit : « *Mon fils, lève-toi, égorge une bête du troupeau et présente-la à ton père pour qu'il la mange et te bénisse avant de mourir*[2]. » Il lui répondit : « *Je crains qu'il ne me reconnaisse et qu'il ne s'irrite contre moi; je veux obtenir sa bénédiction et la malédiction m'arriverait*[3]. » Elle lui répondit : « *Que la malédiction soit sur moi*[4] ! » Elle fit tout cela par l'inspiration divine. Il exécuta ce que sa mère avait ordonné, son père mangea et le bénit. Il arriva jusqu'à deux cent quatre-vingts ans, mourut et fut enterré dans le tombeau de son père Abraham qu'il avait acheté des fils de Geth (*Djit*), ainsi que sa mère Sara. Que ses bénédictions soient avec nous! Amen.

En ce jour, nous avons reçu l'ordre de célébrer une fête pour le patriarche Jacob que Dieu appela Israël (*Israyil*). Il suivit les traces d'Abraham et d'Isḥaq pour la charité et la douceur. Son frère Ésaü le haïssait parce que précédemment il lui avait acheté son droit d'aînesse et il était devenu l'aîné, et parce qu'il lui avait enlevé par ruse la bénédiction de son père Isaac. Lors-

1. Genèse, XXVII, 2-4. — 2. Genèse, XXVII, 9-10. — 3. Genèse, XXVII, 12. — 4. Genèse, XXVII, 13.

اسحق فلما قصد قتله اشار عليه ابيه[1] ان يمضى الى لابان خاله فمضى الى هناك ثم خطب ابنة خاله[2] فرعاه الغنم سبع سنين ودفعها له ثم خطب الثانية[3] فرعاه الغنم وجعل له فيها نائب وكان اذا قال له اجرتك من الغنم الغر كانت الغنم تولد الغر واذا قال له اجرتك من البلق تلد بلق[4] فتزوّج[5] الاختين فصار[6] معه اموال[7] كثيرة وردّ[8] الى بلده[9] وارض[10] ابيه ورزق اثنى[11] عشر * ولد ثم رأى[12] رويا الالهية[13] وهى انه[14] كان سلما منصوبا من الارض الى السماء وملائكة الله صاعدين ونازلين عليه فلما انتبه قال هذا بيت الرب وهذا باب السماء[16] وهو موضع بيت المقدس[17] ثم رأى رويا ثانية كان الرب يصارعه واخذ فخذه واسماه اسرايل ولهاذا لا ياكل[18] اليهود عروق الفخذ ورأى ايضا[19] * f. 283 r°.

1. *Haec verba a* فلما *desunt in* B. — 2. *Haec verba a* فمضى *desunt in* B. — 3. *Haec verba a* سع *desunt in* B. — 4. *Haec verba a* الغر كانت *desunt in* B *qui habet tantum* كانت الغنم بالق. — 5. B وتزوج. — 6. B وصار. — 7. B اموالا. — 8. B وورد. — 9. *Deest in* B. — 10. B ارض — 11. B اثنا. — 12. B وراى. — 13. *Deest in* B. — 14. *Pro* انه وهى B *habet* وهو. — 15. *Genesis*, XXVIII, 17. — 16. *Haec verba a* وملائكة *desunt in* A. — 17. *Pro his quatuor verbis* B *habet* وهذا الموضع المقدس. — 18. B ياكلون. — 19. *Deest in* A.

qu'il voulut le tuer, celui-ci lui conseilla d'aller chez Laban (*Lâbân*), son oncle maternel. Il y alla et demanda en mariage sa cousine. Son oncle lui fit garder ses troupeaux et la lui donna au bout de sept ans : puis il demanda la seconde ; Laban lui fit encore garder ses troupeaux et l'établit à sa place. Quand il lui disait : « Tu auras pour salaire les brebis blanches, » le troupeau n'en produisait que des blanches ; quand il lui disait : « Tu auras pour salaire les brebis bigarrées, » le troupeau en produisait des bigarrées. Jacob acquit des richesses considérables. Puis il revint dans son pays et la terre de ses ancêtres. Il eut * f. 283 r°. douze * fils. Il eut une vision divine. C'était une échelle dressée depuis la terre jusqu'au ciel et où montaient et descendaient les anges. Quand il s'éveilla, il dit : « *Ceci est la demeure du Seigneur et ceci la porte du ciel*[1]. » C'est l'emplacement de Jérusalem (*Bait el-Moqaddes*). Il eut une autre vision : le Seigneur luttait contre lui, lui saisit la cuisse et l'appela Israël. C'est pourquoi les Juifs ne mangent pas la veine de la cuisse. Il vit de son temps des chagrins

1. Genèse, XXVIII, 17.

في زمانه[1] احزان وشدائد فاولا بيع يوسف ابنه عبدا للمصريين وقالوا اخوته الذين باعوه[2] ان الوحش اكله ثم عم[3] الغلاء الشديد الذى لم يجد منه شبعا فارسل[4] اولاده في طلب الحنطة فاتوا الى يوسف اخيهم وقد صار وزير ملك مصر ولم يعرفوه واحتال عليهم اخيرا الى ان مضوا فاستدعى[5] يعقوب واتى[6] الى مصر واقام بها سبعة عشر سنة ولما دنت وفاته استدعا بنيه الاثنى[7] عشر وباركهم وخصص يهوذا بالملك وابان ان المسيح منه يظهر فقال[8] بعد ان باركه بالفاظ كثيرة لا يزول قضيب الملك من يهوذا[9] ولا الرسم[10] من بين يديه حتى ياتى الذى له الملك واياه تنتظر الشعوب[11] ثم[12] بعد ان باركهم اتى اليه يوسف ببنيه افرام ومنسا فخالف يديه على رؤوسهم وجعل[13] اليمنى[14] على الصغير واليسار على الكبير[15] وجعل يديه بمثال الصليب يشير الى ان الابكار يبطلوا والى ظهور علامة الصليب

1. في زمانه *desunt in* B. — 2. B اباعوه. — 3. *Deest in* A. — 4. B ارسل. — 5. B فاستدعوا ابيهم. — 6. B فاتى. — 7. B الاثنين. — 8. B وقال هذا. — 9. من يهوذا *desunt in* A. — 10. B المراسيم. — 11. *Genesis*, XLIX, 10. — 12. B *addit* ان. — 13. B فجعل. — 14. B الي اليمين. — 15. *Haec verba a* الكبير *desunt in* B.

et des peines. En premier lieu, son fils Joseph (*Yousof*) fut vendu comme esclave aux Égyptiens, et ses frères qui l'avaient vendu dirent qu'une bête féroce l'avait dévoré. Puis une terrible famine à laquelle personne ne pouvait échapper fut générale. Jacob envoya ses fils pour acheter du grain. Ils vinrent trouver Joseph leur frère qui était devenu ministre du roi d'Égypte. Ils ne le reconnurent pas, mais il employa une ruse jusqu'à ce qu'ils partirent. Il manda Jacob qui vint le retrouver et il y resta dix-sept ans. Lorsque sa mort fut proche, il appela ses douze fils, les bénit, attribua spécialement à Juda (*Yahoudzâ*) la royauté; il révéla que le Messie apparaitrait de lui et dit, après l'avoir béni par de nombreuses paroles : « *Le sceptre de la royauté ne cessera d'être dans Juda et le règlement ne sortira pas de ses mains* jusqu'à ce que vienne celui *à qui appartient la royauté, et c'est lui qu'attendent les nations*[1]. » Après qu'il les eut bénis, Joseph lui amena ses deux fils Éphraïm (*Afrâm*) et Manassé (*Manassâ*); il croisa ses mains sur leurs têtes, plaça la droite sur le plus jeune et la gauche sur l'aîné, et les disposa en forme de croix, indiquant que les premiers-nés seraient écartés et annonçant l'apparition de l'emblème

1. Genèse, XLIX, 10.

وبلغ[1] مأية سبع[2] واربعين سنة ثم تنيح ويد يوسف على عينيه واوصى[3] ان يدفن فى قبر ابايه[4] فعمل عليه يوسف مناحة عظيمة ثم حمله[5] على مراكب فرعون وكبار مع[6] المصريين واتى به[7] الى[8] ارض كنعان ودفن مع ابايه[9] بركاتهم[10] تحفظنا[11] امين

اليوم التاسع والعشرون من شهر مسرى

[12]فى هذا اليوم[13] استشهد[14] القديسون[15] اتناسيوس الاسقف وجارسيموس وتاونطس العبدين فغمز على القديس[16] انه عمد ابنة[17] انطونيوس الوزير فقبض عليه الاريانوس[18] *الملك لما اقر[19] انه مسيحى وعاقبه[20] عقوبات كثيرة فلم[21] ينكر المسيح بل ازداد اعترافا به[22] * f. 283 v°.

1. B *addit* عمره الى. — 2. A سبعين. — 3. B ووصى. — 4. B ابيه. — 5. B حماله. — 6. *Deest in* A. — 7. A بهم. — 8. *Deest in* B. — 9. B *addit* هولاى الابا ابراهيم واسحاق ويعقوب. — 10. *Deest in* B. — 11. تكون معنا. — 12. *Haec commemoratio deest in* Ludolf. — 13. *Haec tria verba desunt in* A. — 14. B استشهدوا. — 15. B القديسين. — 16. *Pro his tribus verbis* B *habet* فاما القديس اتناسيوس فانه غمز عليه. — 17. *Pro his tribus verbis* B *habet* عند ابيه. — 18. B اريانوس *et addit* الكافر. — 19. B فاقر. — 20. B فعوقب. — 21. A فلم لم. — 22. *Ab hoc loco narratio* A *multo brevior est* فضربات (*sic*) اعناقهما واخذ بعض المومنين اجسادهم وكفنوهم ووضعوهم فى تابوت فظهرت منهم ايات كثيرة وبراهين صلاتهم معنا امين.

de la croix. Il atteignit cent quarante-sept ans; puis il mourut, la main de Joseph sur ses yeux. Il recommanda qu'on l'enterrât dans le tombeau de ses pères. Joseph lui fit un deuil magnifique. Puis il le plaça sur les chars de Pharaon (*Fira'oun*) et avec les grands personnages d'Égypte, il l'amena dans la terre de Chanaan (*Kena'an*) et il l'ensevelit avec ses pères. Que leurs bénédictions nous protègent! Amen.

VINGT-NEUF DE MESORÉ (**22 août**).

[1] En ce jour moururent martyrs les saints Athanase (*Atanâsyous*) [2] l'évêque et les deux serviteurs Gerasime (*Djârasimous*) [3] et Théodote (*Tâoubintos*). Le saint fut dénoncé comme ayant baptisé la fille d'Antoine (*Anṭounyous*) le * f. 283 v°. ministre. L'empereur Valérien (*Alâryânous*) l'arrêta. * Lorsqu'il eut confessé qu'il était chrétien, il lui fit subir de nombreux tourments, mais le saint ne renia pas le Messie; au contraire, il renouvela sa profession de foi en lui.

1. Cette commémoration manque dans Ludolf. — 2. Malan *Antasius*. — 3. Malan *Harasimus*.

فرسم الملك بضرب رقبته وهكذا الغلامين جارسيموس وتاونطس عوقب ايضا بالضرب والتعليق ثم ضربت اعناقهما صحبة القديس اتناسيوس واخذ بعض المومنين اجسادهم بعد ان بذل للجند والحراس اموالا جزيلة وكفنهم ووضعتهم فى تابوت وظهرت منهم براهين كثيرة وايات عظيمة من اجسادهم صلواتهم تكون معنا امين[1]

اليوم الثلثون من مسرى

[2]فى مثل هذا اليوم[3] تنيح النبى العظيم ملاخيا[4] احد الاربعة[5] وعشرين نبيا[6] من الاثنى عشر الصغار وتنبا[7] عند عودة الشعب من السبي الى يروشليم وبكت بنى اسرايل على عصيانهم للرب[8] ونبّهم على تقدمة الضحايا المرذولة وانهم لم يوفوا دفع العشور والبكور التى امرهم بها الرب فقال الله على لسانه تبكيتا للبشر[9] وحثا[10] لهم على الرحمة جربونى بدفع[11] العشور

1. Ludolf *addit commemorationem Nativitatis J. C.* — 2. *Haec commemoratio deest in* Ludolf. — 3. *Haec quatuor verba desunt in* A. — 4. B *addit* هذا النبىّ العظيم كان. — 5. B الاربع. — 6. B نبى *et addit* واحد. — 7. B تنبا. — 8. B *addit* ومخالفتهم لنواميسه. — 9. B للشعوب. — 10. B محثا. — 11. B على دفع.

L'empereur ordonna de lui trancher la tête ainsi qu'aux deux serviteurs Gerasime et Théodote. Ils furent également châtiés par des coups et la suspension. Puis on coupa leurs têtes ainsi qu'à saint Athanase. Quelques fidèles prirent leurs corps après avoir donné beaucoup d'argent aux soldats et aux gardiens; ils les ensevelirent et les déposèrent dans un cercueil. Leurs corps firent beaucoup de miracles et de grands prodiges. Que leurs prières soient avec nous! Amen[1].

TRENTE DE MESORÉ (23 août).

[2] A pareil jour mourut le grand prophète Malachie (*Malâkhyâ*), un des vingt-quatre prophètes, un des douze petits. Il prophétisa lors du retour du peuple à Jérusalem (*Yarouchalim*) de la captivité; il lui fit des reproches sur sa désobéissance au Seigneur, lui adressa des réprimandes au sujet des sacrifices coupables qu'il offrait, alors qu'il ne donnait pas la dîme de ses biens ni les prémices de ses fruits, comme le lui avait ordonné le Seigneur. Dieu dit par sa langue : « *Admonition aux gens et exhortation à eux à la charité! mettez-moi à l'épreuve en me donnant la dîme et les prémices; je vous*

1. Ludolf ajoute la commémoration de la nativité de Jésus-Christ. — 2. Cette commémoration manque dans Ludolf.

والبكور وانا افتح لكم ابواب السماء وانزل لكم بالبركات الى ان[2] تقولوا كفانا[3] وامنع السوس والدود ان ياكل ارضكم[4] وتنبا على ورود يوحنا امام المخلص وعلى ورود ايليا امامه[5] عند انقضاء العالم وكسر فخر اليهود وبيّن لهم ان[6] فى الارض امم اتقيا ابرار[7] يرفعون القرابين والبخور الى الله ويقبلها ولما ارضى الرب[8] بسيرته واكمل ايام نبوته انتقل الى الرب[9] صلاته معنا[10] امين

[11]وفيه ايضا اتوا بجسد القديس ابو يحنس القصير الى برية[12] شيهات لما[13] كان فى ايام يوحنا بطريرك الاسكندرية وهو الثانى والاربعون[14] واتى الى دير القديس ابو مقار[15] فقال جماعة الحاضرين كنا تتمنى لو كان جسد القديس ابو يحنس فى كنيسته[16] وللوقت[17] حرّكت نعمة

1. B انا. — 2. B حتى. — 3. B حسبنا. — 4. Malachias, III, 10-11. — 5. *Deest in* B. — 6. B ويترك له. — 7. B *addit* لكى. — 8. B الله. — 9. B *addit* الذى له المجد دايما. — 10. صلاته معنا *desunt in* B. — 11. *Haec commemoratio refertur ad 29 diem a* B *et* Maï; *deest in* Ludolf, Assemani *et* Malan. — 12. *Deest in* B *qui addit* وذلك بعد نياحته. — 13. B ولما. — 14. *Desunt in* B. — 15. *Pro his verbis a* واتى, A *habet* وحضر الى الديارة المقدسة بجبل شيهات. — 16. *Haec verba a* لوكان *desunt in* A; B فى القديس ابو مقار. — 17. B فللوقت.

ouvrirai les portes du ciel : je ferai descendre sur vous les bénédictions jusqu'à ce que vous disiez : nous en avons assez ; j'empêcherai les teignes et les vers de manger votre terre[1]. » Il prophétisa la venue de Jean (*Youḥannâ*) devant le Sauveur et celle d'Élie (*Ilyâ*) devant lui à la fin du monde, et la destruction de l'orgueil des Juifs (*El-Yahoud*). Il leur montra qu'il existait sur terre des peuples craignant Dieu et vertueux qui offriraient à Dieu des sacrifices et des parfums et qu'il les accepterait. Lorsqu'il eut satisfait le Seigneur par sa conduite et qu'il eut accompli les années de sa prophétie, il retourna vers Dieu. Que sa prière soit avec nous ! Amen.

[2] En ce jour aussi, le corps d'Abou Jean (*Yoḥannâ*) le Petit fut transporté au couvent de Scété (*Chihât*). Lorsqu'on fut au temps de Jean (*Youḥannâ*), le 42e[3] patriarche d'Alexandrie (*El-Iskandaryah*), il vint au couvent du saint Abou Macaire (*Maqâr*) et dit à la réunion des assistants : « Nous désirons que le corps du saint Abou Jean soit dans son église. » Aussitôt la grâce de Dieu inspira le patriarche ; il écrivit des lettres par l'intermédiaire d'un higoumène

1. Malachie, III, 10-11. — 2. Cette commémoration est placée le 29 de mesoré par B et Maï ; elle manque dans Ludolf, Assemani et Malan. — 3. Lire 48e.

الله[1] البطريرك فكتب[2] رسائل[3] على يد انسان ايغومنس[4] اسمه قزما[5] وصحبته واحد من الشيوخ[6] اسمه بقطر وارسلهم الى[7] القلزم فدخلا[8] ولم يجدا اليه سبيل * فى تلك الدفعة * f. 284 r°.
لانه[9] كان محفوظا[10] عند الهراتقة[11] اصحاب مجمع خلقدونية لانهم كانوا مقيمين بالمكان اعرفوا[12] المكان[13] معرفة جيدة وكانوا قد[14] وجدوا رجلان[15] مومنان بالمدينة فاعلماهم بالخبر ومن بعد[16] ايام قلائل[17] تولا على القلزم انسان[18] من امراء العرب وكان صديقا لانبا خايل اسقف مدينة ابلاوس ثم عاد البطريرك فكتب رسالة الى عند الاسقف يعلمه صورة الحال ويجهد بكلما يقدر عليه ففرح الاسقف فرحا شديدا واعلم كاتب الامير صديقه والكاتب اعلم الوالى فمضوا بالرسالة شيوخ الرهبان فقال الكاتب كيف يكون الامر حتى نجد السبيل لدخول الرهبان الى المكان قال الامير يلبسوا الرهبان فوق ثيابهم ثياب العرب ويحضروا معنا الى المكان ففعلوا ذلك ومضوا وصحبتهم جمع كثير من الخيل والعرب وحضروا القلزم وكان اسقف ذلك الموضع مخالفا [قال] وانا اشتهى ان اتفرج هاهنا

1. B *addit* الاب. — 2. A كتب. — 3. B رسالة. — 4. B ايغومانس. — 5. B قزمان.
6. من الشيوخ *desunt in* B. — 7. *Deest in* A. 8. فدخلا *deest in* B. 9. A لان. — 10. A محفوظ. — 11. B الهراطقة. — 12. B فعرفوا. — 13. B الموضع, A المكا. — 14. *Deest in* B. — 15. B رجلا. — 16. B وبعد. — 17. B يسيرة. — 18. A انسانا.

appelé Cosme (*Qozmâ*), ayant avec lui un des vieillards appelé Victor (*Biqṭor*), et les envoya à Klysma (*El-Qolzoum*); ils y entrèrent, mais ne trouvèrent pas le moyen * de l'enlever parce qu'il était gardé chez les hérétiques, partisans du concile de Chalcédoine (*Khalqadounyah*), car ils demeuraient en cet endroit; ils prirent une connaissance exacte du lieu; ils avaient trouvé dans la ville deux fidèles qu'ils mirent au courant de l'affaire. Quelques jours après, le gouvernement de Clysma fut donné à un Arabe, ami d'Anbâ Khayil, évêque de la ville d'Ablâous. Le patriarche revint et écrivit une lettre à cet évêque pour l'informer de l'état de la chose et pour qu'il y appliquât tous ses efforts. Khayil ressentit une grande joie. Il informa le secrétaire de l'émir son ami; le secrétaire l'apprit au gouverneur. Des vieillards d'entre les moines apportèrent une lettre et le secrétaire dit : « Comment pourrons-nous faire pour trouver le moyen de faire entrer les moines dans cet endroit? » L'émir répondit : « Ils revêtiront des costumes d'Arabes par-dessus les leurs et ils se présenteront avec nous au couvent. » Ils le firent, et partirent en compagnie d'une troupe considérable de cavaliers et d'Arabes; ils arrivèrent à Klysma. L'évêque de cette ville leur était opposé. L'émir lui dit : « Je désire me pro- * f. 284 r°.

ولا تخلى احدا فيه فدخلوا الرهبان الى المكان تحت الليل واخذوا جسد القديس ابو يحنس
وساروا به ليلهم اجمع وقد اعدوا دوابهم خارج المدينة وحضروا الى مصر الى مريوط ومن
هناك الى البرية دير ابو مقار فتباركوا منه الاخوة وتلقوه الرهبان بالصلبان والاناجيل
والبخور والتسبيح والترتيل وقدموه الى عند جسد القديس ابو مقار وافاضوا عليه طيب كثير
وقدسوا وفى قرأة الانجيل كانت عجوبة اضأت البيعة كلها بمصابيح ونور وفاحت راوئح طيبة
فحملوه الى ديره المقدس وهم يرتلوا فتلقوه الرهبان اولاده بالتسابيح وان البطريرك اقام ايام
قلائل[1] وتنيح بسلام فلم[2] يترك الرب[3] * بيعته من غير مدبر بل قدموا الاب انبا مرقس * f. 284 v°.
الجديد[4] وكان[5] كاملا بكل[6] فضيلة[7] فدخل البرية[8] وصحبته[9] اساقفة[10] وقسوس[11]
من[12] مدينة الاسكندرية فقصد ان يكشف عن اعضاء[13] القديس ويتبارك منه فيجد عليهم
ليف فتبارك منه[14] وعند انكشافه[15] الاعضاء[16] حدث فى البيعة رعد عظيم حتى كادت

1. *Haec verba a* قولاعلى *desunt in* B. — 2. B ولم. — 3. *Deest in* B. — 4. B *addit* على الكرسى. — 5. B وكان انسانا عالما محبا للرعية. — 6. B فى كل. — 7. B *addit* فحضر الى القلاية ودخل الى بيعة القديس ابو يحنس وسجد ذاته وكان. — 8. فدخل البرية *desunt in* B. — 9. B وكان صحبته. — 10. B *addit* الوجها لجرى. — 11. B *addit* ايضا. — 12. B *addit* اهل. — 13. B الذى لجسر. — 14. *Haec verba a* فيجد *desunt in* B *qui addit* وبكا بكا شديدا. — 15. B وعندما كشف. — 16. B *addit* المقدسة فالوقت.

mener ici, n'y laisse personne. » Les moines y entrèrent pendant la nuit, enlevèrent le corps du saint père Jean et voyagèrent toute la nuit. Ils avaient préparé leurs bêtes de somme hors de la ville; ils arrivèrent à Miṣr, puis à Maryouṭ et de là au désert du couvent d'Abou Macaire. Les frères reçurent sa bénédiction et les moines allèrent à sa rencontre avec les croix, les évangiles, l'encens, les louanges et les psaumes; ils le placèrent près du corps de saint Abou Macaire, lui prodiguèrent les parfums et le sanctifièrent par la lecture de l'évangile. L'église fut merveilleusement illuminée par des lampes et lumières et des parfums suaves s'en exhalèrent. Le patriarche resta quelques jours, puis mourut en paix. Le Seigneur ne laissa pas * son église sans direction, mais on élut notre père Anbâ Marqos le second, qui était accompli en toutes sortes de mérites. Il entra dans le désert, ayant avec lui des évêques et des prêtres de l'Église d'Alexandrie, avec l'intention de découvrir les membres du saint, d'en recevoir la bénédiction et de trouver sur eux le linceul de fibres de palmier et d'être béni par lui. Tandis qu'il les découvrait, il arriva dans l'église un violent coup de tonnerre qui faillit faire

* f. 284 v°.

الناس تهلك من الفزع والهيبة[1] فردّ عليه الليف[2] فكفنه[3] بلفائف من كتان وابتدوا الحاضرين[4] بالتسابيح[5] الروحانية[6] وقالوا مدائح كثيرة قائلين يا الذى[7] صار سحابة خفيفة تحمل مطر روح[8] القدس مضيت[9] الى بابل الى الثلاثة فتية[10] ثم رجعت الى الاسكندرية بقوة روح القدس الكائن معك ثم مضيت الى القلزم وهدمت الاصنام وناديت[11] بالامانة[12] واشفيت[13] المرضى[14] واخرجت[15] الشياطين ورجعت[16] الى ميراثك ايضا لكى تحل[17] البركة والسلوك الى ملكوت السموات[18] وكان وصول جسد ابونا القديس ابو يحنس الى[19] البرية فى يوم ثلاثين[20] من شهر[21] مسرى سنة خمسمأية[22] وخمسة وعشرين[23] للشهداء الاطهار صلاته تكون معنا[24] ولربنا[25] المجد والتسبيح[26] والتقديس[27] الى الابد امين

كمل شهر مسرى ولربنا يسوع المسيح المجد الى دهر الداهرين امين[28]

1. B والرعبة. — 2. B *addit* الذى كان ستور بد. — 3. B وكفنه. — 4. *Deest in* A. — 5. A بالتسبيح. — 6. A الروحانى. *Pro* قائلين B *habet* هكذى بفضايله تليق. — 7. A يا من. — 8. B الروح. — 9. A ومضيت. — 10. B *addit* القديسين. — 11. B ثم ناديت. — 12. B *addit* المستقيمة. — 13. B ثم اشفيت. — 14. B الامراض المختلفة وايضا. — 15. B اخرجت. — 16. B ثم رجعت. — 17. B تجد. — 18. A الملكوت السمائية. — 19. B فى. — 20. B التاسع والعشرين. — 21. *Deest in* B. — 22. A خمسة. — 23. A *addit* منه. — 24. *Haec tria verba desunt in* B. — 25. B *addit* يسوع المسيح. — 26. B والكرامة. — 27. *Deest in* B. — 28. *Pro his verbis* B *habet* وكمل هذا السنكسار بسلام من الرب وعلينا رحمته الى الابد امين.

mourir les gens d'effroi et de peur. Il remit le linceul, enveloppa le corps de suaires de lin, et les assistants commencèrent des cantiques spirituels et prononcèrent de nombreuses louanges, en disant : « O toi qui as été la nuée légère, qui as porté la pluie de l'Esprit-Saint, qui es allé à Babylone (*Bâbil*) vers les trois jeunes gens, puis es revenu à Alexandrie (*El-Iskandaryah*) par la puissance de l'Esprit-Saint qui est avec toi, qui es allé à Klysma, qui as détruit les idoles, qui as prêché la foi, qui as guéri les malades, qui as chassé les démons, qui es retourné à ton héritage afin que descendent la bénédiction et la marche vers le royaume des cieux! » L'arrivée du corps de notre père saint Abou Jean dans le désert eut lieu le 30 du mois de mesoré, l'an 525 des martyrs purs. Que sa prière soit avec nous! Gloire, louange et sanctification à Notre-Seigneur, éternellement! Amen.

Fin du mois de mesoré. Gloire dans les siècles des siècles à Notre-Seigneur Jésus le Messie! Amen.

* f. 285 r°. * ايام النسى وهى خمسة ايام وربع فى كل سنة

واذا كملت اربع سنين صارت تلك السنة سنة الكبيس[1]

اليوم الاول منه

استشهد القديس الرسول اوتيخس هذا كان تلميذ ليوحنا الانجيلى فامتلىء من نعمة روح القدس بخدمته[2] للرسول يوحنا وطلب منه ان يمضى مع بولص فاذن له ذلك فسار معه فى الكرازة وبشر باسم المسيح وردّ كثيرين من اليهود والوثنيين الى معرفة المسيح وعمدهم وهدم هياكل الاصنام واصطبر من الكفار على قواد واسياط وحبس طويل وكان الملأك ياتيه فى الحبس بطعام يغتدى به ثم طرح فى النار فلم يوذيه ورمى للسباع فلم تقربه بل

1. *Desunt hae quinque dies in* B *et* Ludolf. — 2. A بخدمته

* f. 285 r°. * JOURS DE NASI (*complémentaires*)[1].

Leur nombre est de cinq un quart par an. Lorsque quatre années sont accomplies, l'année devient bissextile.

PREMIER DE NASI (**24 août**).

Le saint apôtre Eutychos (*Aoutikhos*) souffrit le martyre. Il était disciple de saint Jean (*Youḥannâ*) l'évangéliste et était rempli de la grâce de l'Esprit-Saint parce qu'il servait l'apôtre Jean. Il lui demanda d'aller avec Paul (*Boulos*) et il le lui permit. Il partit avec lui pour prêcher, annonça le nom du Messie, ramena beaucoup de Juifs (*El-Yahoud*) à la connaissance du Messie, les baptisa et détruisit les idoles. Il souffrit des infidèles des entraves, des coups de fouet et un long emprisonnement. L'ange venait dans sa prison lui apporter de la nourriture dont il se nourrissait. Puis il fut précipité dans le feu qui ne lui fit aucun mal; ensuite on le jeta aux lions, qui ne s'approchèrent pas de lui, mais ils se montrèrent caressants comme des moutons; puis

1. Ces jours manquent dans B et Ludolf.

كانت مستأنسة به كالغنم ثم ذهب الى مدينة سبسطية وملاك الرب يسير قدامه ويويده ولما اكمل سعيه الصالح وكبر فى شيخوخة انتقل الى الرب صلاته معنا امين[1]

اليوم الثانى من الناسى المبارك

تنيح الرسول طيطس الذى كتب له بولص الرسول الرسالة من جملة رسائله هذا القديس كان مولده من اقريطش وكان جنسه يونانيا فحفظ تلك العلوم اليونانية وصار ماهرا فيها وكان وديعا فى خلقه رحوما متحننا وفى بعض الليالى رأى من كان يقول له يا طيطس اشتشهد فى خلاص نفسك وان هذا العالم ما ينفعك فلما انتبه بقى متحيرا ما يدرى ايش يعمل فلما انتشرت اخبار ربنا يسوع المسيح فى اكثر بلاد الشام وسمعوا اياته وتعليمه فسمع ذلك والى اقريطش فتعجب واراد ان يعلم حقيقة الكلام بهذه السمعة فطلب رجلا حكيما خبيرا يكشف * له امره اعنى السيد المسيح ويمتحن اياته ان كان هى فنطسة او سحر او حق * f. 285 v°.

1. Maï et Assemani *addunt commemorationem S. Bisois dum nominat illum* Malan *S. Isaï et refert commemorationem ejus ad diem secundum nasi.*

il alla dans la ville de Sébaste : l'ange du Seigneur marchait devant lui et l'aidait. Lorsqu'il eut accompli sa juste lutte et qu'il fut devenu vieux, il fut transporté vers le Seigneur. Que sa prière soit avec nous! Amen[1].

DEUX DE NASI LE BÉNI (25 août).

En ce jour mourut l'apôtre Titus (*Ṭiṭos*) à qui l'apôtre saint Paul (*Boulos*) écrivit une lettre qui est parmi ses épîtres. Ce saint était né en Crète (*Aqriṭoch*); il était de race grecque (*Younâni*); il apprit les sciences grecques et y devint habile. Il était paisible, miséricordieux et compatissant. Une nuit, il vit quelqu'un qui lui disait : « Titus, témoigne pour le salut de ton âme, car ce monde ne te sera pas utile. » Quand il s'éveilla, il demeura troublé, ne sachant ce qu'il ferait. Lorsque les nouvelles de Notre-Seigneur Jésus (*Yasou'*) se répandirent dans la plupart des pays de Syrie (*Ech-Châm*) et qu'on entendit parler de ses miracles et de son enseignement, le gouverneur de Crète l'apprit et s'en étonna. Il voulut savoir la réalité du récit et chercha un homme sage, expérimenté pour lui découvrir * la chose, je veux dire celle * f. 285 v°.
de Notre-Seigneur le Messie, et éprouver si ses miracles étaient une illusion,

1. Maï et Assemani ajoutent la commémoration de saint Bisoïs appelé Isaï par Malan qui la reporte au 2 de ce mois.

فاختار طيطس اذ لم يجد اخبر منه فارسله واوصاه بالبحث الشافى فلما ان وصل الى ارض اليهودية فرأى ايات الرب وسمع اقواله المحكمة ميّز بينها وبين اقوال. اليونانية وافعالهم فوجد بينها فرق عظيم فامن بالمسيح وتبعه وسيّر الى خاله فاعلمه بما عاين وسمع فلما اختار ربنا يسوع المسيح السبعين اختار هذا احدهم وبعد صعوده ارسل عليه نعمة المعزى فسار مع التلاميذ فى البشارة فلما انتخب بولص برومية عاد الى اكريطش[1] وبنى فيها كنيسة وقدم عليها وعلى البلاد المجاورة لها قسوس وشمامسة ولما اكمل سيرته الرسولية انتقل الى الرب صلاته معنا امين

اليوم الثالث من النسى المبارك

فى هذا اليوم تذكار الملأك الجليل رفاييل الثالث فى رؤوسا الملائكة السمايية وتكريز كنيسته التى بنيت على الجزيرة بظاهر الاسكندرية فى زمان القديس تاوفيلس لما ان اتت

1. A اقريطش.

ou de la magie ou la vérité. Il choisit Titus, car il n'en trouva pas de plus expérimenté que lui, l'envoya et lui recommanda de faire des recherches décisives. Quand il fut arrivé dans la terre de Judée (*El-Yahoudyah*), quand il vit les miracles du Seigneur et entendit ses sages paroles, il fit une distinction entre elles et les paroles et les actions des Grecs. Il trouva entre elles une différence très grande, crut au Messie, le suivit et envoya informer son oncle de ce qu'il avait vu et entendu. Quand Notre-Seigneur Jésus le Messie choisit les soixante-dix, il choisit celui-ci le premier. Après son ascension, il envoya sur lui la grâce du Paraclet et il alla avec les disciples pour annoncer l'Évangile. Lorsque Paul se décida pour Rome (*Roumyah*), il revint en Crète où il bâtit une église. Il ordonna pour elle et pour les pays voisins des prêtres et des diacres. Quand il eut terminé sa vie apostolique, il retourna vers le Seigneur. Que sa prière soit avec nous! Amen.

TROIS DE NASI LE BÉNI (**26 août**).

En ce jour a lieu la commémoration de l'ange glorieux Raphaël (*Rafâyil*), le troisième parmi les chefs des anges célestes, ainsi que la consécration de l'église qui lui fut bâtie sur une île, hors d'Alexandrie (*El-Iskandaryah*), au

الامرأة المومنة ومعها بنتها ومعها قونة[1] الملاكِ الجليل رفاييل ومعها اموالا كثيرة ورثتها[2] عن
زوجها وتولت حفر الاكوام الذى كانوا قبالة قلايته فحينئذ تبنّى القديس عدة كنائس ومن
جملتهم كنيسة فى الجزيرة بظاهر الاسكندرية على اسم هذا الملاك وكرزها الاب تاوفيلس فى
مثل هذا اليوم ولما كانوا المومنون فيها يصلون واذا هى الكنيسة ارتعدت وتشققت وتحركت
فوجدوها مبنية على وحش كبير قد بنى عليها الرمل وبقى مكانه ثابت فلما حس بالمشى
والثقل * عليه والرمل حركه الشيطان ليهد[3] البيعة فصرخوا المومنين مع البطريرك وطلبوا * f. 286 r°.
من المسيح وتشفعوا بالملاك رفاييل فارسله[1] الله تعالى ورحم البشر وغرز رمحه فى
الحوت قائلا بامر الرب اقف ولا تبرح من مكانك فوقف الحوت مكانه ولم يتزعزع الى
ان انهدمت الكنيسة وتحرك الوحش ونزل البحر وغرق خلقا كثيرة وصار هذا العيد تذكارا
برسم الملاك الجليل رفاييل شفاعته معنا امين

1. A فوة. — 2. A ورتبها. — 3. A وبديهد. — 4. A فارسل.

temps de saint Théophile (*Tâoufilos*), lorsque vint une femme croyante, ayant avec elle sa fille, l'image de l'ange glorieux Raphaël et des richesses considérables dont elle avait hérité de son mari. Elle s'occupa de creuser les monceaux qui étaient devant la cellule du patriarche. Alors le saint bâtit beaucoup d'églises et entre autres celle qui est dans l'île, hors d'Alexandrie, sous l'invocation de cet ange. Le patriarche la consacra en ce jour. Tandis que les fidèles y priaient, voici que l'église trembla et se fendit. On trouva qu'elle était bâtie sur un grand animal sur lequel le sable s'était accumulé; il était resté immobile à sa place, mais lorsqu'il sentit la marche, le poids * et le sable, Satan (*Ech-Chaïṭân*) le fit remuer pour détruire l'église. Les fidèles et le patriarche crièrent, implorèrent le Messie et sollicitèrent l'intercession de l'ange Raphaël. Dieu très-haut l'envoya; il eut pitié des créatures et enfonça sa lance dans le poisson en lui disant : « Par l'ordre du Seigneur, reste immobile et ne bouge pas de ta place. » Le poisson resta immobile à sa place et ne remua pas jusqu'à ce que l'église fut détruite. Alors le monstre s'agita et descendit dans la mer et un peuple considérable fut noyé. Cette fête devint une commémoration au nom de l'ange glorieux Raphaël. Que son intercession soit avec nous! Amen. * f. 286 r°.

اليوم الرابع من النسى المبارك

تنيح الاب القديس المتوحد انبا بيمن هذا كان من بلاد مصر وكانوا سبعة اخوة وهم يوحنا وايوب ويوسف وسنويس وبيمن ويعقوب وابراهيم فاتفقوا مع جميعهم وسكنوا فى بعض المواضع البعيدة عن الناس وحملوا نير السيد المسيح وجحدوا محبة تلك الطبيعة حتى ان امهم اشتاقت ان تبصرهم فاتت اليهم ووقفت خارجا من المكان وارسلت تدعوهم فارسلوا اليها قائلين ان شئتى ان تبصرينا فى ذلك الدهر فانصرفى من هاهنا ففهمت جوابهما وانصرفت وكان هذا الاب مقصدا ومعزيا لمشائخ البرية وشبانها وكان كلمن اعتراه شيطان او لحقته تجربة من عدو كان يقصده فيشفيه ووضع هذا الاب تعاليم كثيرة نافعة منها انه قال اذا رأيت اخا قد اخطا فلا تقطع رجاه بل انهض نفسه وعزيه وخفّف ثقله لينهض وقال علم نفسك او قلبك ليعملا بما تقوله بلسانك وقال له اخ انتى اذا رأيت اخ جيد افرح به

QUATRE DU MOIS BÉNI DE NASI (**27 août**).

En ce jour mourut notre père, le saint ermite Anbâ Poïmen (*Bimen*)[1]. Il était du pays d'Égypte (*Miṣr*); ils étaient sept frères, à savoir : Jean (*Youḥannâ*), Job (*Ayoub*), Joseph (*Yousof*), Sinouïs, Poïmen, Jacques (*Ya'qoub*), Abraham (*Ibrâhim*). D'un commun accord, ils habitèrent dans un endroit éloigné des gens; ils portèrent le joug de Notre-Seigneur le Messie et luttèrent contre l'amour naturel au point que leur mère, désirant les voir, étant venue à eux, se tenant hors de leur habitation et les ayant mandés, ils lui envoyèrent dire : « Si tu veux nous voir dans cet (autre) monde, pars. » Elle comprit leur réponse et partit. Ce père était le but et le consolateur des vieillards et des jeunes gens du désert. Tous ceux de qui Satan (*Chaïṭân*) s'emparait ou qui étaient tentés par l'Ennemi venaient le trouver et il les consolait. Ce père composa des enseignements nombreux et profitables; ainsi, il disait : « Si tu vois un frère pécher, ne lui retranche pas l'espérance, mais éveille son âme, console-le, allège son fardeau pour qu'il se relève. » Il disait aussi : « Apprends à ton âme ou à ton cœur à faire ce que tu lui dis par ta langue. » Un frère lui disait : « Quand je vois un bon religieux, je me réjouis, je le fais entrer dans ma cellule et je le choisis (pour compagnon). Mais quand je vois un frère de qui je n'ai pas entendu dire qu'il soit bon, je ne veux pas le

1. Assemani *Iamin*, Malan *Inanimon*.

وادخل به القلاية وانتخبه وان رايت اخا ما سمعت انه جيد ما اشأ ان ادخله القلاية فاجاب الشيخ ان صنعت مع الجيد صلاحا فاصنع مع ذلك الردى اضعافه لانه المريض ويحتاج * f. 286 v°.
الى الدواء ثم حكى للاخ الذى سأله ان راهب اسمه طيماتاوس وقع فى زلة وكان مداوم البكا والطلبة قائلا يا رب اغفر لى وقد أخطات فاتاه صوت قائلا اننى لم اتخلا عنك الا لاجل انك تغافلت عن اخيك وقال ان نحن سترنا خطايا اخوتنا ان الله يستر خطايانا وان شهرناها فانه يشهر زلاتنا واكمل هذا القديس ايامه فى شيخوخة صالحة مرضية لله وتنيح بسلام صلاته معنا امين[1]

اليوم الخامس من النسى

تنيح الاب الطاهر القديس انبا يعقوب اسقف مصر وهذا من صغره فى العبادة فخرج الى برية مقاريوس وسكن فى بعض قلالى ابو يحنس فمكث سنين كثيرة وصار ارشى دياقن بالبيعة فانتخب لاسقفية مصر فجلس على الكرسى وزاد فى نسكه وعبادته ولم تخرجه

1. Assemani *et* Maï *addunt commemorationem Liberii papae.*

faire entrer dans ma cellule. » — Le vieillard lui répondit * : « Si tu fais du * f. 286 v°.
bien à un juste, fais-en le double à ce coupable, car c'est un malade qui a besoin de remède. » — Puis il raconta cette histoire au frère qui le consultait : « Un moine nommé Timothée (*Ṭimâtâous*) tomba dans le péché. Il pleurait et implorait Dieu continuellement en disant : Seigneur, pardonne-moi, j'ai péché. Une voix vint lui dire : Je ne me suis retiré de toi que parce que tu as montré de la négligence envers ton frère. » Il ajouta : « Si nous voilons les péchés de nos frères, Dieu voilera les nôtres : si nous les divulguons, Dieu divulguera les nôtres. » Quand ce saint eut accompli ses jours dans une vieillesse vertueuse, il alla retrouver le Seigneur et mourut en paix. Que sa prière soit avec nous! Amen[1].

CINQ DU MOIS DE NASI (28 août).

En ce jour mourut notre père, le pur, le saint Anbâ Jacques (*Ya'qoub*). Depuis son enfance, il servait Dieu. Il partit pour le désert de Macaire (*Maqâryous*), habita dans une des cellules d'Abou Jean (*Yoḥannes*) où il demeura de longues années. Il devint archidiacre dans l'église. Il fut élu à l'épiscopat du Qaire (*Misr*) et s'assit sur le siège. Il redoubla d'ascétisme et

1. Assemani et Maï ajoutent la commémoration du pape Libère.

الرياسة عن سيرته الاولى وكان مداوما للتعليم والقرآة رادعا لمن كان فى خطية ومبكتا للمصريين على خطاياهم واكمل هذه السيرة الفاضلة مرض يسيرا فاستدعى رعيته بكهنتهم واوصاهم وحذرهم ان لا يتهاونوا فى القرابين الالهية واعلمهم ان لا يتهاونوا بها لان عليهم دينونة كبيرة اذ اتهاونوا بها وقال لهم اخيرا انا برى من خطيتكم ثم صلب على وجهه ومدّ رجليه وصلب يديه وغمض عينيه وتنيح بسلام صلاته تكون معنا امين

[1]وفيه ايضا تنيح الاب العظيم عاموس ابو شعيا احد الاثنى عشر الصغار فتنبا * هذا البار * f. 287 r°.
فى زمان يواش[2] واموصيا وعوزيا وكانت جملة سنين نبوته فوق الخمسين سنة وكان مداوما لتبكيت بنى اسرايل وملوكهم وملوك يهودا واعلمهم ان الله لا يقبل قرابين الذبائح ولا ما قربوه فى زمان موسى فى البرية وتنبّا على تالم الرب واظلام الشمس فى ذلك اليوم وما اصاب بنى اسرايل من النوح والحزن وكيف ينعكس فرحهم واعيادهم الى حزن وبكاء ويعدموا

1. *Haec commemoratio deest in* Malan. — 2. A نواش.

de dévotion et sa dignité ne lui fit pas abandonner son ancien genre de vie. Il était assidu dans l'enseignement et la lecture; il repoussait ceux qui étaient dans le péché, avertissait les gens du Qaire sur leurs fautes. Une légère maladie termina cette vertueuse existence. Il fit appeler son troupeau avec ses prêtres, leur fit ses recommandations, leur prescrivit de ne pas être négligents dans le divin sacrifice et leur enseigna à ne pas l'être, car ils auraient une grande responsabilité s'ils montraient de la négligence; puis il leur dit : « Je suis pur de vos péchés. » Ensuite il fit le signe de la croix sur son visage, étendit les pieds, croisa ses mains, ferma les yeux et mourut en paix. Que sa prière soit avec nous! Amen.

[1]En ce jour aussi mourut le père auguste, Amos (*'Amous*), père d'Isaïe
* f. 287 r°. (*Cha'yâ*), un des douze petits (prophètes). Ce juste prophétisa * au temps de Joas (*Youâch*), d'Amasias (*Amousyâ*) et d'Osias (*'Ouzyâ*). La totalité de ses années de prophétie dépassa cinquante ans. Il était assidu à réprimander les Israélites et leurs rois, et les rois de Juda (*Yahoudâ*); il leur apprit que Dieu n'accepterait pas les sacrifices sanglants, pas plus qu'il ne les avait acceptés au temps de Moïse (*Mousa*) dans le désert; il prophétisa la passion du Seigneur, l'obscurcissement du soleil ce jour-là, le deuil et le chagrin qu'éprouveraient les Israélites (*Isrâyil*); comment leurs joies et leurs fêtes seraient changées en tristesse et en larmes, comment ils manqueraient de provisions et souffriraient de

1. Cette commémoration manque dans Malan.

المعونة ويجوعوا ويعطشوا من عدم التعليم والمعرفة ويتفرقوا فى البلاد ومن شعوبها كما يتفرق القمح من الغربال وقد تم هذا كله عليهم وهم فيه الى اليوم وقد قيل انه مات مقتولا لما زاد فى تبكيت الخطاة وسبق ورود المسيح بقريب ثمان مأية سنة صلاته معنا امين.

وفيه ايضا نياحة الاب العظيم انبا برصوما الكامل فى القديسين وفى محبة الاله هذا القديس كان من اهل مصر وكان والده يسمى الوجيه مفضل كاتب شجرة الدر ووالدته من اولاد التبان وكان لهما مالا جزيل ولما تنيحا والداه استولى خال هذا القديس على جميع مالهم فلم ينازعه هذا الاب بل ترك مال هذا العالم وعاش عيشة الابرار السواح ولزم العرى وكان مقامه بكنيسة القديس مرقوريوس بمصر فى مغارة سبخة ظلمة تحت الارض حبس ذاته فيها واقام بها عشرين سنة وكان ملازم الصلوات والليل والنهار بغير فتور وكان طعامه فول مبلول بماء مالح متتن وشرابه من ذلك الماء المالح وتنسك غاية النسك مع العبادة واعطاه الله على الشياطين وكان الله معه فى سرا وعلانية لان ظهر فى * الزمان وكانت * f. 287 v°.

la faim et de la soif par suite de l'absence d'instruction et de connaissance, comment ils seraient dispersés parmi les pays et leurs nations comme le grain est dispersé par le crible. Tout cela s'accomplit contre eux et ils sont encore jusqu'aujourd'hui dans cet état. On dit qu'il mourut assassiné à cause de l'excès de ses réprimandes aux pécheurs. Il devança d'environ huit cents ans la venue du Messie. Que sa prière soit avec nous! Amen.

En ce jour aussi arriva la mort de notre père, le grand Anbâ Barṣaoumâ, le parfait parmi les saints et dans l'amour de Dieu. Ce saint était des gens d'Égypte (*Miṣr*) : son père se nommait El-Ouadjih Mofadhdhal, secrétaire de Chadjrat ed-Dorr; sa mère était des enfants d'El-Tibbân; ils avaient une fortune considérable. Lorsqu'ils moururent, un oncle de ce saint s'empara de tous leurs biens : ce père ne contesta pas contre lui, mais il lui abandonna les richesses de ce monde; il vécut de la vie des justes et des dévots. Son séjour était dans l'église de saint Mercure (*Marqouryous*) à Miṣr, dans une crypte salsugineuse, obscure et sous la terre; il s'y enferma. Il y demeura vingt ans, s'acquittant assidûment des prières, nuit et jour, sans interruption : sa nourriture consistait en fèves humectées avec de l'eau salée et infecte; il buvait de cette eau salée. Il pratiqua les plus excessives austérités et Dieu lui donna (le pouvoir) sur les démons. Il était avec lui, en secret et ouvertement, car il lui apparut * dans ce temps. Ses actions méritoires étaient difficiles * f. 287 v°.

الفضيلة متعسرة على الناس عملها لاجل ضعفهم وانحلال عزمهم وفاق هذا الاب قديسين
كثيرين فى جميع ما عمله من الفضائل وتواضعه ومحبته لكل احد وخيرة لسائر الناس وشفقته
عليهم ومساواتهم فى جميع ما يطلبوه ويسئلوه عنه ولا كان يتدمر يوم على احد بل كان
طويل الروح ولم يكن عنده احد صغير ولا كبير ولا غنى ولا فقير بل كان ينظر الى
الجميع كلهم متساويين عنده فى المحبة ليكمل ويصحح جميع ما كتب عن القديسين
ليحققوه الناس بالعيان ويصحوه بالمشاهدة ثم طلع من المغارة الى سطوح الكنيسة واقام صابرا
على الحر والبرد فى الشتاء والصيف حتى اسود جلده من كثرة النسك والعبادة فاقام هكذا
عدة سنين ما يزيد عن خمسة وعشر سنة ثم حصل للنصارى بالديار المصريّة شدة عظيمة
لانهم غلقوا كنائسهم ولبسوهم الازرق عمائم عشرة ادرع وغيروا ملابسهم ومنعوا من الخدم
وامن الركوب معتدل وكان قصد صاحب الوقت قتلهم بالاجماع فما مكنه الله من ذلك
وجميع هذه الامور لاجل خطايانا لان الخطية كما قال الرسول اذا حبلت نسلت الموت
فلما تمكن هذا الحال الصعبا كان هذا الاب يلازم الطلبة والتضرع الى الله باتجاع قلب

à comprendre aux gens; il les faisait à cause de leur faiblesse et du manque de fermeté de leurs résolutions. Ce père surpassa beaucoup de saints par ses mérites, son humilité, son amour pour chacun, sa bonté pour les gens, sa compassion pour eux, leur égalité à ses yeux pour toutes leurs demandes et leurs désirs; il ne murmura jamais contre quelqu'un; il était patient et il n'y avait pas pour lui de petit ni de grand, de riche ni de pauvre, mais il les considérait tous comme égaux dans son affection, pour accomplir et confirmer ce qui est écrit des saints, afin que les gens pussent le vérifier de leurs yeux et en rendre un témoignage exact. Puis il monta de cette caverne sur la terrasse de l'église et y resta, supportant le chaud et le froid en hiver et en été jusqu'à ce que sa peau noircit par la grandeur de son ascétisme et de son adoration. Il y resta plusieurs années, pas plus de quinze ans. Alors arriva en Égypte une grande persécution contre les chrétiens, parce qu'ils fermaient leurs églises et portaient des turbans bleus de dix coudées. On changea leurs vêtements, on les empêcha d'avoir des serviteurs et d'aller à cheval en équilibre. Le souverain de l'époque voulait les exterminer tous. Dieu ne le lui permit pas. Tout cela arriva à cause de nos fautes, car le péché est comme a dit l'Apôtre : « *Quand la faute est enceinte, elle met au monde la mort.* » Quand cette situation pénible se fut affermie, ce père ne cessa d'implorer et de s'humilier devant Dieu, le cœur affligé, et jeûna pendant quarante jours

عنهم وصام اربعين يوما متوالية حتى رد الله غضبه عنهم ثم ان متولى مصر اخرجه من
الكنيسة بعد ان اهانه وحبسه وكان يتحدّث بهذا الخبر قبل ان يكون بيوم واحد واقام
معتقل دون الاسبوع لم ياكل ولم يشرب والذى كانوا يحضروا * المومنين اليه يعطيه * f. 288 r°.
للمحبوسين وسألوه بعض المحبوسين على خلاصهم فبشرهم بالخلاص فى ذلك الاسبوع وكان كذلك
ثم اخرجوه من السجن وسيروه فى الترسيم (?) الى دير شهران فاقام فوق سطح على عادته
بمصر فعمل من النسك والعبادة والتقشيف والصبر على عذاب الطبيعة ما لا يستطيع احد من
البشر ان يعمله بغير المعونة الالهية وكان مأكوله من المعفنات الذى يظهر فيهم الدود وكان
قوته مكشوف لسائر الحشرات السمية كان ياكله حلوا لذيذ بالنعمة الالهية كما قال القديس
السريانى وسمعان العمودى ان الله يلبسهم حلة نورانية حتى لا يحسوا بحر ولا ببرد وما كان
يرقد هذا القديس طول زمانه الا على الارض عريان بجلده وصار معزى لكلمن التجا اليه
من سائر الناس المومنين وغير المومنين ولا كان يغير عمامته بالازرق بل كان الله يحفظه
ممن يتعرض له وكانوا اكثر حكام الوقت من امراء وقضاة وغيرهم يتوجهوا اليه وينظروه
بعمامته البيضا ولم يجسر احدا ان يكلفه للبس الازرق لان قوة الله كانت معه وكان كل

consécutifs jusqu'à ce que le Seigneur retint sa colère. Ensuite, le gouverneur de Miṣr le chassa de l'église après l'avoir humilié et emprisonné. Il avait annoncé cet événement avant qu'il arrivât et il resta enchaîné moins d'une semaine, sans manger ni boire; ce que les fidèles lui présentaient, * il le donnait aux prisonniers. Quelques-uns de ceux-ci l'interrogèrent sur leur libération. Il leur annonça qu'ils seraient délivrés cette semaine, ce qui eut lieu. Puis on le fit sortir de prison et on l'envoya... au couvent de Chehrân. Il s'y tint sur une terrasse, suivant son habitude à Miṣr. Les actes d'ascétisme, de dévotion, d'abaissement, de patience pour châtier la nature seraient impossibles à accomplir pour un être humain sans l'assistance divine; il ne mangeait que des choses pourries où apparaissaient les vers...... il semblait manger des choses douces et agréables comme ont dit le saint syrien (*Efrem*) et Siméon (*Sim'ân*) le stylite : « Dieu les revêtira d'un manteau de lumière pour qu'ils ne sentent pas le chaud ni le froid. » Toute sa vie, ce saint ne dormit nu dans sa peau que sur la terre. Il consolait tous ceux qui se réfugiaient près de lui, fidèles ou infidèles. Il ne changea pas son turban contre un bleu, mais Dieu le protégeait contre quiconque se présentait à lui. La plupart des fonctionnaires de l'époque, émirs, qadhis et autres allaient le trouver et le voyaient avec un turban blanc; personne n'osait lui imposer

* f. 288 r°.

احد يمجد الله بسببه واجتذب نفوس كثيرة الى الخلاص وردّهم بعد قطع الاياس وكان يقول ان سائر الخطايا مغفورة بعد التوبة وكان كلامه رموز روحانية يفهمها من يعطيه الله المعرفة بفهمها وكان للشعب به عزا عظيم وردّ الله غضبه عنهم بصلواته وفتحت الكنائس ورمموا وركبوا جيد وخدموا وصلحت ملابسهم ولم يبق شئ من عاداتهم المتقدمة غير لباس الازرق بالعمامة وركبوا الخيل * فى السفر وقتل الله من يشتهى قتلهم اشر قتلة ومات واخرجه الله * f. 288 v°.
من الملك بمعجز ظاهر لسائر الناس ورضى الله عن شعبه ورحمهم وجميع ذلك بصلواته وتضرعه عنهم هذا الاب وان الله اعطاه نعمة النبوة وشفى النفوس والاجساد وعلم الغيب وكان يجتذب سائر الناس الى الخير والصلاح وكلمن رأه ما يشتهى ان يفارقه لقوة النعمة والرحم والمحبة التى فيه واظهر نفسه انه مجنون واظهر الله لسائر الناس انه اعقل العقلاء الذى ليس له قصد غير محبة الاله وعمل وصاياه وارادته وكان يتعزى بالروح القدس الساكن فيه ويبصر دايما الى الله ورسله الاطهار والنورانيين والملائكة الروحانيين والشهداء

un vêtement bleu parce que la force de Dieu était avec lui. Chacun louait Dieu à cause de lui; il attira de nombreuses âmes au salut et les ramena après avoir empêché le désespoir. Il disait : « Toutes les fautes sont pardonnées après le repentir. » Son langage était des énigmes spirituelles que comprenait celui à qui le Seigneur donnait la science de les comprendre. Les gens l'avaient en grande vénération et Dieu, par ses prières, éloigna d'eux sa colère; les églises furent rouvertes et restaurées; les chrétiens montèrent des coursiers et travaillèrent; leurs vêtements furent en bon état, et il ne resta rien du passé que les vêtements bleus ainsi que le turban; ils montèrent
* f. 288 v°. des chevaux dans leurs voyages. * Dieu fit périr de la pire mort celui qui voulait les tuer; il le fit sortir du royaume par un miracle évident pour tout le monde. Le Seigneur fut satisfait de son peuple et lui fit miséricorde, tout cela par les prières de ce saint et son humilité. Dieu lui donna la grâce de la prophétie; il guérit les âmes et les corps, connut les choses cachées; il attirait tous les hommes vers le bien et la paix; quiconque venait à lui ne voulait plus le quitter à cause de la puissance de la grâce, de la miséricorde, de l'amour qui était en lui. Il fit semblant d'être insensé. Mais Dieu révéla aux gens qu'il était plus intelligent que les hommes intelligents, lui qui n'avait d'autre but que l'amour de Dieu, et la pratique de ses recommandations et de sa volonté. Il consolait par l'Esprit-Saint qui habitait en lui et voyait continuellement Dieu, ses apôtres purs et lumineux, les anges spirituels, les

والابرار والانبياء والقديسين ويطلع بالروح الى مساكنهم النورانية ويحضر تقديسهم ويقدس معهم ويتقرب مثلهم كما اظهر هذا لمن تحقق منه الامانة التى كانت صحيحة فيه وكتم السر واقام هذا الاب بهذا الدير زمانا طويلا وبلغ من العمر عمرا طويلا وعاش فى شيخوخة حسنة ولله مرضية ولما اكمل سعيه الصالح انتقل الى الرب الذى احبه وورث المنازل النورانية مع الاباء القديسين يرحمنا الرب بصلواتهم اجمعين امين امين وكان ذلك فى سنة الف وثلثة وثلثين للشهداء الاطهار وقد قبر جسده بالدير المعروف بشهران صلاته تحرسنا من العدو الشرير امين

* واذا كان النسى خمسة ايام فليقرا هذا فى اليوم الخامس وان كان ستة ايام هو ايضا فى * f. 289 r°.
اليوم السادس وهو هذا فى هذا اليوم السعيد المبارك يجب علينا ايها الاخوة المومنين الارتدكسيين المبتاعون بدم ربنا والاهنا ومخلصنا يسوع المسيح ان نمجد الله تعالى كثيرا تمجيدا زائدا على ما اولانا من جسيم احسانه وعظيم امتنانه الذى اوصلنا الى هذا اليوم الذى هو اخر السنة القبطية وانتهاء الشهور العربية ونحن اصحا فى اجسادنا معافيين فى

martyrs, les justes, les prophètes et les saints; il montait en esprit à leurs demeures lumineuses, il assistait à leur saint sacrifice et l'offrait avec eux; il communiait comme eux, comme il le fit voir à quiconque affirma la foi certaine qui était en lui, et cacha le secret. Ce père demeura longtemps dans ce couvent; il atteignit un grand âge et vécut dans une belle vieillesse agréable à Dieu. Quand il eut terminé sa lutte vertueuse, il retourna vers le Seigneur qui l'aimait et reçut en héritage les demeures lumineuses avec les saints pères. Que Dieu nous fasse miséricorde à tous par leurs prières! Amen, Amen. Cela arriva en l'an 1033 des purs martyrs. Son corps fut enterré dans le couvent de Chahrân. Que sa prière nous protège contre l'ennemi méchant! Amen.

* Si le mois de nasi a cinq jours, qu'on lise (cette leçon) le cinquième jour * f. 289 r°.
et le sixième jour s'il en a six. En ce jour fortuné et béni, il convient, mes frères fidèles, orthodoxes et rachetés par le sang de Notre-Seigneur, de notre Dieu et de notre Sauveur Jésus (*Yasou'*) le Messie, de louer souvent Dieu très-haut d'une louange considérable pour ce qu'il nous a accordé par sa grande bonté et sa grâce importante qui nous a fait arriver jusqu'à ce jour, le dernier de l'année copte, le terme des mois arabes, sains de corps et intacts, fermes

اننا ثابتين على ايماننا تابعين للقديسين ابائنا مرحومين من الهنا الذى لم يبادر يطالبنا بسوء اعمالنا ولا ابادنا لاجل قبيح افعالنا كما[1] فعل بامم كثيرة من قبلنا بل تمهّل علينا وانتظر رجعتنا عن زلاتنا فينبغى لنا ان نهمل لديه العبرات ونصعد امامه الزفرات على ما فات من قبيح السيات وعظيم الزلات ثم نسئله ان يثبتنا على الايمان المستقيم فى كل ايام حياتنا ويحرسنا من مكائد الشيطان عدونا لنصل الى النهاية ونحن اصحا فى ابداننا وينيح انفس امواتنا ويرخص اسعارنا ويامنّا فى اوطاننا ويهلك ضدنا ويحرسنا من مكائد الشيطان الشرير ويخضعه تحت اقدامنا بقوة الاهنا ومخلصنا يسوع المسيح الذى ينبغى له المجد والاكرام والسجود الان وكل اوان والى دهر الداهرين امين

كمل الجزؤ الثانى من كتاب السنكسارى بعون الله تعالى الذى له المجد والشكر والعظمة الىْ الابد امين

1. A كمل.

dans notre foi, dociles à nos saints pères, objets de la miséricorde de notre Dieu qui ne s'est pas hâté de nous demander compte de nos mauvaises actions et qui ne nous a pas anéantis pour nos actes coupables, comme il l'a fait pour de nombreuses nations avant nous, mais il a montré de la patience vis-à-vis de nous et a attendu que nous fussions revenus de nos péchés. Nous devons verser des larmes devant lui, pousser devant lui des soupirs pour les mauvaises actions et les grands péchés que nous avons commis. Nous lui demandons de nous affermir dans la foi orthodoxe tous les jours de notre vie, de nous préserver des pièges de Satan *(Ech-Chaiṭân)* notre ennemi pour que nous arrivions au terme, sains de corps, pour qu'il donne le repos aux âmes de nos morts, qu'il adoucisse nos violences (?), qu'il nous préserve des pièges de Satan notre ennemi, qu'il l'humilie sous nos pieds par la puissance de notre Dieu, de notre Sauveur, Jésus le Messie, à qui sont dues la gloire, la louange et l'adoration maintenant et dans tous les temps, jusqu'au siècle des siècles. Amen.

Fin du second volume du livre du Synaxaire, avec l'aide de Dieu très-haut, à qui sont dues la gloire, la gratitude et la glorification éternellement. Amen.

LES MIRACLES DE JÉSUS

SIGLES DES MANUSCRITS

A = ms. 168 *d'Abbadie.*
B = ms. 226 *d'Abbadie.*
C = ms. *Or.* 623 } British Museum.
D = ms. *Or.* 624 }

La pagination entre crochets fait suite aux fascicules précédents de la *Patrologia Orientalis :*

Tome XII, fasc. 4, pp. [1] à [98].
Tome XIV, fasc. 5, pp. [99] à [176].

LES MIRACLES DE JÉSUS

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፳፩ ፡ ተአምር ፡ ዘገብረ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በዕፀ ፡ ዘይት ፨
*በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፨ * fol. 34, v° a.

1

ወእንዘ ፡ የኀልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ በሀገረ ፡ ዳዊት ፡ ዘይእቲ ፡ ምድረ ፡ ኢየሩሳሌ

Le ms. E (= *Or.* 712 B. M.), ne donnant pas de variantes importantes, n'est plus utilisé à partir du présent fascicule (III) des *Miracles de Jésus.*

1. ፳፩] B ፲፯; C, D ፳. — *ib.* ተኣምር — በዕፀ ፡ ዘይት] B ተአምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በዕፀ ፡ ዘይት; C, D ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በዕፀ ፡ ዘይት. — 2. በረከተ ፡ ጸጋሁ — ለዓለመ ፡ ዓለም] B በረከቱ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 3. ኢየሱስ] B ኢየሱስ ፡ ክርስቶስ.

LES MIRACLES DE JÉSUS

VINGT ET UNIÈME MIRACLE

LA BRANCHE D'OLIVIER PLANTÉE PAR ZACHÉE

1. Un vieillard, nommé Zachée, demande secours à Jésus pour payer ses dettes. — 2. Il lui déclare que tous ses oliviers ont été stériles. — 3. Jésus se fait apporter une branche d'olivier et ordonne à Zachée de la planter au milieu de son champ. — 4. Cette branche pousse immédiatement. — 5. Zachée et les gens de sa maison croient au Christ. — 6. Zachée fait une récolte d'olives extrêmement abondante. — 7. Il va remercier Jésus, qui lui promet que, chaque année, la récolte sera aussi copieuse.

Vingt et unième miracle que fit le *Seigneur Jésus-Christ* sur un olivier. *Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* pour les siècles des siècles! * fol. 34, v° a.

1

Tandis que le *Seigneur Jésus* traversait la ville de *David* [Dâwit], c'est-à-dire le territoire de *Jérusalem* ['Iyarousâlêm], et qu'avec lui (se trou-

ም ፡ ወምስሌሁ ፡ ስምዖን ፡ ወእንድርያስ ፡ ያዕቆብ ፡ ወዮሐንስ ፨ ወርእየ ፡ በህየ ፡ ብእሲ ፡ አረጋዌ ፡ እንዘ ፡ ይበኪ ፡ ወይብል ፡ ሀበኒ ፡ እግዚኦ ፡ ዘእፈዲ ፡ ቦቱ ፡ ዕዳየ ፤ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንት ፡ ረከበከ ፡ ወምንት ፡ ውእቱ ፡ እዳከ ፨ አውሥአ ፡ ውእቱ ፡ ብእሲ ፡ ወይቤ ፡ ምንት ፡ ይበቍዓኒ ፡ ለእመ ፡ ነገርኩከ ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢትኅብአኒ ፡ ዘኬዎስ ፡ ግብረከ ፡ እስመ ፡ አነ ፡ ውእቱ ፡ ዘአብዕል ፡ ወዘየኃሥሠኒ ፡ ኢይነዲ ፡ ለግሙራ ፨ ወአነ ፡ ህልው ፡ ለዓለም ፨

2

ወሶበ ፡ ሰምዓ ፡ አረጋዊ ፡ እንዘ ፡ ይጼውዖ ፡ በስሙ ፡ እንዘ ፡ ኢያአምሮ ፡ አፍጠነ ፡ ወሰገደ ፡ ሎቱ ፡ ወይቤሎ ፡ ተሣሃለኒ ፡ እግዚእየ ፡ ወአድኅነኒ ፡ እምዕዳየ ፡ እስመ ፡ ሀለዉኒ ፡ አዕዋመ ፡ ዘይት ፡ ውስተ ፡ ገነትየ ፡ ወበዛቲ ፡ ዓመት ፡ የብሱ ፡ ኵሎሙ ፡ ወላዕሌየ ፡ እዳ ፡ ዘነሣእኩ ፡ ከመ ፡ *እስልጥ ፡ አመ ፡ ይፈርዩ ፡ አዕዋመ ፡ ዘይትየ ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ እስፍንቱ ፡ አዕዋም ፡ እለ ፡ የብሱ ፡ እምዘይትከ ፨ ወይቤሎ ፡ ዘኬዎስ ፡ ፻ወ፵አዕዋም ፡ ሀለዉኒ ፡ በአሐቲ ፡ ገራህት ፡ ወኵሎሙ ፡ የብሱ ፨

* fol. 35, v° b.

1. ያዕቆብ] B ወያዕቆብ. — 2. ቦቱ] A *om.;* B, C, D donnent la leçon adoptée. — 3. ውእቱ] B, C, D *om.* — *ib.* አውሥአ] B ወአውሥአ. — 4. ለእመ] B *om.* ለ. — 5. ወዘየኃሥሠኒ] A ወዘአኃሥርኒ; B ለዘኃሠሠኒ *sic;* C, D donnent la leçon adoptée. — 6. ኢይነዲ] A, B ወኢይነዲ; C, D donnent la leçon adoptée. — *ib.* ለግሙራ] C la lettre ግ est en surcharge. — 7. ሰምዓ] C, D ሰምዖ. — *ib.* ኢያአምሮ] A, B, C, D ኢየአምሮ *sic;* notre correction donne la leçon adoptée. — 8-9. ሀለዉኒ] A *om.;* B ሀለዋኒ; C ሀለውኒ *sic;* D donne la leçon adoptée. — 9. ወላዕሌየ] B *om.* ወ. — 10. እስልጥ] C, D እሠልጥ. — 12. ሀለዉኒ] A ሀለውኒ *sic;* B ሀለዋኒ; C, D donnent la leçon adoptée. — *ib.* ወኵሎሙ] A *om.* ወ; B, C, D donnent la leçon adoptée.

vaient) *Simon* [Semʿon] et *André* ['Endryâs], *Jacques* [Yâʿqob] et *Jean* [Yoḥannès], il vit là un vieillard qui pleurait et disait : « Donne-moi, ô Seigneur, de quoi payer ma dette. » Le *Seigneur Jésus* lui dit : « Que t'est-il arrivé et quelle est ta dette? » Cet homme répondit et dit : « Que me servira-t-il de te (l') exposer? » Le *Seigneur Jésus* lui dit : « Ne me cache pas, *Zachée* [Zakêwos], ton affaire, car c'est moi qui enrichis. Celui qui me cherche ne sera jamais pauvre. Je suis existant pour l'éternité. »

2

Lorsque le vieillard eut entendu qu'il l'appelait par son nom, sans le connaître, il se hâta de l'adorer. Il lui dit : « Sois-moi propice, mon Seigneur, et délivre-moi de ma dette. En effet, j'ai des oliviers dans mon jardin, et, cette année, ils ont été tous arides. (Elle reste) sur moi la dette que j'ai contractée, (pensant l') *acquitter, lorsque mes oliviers fructifieraient. » Le *Seigneur Jésus* lui dit : « Combien (y a-t-il) d'arbres qui sont arides parmi tes oliviers? » *Zachée* lui dit : « J'ai cent quarante arbres dans un (seul) champ : tous sont arides. »

* fol. 35, v° b.

3

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ አምጽእ ፡ ኅቤየ ፡ በትረ ፡ እምዘይትከ ፨ ወአምጽአ ፡ ዘኬዎስ ፡ በትረ ፡ እምእላንቱ ፡ አዕዋም ፡ እለ ፡ የብሱ ፡ ወነሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ወባረከ ፡ ላዕሌሃ ፡ ወይቤሎ ፡ ሑር ፡ አአረጋይ ፡ ወትክላ ፡ ለዛቲ ፡ በትር ፡ ማእከለ ፡ ገራህትከ ፡ እስመ ፡ እምኔሃ ፡ ይከውን ፡ ብዕልከ ፨ አእምር ፡ እስመ ፡ ትከውን ፡ ዛቲ ፡ በትር ፡ አመ ፡ ዘይት ፡ ዘ፫አዕፁቂሃ ፡ ወኢትየብስ ፡ ለዝሉፉ ፡ ወትከውን ፡ ምክህሆሙ ፡ ለኵሎሙ ፡ አሕዛብ ፨ ወየኃሥሥዋ ፡ እምአጽናፈ ፡ ምድር ፡ ወይትባረኩ ፡ ባቲ ፡ ወትከውኖሙ ፡ ፍሥሐ ፡ ወሐሤተ ፨ ወኵሉ ፡ ዘይነሥእ ፡ ዕፀ ፡ እምዛቲ ፡ በትር ፡ አው ፡ እምቈጽላ ፡ ወያነብሮ ፡ ውስተ ፡ ቤቱ ፡ ይሄሉ ፡ በረከትየ ፡ ውስቴታ ፡ ወ* ኢይፈርሁ ፡ ሰብአ ፡ ይእቲ ፡ ቤት ፡ እምአጋንንት ፨ ወእመበ ፡ ዘተሀበለ ፡ ብእሲ ፡ ወቦአ ፡ ቤተ ፡ ኅበ ፡ ሀሎ ፡ ውስቴታ ፡ እምዛቲ ፡ በትር ፡ ይእኅዞ ፡ ፍርሃት ፡ ወረዓድ ፡ እስከ ፡ አመ ፡ ይወጽእ ፡ እምኔሃ ፨ * fol. 35, r° a.

1. ኅቤየ] A *om.;* B, C, D donnent la leçon adoptée. — *ib.* በትረ ፡ እምዘይትከ] B በትረ ፡ እምእላንቱ ፡ አዕዋም ፡ እለ ፡ የብሱ. — *ib.* ወአምጽአ — የብሱ] B *om.* — 2. እምእላንቱ] C እምእላቱ *sic.* — 3. አአረጋይ] C አረጋዊ; D አአረጋዊ. — 3-4. ገራህትከ] D *om.* ከ. — 4. እስመ] A *om.;* B, C, D donnent la leçon adoptée. — 5. ወኢትየብስ ፡ ለዝሉፉ] B ወኢትከውን ፡ ነዳየ ፡ ለዝሉፉ; C ወኢትኤብስ ፡ ለዝሉፉ. — 5-6. ለኵሎሙ ፡ አሕዛብ] B ለአሕዛብ. — 6. ወየኃሥሥዋ — ወይትባረኩ ፡ ባቲ] B, D ወይትባረኩ ፡ ባቲ ፡ አሕዛብ ፡ ወየኃሥሥዋ ፡ እምአጽናፈ ፡ ምድር. — 7. ወሐሤተ] A, C ሐሤት; B, D donnent la leçon adoptée. — 8. ወያነብሮ] A ወያነብር; B, C, D donnent la leçon adoptée. — *ib.* ወኢይፈርሁ] B ወኢይፈርህ. — 9. ቤት] A *om.;* B, C, D donnent la leçon adoptée. — *ib.* ዘተሀበለ ፡ ብእሲ] B, C, D ብእሲ ፡ ዘተሀበለ. — *ib.* ቤተ ፡ ኅበ] B *om.* — 10. ይወጽእ] B ይመጽእ.

3

Le *Seigneur Jésus* lui dit : « Apporte-moi une branche de tes oliviers. » *Zachée* apporta une branche de ces arbres qui étaient arides. Le *Seigneur Jésus* la prit et la bénit. Il lui dit : « Va, ô vieillard, planter cette branche au milieu de ton champ, car d'elle surviendra ta richesse. Sache que cette branche deviendra un olivier à trois rameaux, qu'elle ne sera jamais aride et qu'elle deviendra l'orgueil de tous les peuples. Ils la chercheront des extrémités de la terre et ils seront bénis par elle. Elle deviendra pour eux joie et allégresse. Quiconque prendra une brindille de cette branche ou de ses feuilles et la mettra dans sa maison (sera protégé) : ma bénédiction sera en (cette maison) et les gens de cette maison * ne craindront pas les démons. Si quelque individu ose entrer (dans) la maison où se trouve (une brindille) de cette branche, la peur et le tremblement le saisiront, au point qu'il sortira de (cette maison). » * fol. 35, r° a.

4

ወነሥአ ፡ ለእንታክቲ ፡ በትር ፡ ዝኩ ፡ አረጋዊ ፡ ዘይሰመይ ፡ ዘኬዎስ ፡ እምእዴሁ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወተከላ ፡ ማእከለ ፡ ገራህቱ ፡ ወበጊዜሃ ፡ ሠረፀት ፡ ወአውጽአት ፡ ቈጽለ ፨

5

ወሶበ ፡ ርእየ ፡ አረጋይ ፡ ዘንተ ፡ አንከረ ፡ ፈድፋደ ፨ ወሖረ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ ወሰገደ ፡ ቅድሜሁ ፡ ወይቤሎ ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ፈራቂሁ ፡ ለዓለም ፨

ወሖረ ፡ ኀበ ፡ ሰብአ ፡ ቤቱ ፡ ወነገሮሙ ፡ ግብሮ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ዘርእየ ፡ እምተአምራቲሁ ፨ ወአምኑ ፡ ኵሎሙ ፡ ሰብአ ፡ ቤቱ ፡ ወእምሕዝበ ፡ አይሁድ ፡ በይእቲ ፡ ዕለት ፨

6

ወእምዝ ፡ ሖረ ፡ ዘኬዎስ ፡ ኀበ ፡ በትረ ፡ ዘይት ፡ ዘሠረፀት ፡ ወአፍረየት ፡ ወአጸረ ፡

1. ለእንታክቲ] B ለይእቲ. — *ib.* አረጋዊ] B, D አረጋይ. — 2. ማእከለ] B, C, D በማእከለ. — 3. ቈጽለ] A ቈጽላ; B, C, D donnent la leçon adoptée. — 4. አረጋይ] C አረጋዊ. — 8. አይሁድ] D አይሁድኒ. — 10. ዘሠረፀት] B እንተ ፡ ሠረፀት. — *ib.* ወአፍረየት] C ወፈረየት.

4

Le vieillard, qui s'appelait *Zachée*, prit cette branche de la main du *Seigneur Jésus* et la planta au milieu de son champ. Immédiatement elle bourgeonna et produisit des feuilles.

5

Lorsque le vieillard vit ceci, il fut extrêmement étonné. Il alla (trouver) le *Seigneur Jésus*, se prosterna devant lui et lui dit : « Tu es le Christ, le Fils du Seigneur, le Rédempteur du monde. »

Il alla vers les gens de sa maison et leur raconta l'œuvre du *Seigneur Jésus*, qu'il avait vue (lui-même) parmi ses miracles. Tous les gens de sa maison et du peuple des Juifs crurent ce jour-là.

6

Puis *Zachée* alla vers la branche d'olivier qui avait poussé et avait fruc-

እምኔሃ ፡ ፵ጸረ ፡ ብእሲ ፡ በይእቲ ፡ ዕለት ። ወዓዲ ፡ በ፳ወ፯ዕለት ፡ መል*አ ፡ እምኔሃ ፡ ፲ወ፫ምክያደ ፡ ወዘተርፈ ፡ በልዑ ፡ እምኔሁ ፡ ፍሬሁ ፨ ወምክንያተ ፡ ብዕሉ ፡ ለዘኬዎስ ፡ ኮነ ፡ እምፍሬሃ ፡ ለይእቲ ፡ በትር ፨ * fol. 35 r° b

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ወእምድኅረ ፡ አስተጋብአ ፡ ዘኬዎስ ፡ ቅብዓ ፡ ወፍሬ ፡ ዘይት ፡ ዘወፅአ ፡ እምይእቲ ፡ በትር ፡ በጽሐ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ አአኰቴከ ፡ እግዚእየ ፡ ወአምላኪየ ፡ በእንተ ፡ ኵሉ ፡ ዘወሀብከኒ ፡ ወአአኰቴከ ፡ በእንተ ፡ ኵሉ ፡ ዘገበርከ ፡ ሊተ ፡ ሠናያተ ፨ ወዜነዎ ፡ ኵሎ ፡ ዘረከበ ፡ በረከተ ፡ እምይእቲ ፡ በትረ ፡ ዘይት ፨ ወዓዲ ፡ ይቤሎ ፡ አስተበቍዓከ ፡ እግዚእየ ፡ ወአምላኪየ ፡ ከመ ፡ ተሀበኒ ፡ ለለዓመቱ ፡ በከመ ፡ ወሀብከኒ ፡ ይእዜ ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ አእምር ፡ ከመ ፡ ዛቲ ፡ በትር ፡ ትሁበከ ፡ ለለኵሉ ፡ ዓመት ፡ በከመ ፡ ወሀበተከ ፡ በዛቲ ፡ ዓመት ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስሌነ ፡ አሜን ፨

1. በ፳ወ፯] C በ፳ወ፯. — *ib.* ዕለት] B *om.* — 2. እምኔሁ ፡ ፍሬሁ] D ፍሬሁ ፡ እምኔሁ. — 4. ወእምድኅረ] C ወእምድኅሬሁ. — *ib.* ወእምድኅረ — እምይእቲ ፡ በትር] D *om.* — 5. በጽሐ] A, B, D ወበጽሐ; C donne la leçon adoptée. — 6. ዘወሀብከኒ] B *om.* — *ib.* ወአአኰቴከ ፡ በእንተ ፡ ኵሉ] A, B *om.;* C, D donnent la leçon adoptée. — 7. በረከተ] A *om.;* B, C, D donnent la leçon adoptée. — *ib.* እምይእቲ ፡ በትረ ፡ ዘይት] B ይእቲ ፡ በትር; C, D እምይእቲ ፡ በትር. — *ib.* ወዓዲ ፡ ይቤሎ] B ወይቤሎ. — 9. ዛቲ ፡ በትር] B በዛቲ ፡ ዕለት ፡ በትር; C ዛቲ ፡ ዕለት. — 10. በከመ ፡ ወሀበተከ ፡ በዛቲ ፡ ዓመት] B *om.* — 11. በረከተ ፡ ጸጋሁ — አሜን] B በረከቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ////// ለዓለመ ፡ ዓለም ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

tifié[1]. Il fit porter de sa (provenance) quarante charges d'homme, ce jour-là. En outre, en vingt-sept jours * il remplit des (fruits de cette branche) treize (contenances) de pressoir. Les fruits qui restèrent, on en mangea. La cause de la richesse de *Zachée* provint des fruits de cette branche. * fol. 35. r° b

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Après que *Zachée* eut recueilli l'huile et les olives qui provenaient de cette branche, il vint (trouver) le *Seigneur Jésus* et lui dit : « Je te rends grâces, mon Seigneur et mon Dieu, pour tout ce que tu m'as donné. Je te rends grâces pour tous les bienfaits que tu as accomplis pour moi. » Il lui raconta toutes les bénédictions qu'il avait trouvées à cette branche d'olivier. En outre, il lui dit : « Je te supplie, mon Seigneur et mon Dieu, de me donner, chaque année, comme tu m'as donné maintenant. » Le *Seigneur Jésus* lui dit : « Sache que cette branche te donnera chaque année, comme elle t'a donné cette année-ci. »

Que la bénédiction de sa grâce soit avec nous ! Amen.

1. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann.

፳፪ተአምሪሁ ፡ ለእግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ኀበ ፡ መቃብረ ፡ ራሄል ።

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

I

ወአሐተ ፡ ዕለተ ፡ ሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ እምኢየሩሳሌም ፡ ኀበ ፡ ቤተ ፡ ልሔ * fol. 35, v° a. *ም ። ይፈቅድ ፡ የሐውጽ ፡ መቃብሪሆሙ ፡ ለሕፃናት ፡ ዘቀተሎሙ ፡ ሄሮድስ ፡ ወርአየ ፡ በፍኖት ፡ ብዙኃነ ፡ ሊቃነ ፡ ካህናት ፡ ወጸሐፍቶሙ ። ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ አይቴኑ ፡ ተሐውሩ ፡ ደቂቀ ፡ እስራኤል ። ወይቤልዎ ፡ ንፈቅድ ፡ ንሑር ፡ ቤተ ፡ ልሔም ። ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ አኮኑ ፡ ዘትፈቅዱ ፡ ትሑሩ ፡ ኀበ ፡

1. ፳፪] B *om.*; C ፳፩; D ፳ወ፪. — *ib.* ተአምሪሁ — ራሄል] B ተአምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ ኀበ ፡ መቃብረ ፡ ራኄል; C, D ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ ኀበ ፡ መቃብረ ፡ ራሔል. — 3. በረከተ ፡ ጸጋሁ — አሜን] B በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 6. ይፈቅድ] B ፈቀደ; C, D ፈቂደ. — *ib.* ወርአየ] C, D ወሶበ ፡ ርእየ. — 7. ወይቤሎሙ] C *om.* ወ. — 8. ወይቤልዎ] B, C, D ወአውሥኡ ፡ ወይቤልዎ. — 9. አኮኑ] B, D *om.* ኑ. — *ib.* ትሑሩ ፡ ኀበ ፡ መቃብረ ፡ ራሄል] B, C, D ተሐውጽዋ ፡ ለቤተ ፡ ልሔም ፡ አዕዋመ ፡ (C, D ኦእእዋመ ፡) ሐሰት ፡ ወባሕቱ ፡ ትፈቅዱ ፡ ትሑሩ ፡ ኀበ ፡ መቃብረ ፡ ራኄል.

VINGT-DEUXIÈME MIRACLE

RÉSURRECTION DE SARA, RÉBECCA ET RACHEL

1. Jésus, en se rendant au tombeau de Rachel, rencontre des princes des prêtres et des scribes. — 2. Comme il leur dit qu'il va ressusciter Rachel, ils le traitent de fou. — 3. Il les réprimande sévèrement et leur déclare qu'il va ressusciter aussi Sara et Rébecca. — 4. Il opère la résurrection. — 5. Il fait constater aux Juifs le miracle. — 6. Sara admoneste les Juifs. — 7. Jésus les gourmande aussi. — 8. Il ordonne aux trois saintes femmes de retourner à leur tombeau.

Vingt-deuxième miracle de *Notre-Seigneur et Notre-Sauveur Jésus-Christ* au tombeau de *Rachel* [Râhêl].

Que la bénédiction de sa grâce soit avec son serviteur *Gabra-Wâhed* pour les siècles des siècles ! Amen.

I

* fol. 35, v° a. Un jour, le *Seigneur Jésus* alla de *Jérusalem* ['Iyarousâlêm] à * *Bethléem* [Bêta-Lehêm]. Il voulait visiter le tombeau des enfants qu'*Hérode* [Hêrodès] avait tués. Il vit en chemin plusieurs princes des prêtres et des scribes. Le *Seigneur Jésus* leur dit : « Où allez-vous, enfants d'*Israël* ['Esrâ'êl]? » Ils lui dirent : « Nous voulons aller à *Bethléem.* » Le *Seigneur Jésus* leur

መቃብረ ፡ ራሔል ፨ ወእምዝ ፡ ሖረ ፡ ውእቱሂ ፡ ፍኖተ ፡ እንተ ፡ የሐውሩ ፡ እስከ ፡ በጽሐ ፡ ምስሌሆሙ ፡ መቃብሪሃ ፡ ለራሔል ፨

2

ወይቤሎሙ ፡ ለእመ ፡ አነ ፡ ጸዋዕክዋ ፡ ይእዜ ፡ ለራሔል ፡ እሞሙ ፡ ለዮሴፍ ፡ ወለብንያም ፡ ወይእቲኒ ፡ እመ ፡ ወፅአት ፡ እመቃብር ፡ ተንሢአ ፡ እምነ ፡ ምውታን ፡ ተአምኑሁ ፡ ብየ ፨ ወይቤልዎ ፡ አይሁድ ፡ ይእዜ ፡ አእመርናከ ፡ ከመ ፡ ትዘነግእ ፡ ግበር ፡ እስኩ ፡ ዘትቤ ፡ ከመ ፡ ንርአይ ፡ ወለእመ ፡ ገበርከ ፡ ናአምር ፡ ከመ ፡ እምኀበ ፡ እግዚአብሔር ፡ ተፈኖከ ፨ ወነአምን ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ መሲሕ ፡ ወመድኅኖሙ ፡ ለእስራ*ኤል ፨ * fol. 35, v° b.

3

ወይቤሎሙ ፡ እግዚእነ ፡ አትውልደ ፡ አፍኦት ፡ ወእኪት ፡ መኑ ፡ መሀረክሙ ፡ ታምሥጡ ፡ እመዓት ፡ ዘይመጽእ ፨ ወይእዜኒ ፡ ስምዑኒ ፡ ወግበሩ ፡ ዘይደሉ ፡ ግብረ ፡ ዘ

1. እንተ] C, D እንዘ. — 3-4. ወለብንያም] A *om.* ለ; B, C, D donnent la leçon adoptée. — 4. ወይእቲኒ] B *om.* ኒ; C, D ወይእቲሂ. — *ib.* እመ] B *om.* — *ib.* እመቃብር ፡ ተንሢአ ፡ እምነ ፡ ምውታን] B እመቃብር ፡ ወቀደመት ፡ ተንሥአ ፡ እምነ ፡ ምውታን. — 4-5. ተአምኑሁ] B ተአምኑኑ; C, D ተአምንሁ. — 6. ዘትቤ] C ዘትነብር ፡ ዘትቤ. — *ib.* ናአምር] A, C, D ነአምር *sic;* B ነአምን; notre correction donne la leçon adoptée. — 7. ወመድኅኖሙ] B, C, D *om.* ወ. — 9. እግዚእነ] B, C, D እግዚእ ፡ ኢየሱስ. — 10. ወይእዜኒ] B, C, D ወይእዜሰ. — *ib.* ዘይደሉ ፡ ግብረ] B *om.* ዘይደሉ; C, D ግብረ ፡ ዘይደሉ.

dit : « Ne voulez-vous pas aller au tombeau de *Rachel?* » Alors il alla, lui aussi, (et suivit) le chemin par lequel ils allaient, jusqu'à ce qu'il parvînt avec eux au tombeau de *Rachel.*

2

Il leur dit : « Si moi-même j'appelle maintenant *Rachel,* mère de *Joseph* [Yosêf] et de *Benjamin* [Benyâm], et si elle-même aussi sort du tombeau, en ressuscitant des morts, croirez-vous en moi? » Les Juifs lui dirent : « Maintenant nous savons que tu radotes. Fais, de grâce, ce que tu dis, afin que nous voyions. Si tu (le) fais, nous saurons que tu as été envoyé de la part du Seigneur et nous croirons que tu es le Messie et le Sauveur * d'*Israël.* » * fol. 35, v° b.

3

Notre-Seigneur leur dit : « O race de vipères et méchante, qui vous enseignera à échapper à la colère qui vient? Maintenant écoutez-moi et faites l'œuvre qui convient (et) qui produira pour vous (comme) fruit la péni-

ያፈሪ ፡ ለክሙ ፡ ንስሓ ፡ ወለእመ ፡ ገበርክሙ ፡ ዘንተ ፡ ይደሉ ፡ ለክሙ ፡ ኃሢሥ ፡ ትእምርት ፡ አእምሩ ፡ ከመ ፡ ነቢያቲክሙ ፡ ወኵሎሙ ፡ አሕዛብ ፡ ይከውኑ ፡ ስምዓ ፡ በእንተ ፡ ስሕተትክሙ ።

ወእምድኅረዝ ፡ ይቤሎሙ ፡ አነ ፡ አነሥአን ፡ እምውስተ ፡ መቃብር ፡ ምስለ ፡ ራሔል ፡ ለርብቃ ፡ ወለሳራ ፡ ብእሲተ ፡ አብርሃም ። ወሰበ ፡ ሰምዑ ፡ ዘንተ ፡ ነገረ ፡ እምእግዚእ ፡ ኢየሱስ ፡ ተደሙ ፡ አይሁድ ፡ ወአድነኑ ፡ ገጾሙ ።

4

ወተአተተ ፡ እግዚእ ፡ ኢየሱስ ፡ እምኔሆሙ ፡ እንተ ፡ ባሕቲቱ ፡ ወይቤ ፡ በቃል ፡ ልዑል ፡ ለክን ፡ እብለክን ፡ ሳራ ፡ ወርብቃ ፡ ወራሔል ፡ ተንሥኣ ፡ እምውታን ፡ ወፃዓ ፡ እመቃብር ፡ ወነዓ ፡ ኀቤየ ፡ ዝየ ። ወሰቤሃ ፡ ኮነ ፡ ዓቢይ ፡ ድልቅልቅ ፡ ውስተ ፡ ምድ

* fol. 36, r° a. *ር ። ወብዙኅ ፡ ድምፅ ፡ ተሰምዓ ፡ ወተሠጥቀ ፡ ኰኵሕ ፡ ዘሀለዋ ፡ ውስቴቱ ፡ እማንቱ ፡ ንጹሓት ፡ ወወፅኣ ፡ እምውስተ ፡ መቃብር ፡ ሳራ ፡ ወርብቃ ፡ ወራሔል ፡ ወሰገዳ ፡ ቅድሜሁ ፡ ለእግዚእ ፡ ኢየሱስ ፡ እንዘ ፡ ይበርህ ፡ ገጾን ፡ ከመ ፡ ጸዳለ ፡ ፀሐይ ።

1. ዘያፈሪ] A, B ዘይፈሪ; C, D donnent la leçon adoptée. — *ib.* ለክሙ ፡ ንስሐ] B ለክሙ ፡ ለክሙ ፡ ለንስሓ; C ለክሙ ፡ ለንስሐ. — *ib.* ገበርክሙ ፡ ዘንተ ፡ ይደሉ] A ኢገበርክሙ ፡ ዘንተ ፡ ዘይደሉ; B, C, D donnent la leçon adoptée. — *ib.* ኃሢሥ] A ለኃሢሥ; B, C, D donnent la leçon adoptée. — 2. ነቢያቲክሙ] B ነቢያትክሙ. — *ib.* ወኵሎሙ] C *om.* ወ. — 5. ወለሳራ] B, C, D *om.* ለ. — *ib.* ሰምዑ ፡ ዘንተ] C, D ሰምዑ ፡ አይሁድ ፡ ዘንተ. — 6. ተደሙ ፡ አይሁድ ፡ ወአድነኑ] B, C, D ወተደሙ ፡ ወአድነኑ. — 7. እምኔሆሙ] B ሕቀ ፡ እምኔሆሙ. — 8. ወርብቃ ፡ ወራሔል] C ራሔል ፡ ርብቃ. — *ib.* እምውታን] B እሙታን. — 9. እመቃብር] B, C እምውስተ ፡ መቃብር. — 10. ውስቴቱ] B ውስቴታ. — *ib.* እማንቱ] A እማት; B, C, D donnent la leçon adoptée. — 11. እምውስተ ፡ መቃብር] B እምውስቴቱ. — *ib.* ወሰገዳ] C ወሰገዱ. — 12. ይበርህ] B ይበርሃ.

tence. Si vous faites ceci, vous avez le droit de chercher un signe. (Mais) sachez que vos prophètes et tous les peuples deviendront témoins au sujet de votre égarement. »

Ensuite il leur dit : « Moi-même, je ressusciterai du tombeau, avec *Rachel*, *Rébecca* [Rebqâ] et *Sara* [Sârâ], femme d'*Abraham* ['Abrehâm]. » Lorsqu'ils entendirent ces paroles du *Seigneur Jésus*, les Juifs furent stupéfaits et baissèrent le visage.

4

Le *Seigneur Jésus* s'éloigna d'eux (et se tint) à l'écart. Il dit à haute voix : « A vous je vous dis, *Sara, Rébecca* et *Rachel*, ressuscitez des morts, sortez du tombeau et venez vers moi ici. » Aussitôt il y eut un grand tremblement

* fol. 36, r° a. de terre ; * un bruit intense fut entendu. Le rocher dans lequel se trouvaient ces pures se fendit. *Sara, Rébecca* et *Rachel* sortirent du tombeau et se prosternèrent devant le *Seigneur Jésus*, alors que leur visage brillait comme l'éclat du soleil.

5

ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ለአይሁድ ፡ ኦማኅበረ ፡ አይሁድ ፡ አንሥኡ ፡ አዕይንቲክሙ ፡ ኦደቂቀ ፡ ኃጢአት ፡ ነጽርዎን ፡ ለአንስት ። ወሶበ ፡ አንሥኡ ፡ አዕይንቲሆሙ ፡ ኢክህሉ ፡ ይነጽርዎን ፡ ለአንስት ፡ ቅዱሳት ፡ እምጸዳለ ፡ ብርሃን ፡ ዘይወፅእ ፡ እምገጾን ።

6

ወተንሥአት ፡ ሳራ ፡ ብእሲተ ፡ አብርሃም ፡ ወትቤ ፡ ኦደቂቀ ፡ ወልድየ ፡ ያዕቆብ ፡ ለምንት ፡ ትክህድዎ ። እስመ ፡ ሥሉጥ ፡ ውእቱ ፡ ላዕለ ፡ ሕይወት ፡ ወሞት ። ወለምንት ፡ ትክህድዎ ፡ ለዝንቱ ፡ ዘበክሂሎቱ ፡ ተንሣእነ ፡ እነ ፡ ሳራ ፡ ወርብቃ ፡ ወራሄል ፡ እሙታን ። ዝንቱ ፡ ውእቱ ፡ ዘቦአ ፡ ሐይመተ ፡ አቡክ*ሙ ፡ አብርሃም ፡ እንዘ ፡ ሀሎነ ፡ በገዳም ። ዝንቱ ፡ ውእቱ ፡ ዘአብሰረኒ ፡ በወሊደ ፡ ይስሐቅ ፡ ወልድየ ። ዝንቱ ፡ ውእቱ ፡ ዘአድኀኖ ፡ ለይስሐቅ ፡ ወልድየ ፡ እመጥባሕት ፡ ወቤዘዎ ፡ በበግዕ ፡ ዘኢተወልደ ። በዛቲ ፡ አምሳል ፡ ነበረ ፡ ዲበ ፡ ማዕድ ፡ ወበልዐ ፡ ምስለ ፡ አብ ፡ አብርሃም ፡ ወበረከ ፡ ላዕ * fol. 36, r° b.

1. ኦማኅበረ ፡ አይሁድ] B *om.* — 2. ለአንስት] B ለአንስት ፡ ቅዱሳት ; C ለእላንቱ ፡ አንስት ; D ለእላ ፡ አንስት. — *ib.* ወሶበ ፡ አንሥኡ. — ይነጽርዎን] B *om.* — 6. እስመ ፡ ሥሉጥ ፡ ውእቱ ፡ ላዕለ] B, C, D ለሥሉጥ ፡ ላዕለ. — *ib.* ወለምንት] C, D *om.* ወ. — 7. ዘበክሂሎቱ] C ዘበክህሎቱ *sic.* — 8. እሙታን] A, B እሙን ; D እምውታን ; C donne la leçon adoptée. — *ib.* ሐይመተ] B ሐመተ *sic;* C ሕይወተ. — *ib.* አብርሃም] B, C, D *om.* — 9. ዝንቱ ፡ ውእቱ ፡ — ወልድየ] C *om.* — 10. ወቤዘዎ] B, C, D ዘቤዘዎ. — 11. በዛቲ ፡ አምሳል ፡ ነበረ — ወባረከ ፡ ላዕሌን] B *om.*

5

Le *Seigneur Jésus* dit aux Juifs : « O assemblée des Juifs, levez vos yeux; ô enfants de péché, regardez (ces) femmes. » Lorsqu'ils eurent levé leurs yeux, ils ne purent pas regarder les saintes femmes par suite de l'éclat de la lumière qui provenait de leur visage.

6

Sara, femme d'*Abraham*, se leva et dit : « O enfants de mon fils *Jacob* [Yâ'qob], pourquoi récusez-vous (ce *Jésus*)? C'est qu'il est puissant sur la vie et la mort. Pourquoi récusez-vous celui-ci par la puissance de qui nous sommes ressuscitées des morts, moi-même *Sara*, *Rébecca* et *Rachel?* Celui-ci (c')est (celui) qui est entré sous la tente de * votre père *Abraham*, alors que nous nous trouvions dans le désert. Celui-ci (c')est (celui) qui m'a annoncé l'enfantement d'*Isaac* [Yeshaq], mon fils. Celui-ci (c')est (celui) qui a sauvé *Isaac*, mon fils, du couteau et l'a racheté par une brebis qui ne fut pas engendrée. Sous cet aspect (d'homme), il s'est assis à table, a mangé avec le * fol. 36, r° b.

ሉን ። በዛቲ ፡ አምሳል ፡ ተከየዶ ፡ ለአብርሃም ፡ ከመ ፡ ይኩን ፡ አበ ። በዛቲ ፡ አምሳል ፡ ሖረ ፡ ምድረ ፡ ሰዶም ፡ ወገሞራ ፡ ወጺአ ፡ እምኀበ ፡ አብርሃም ። በዛቲ ፡ አምሳል ፡ ተነበዩ ፡ ነቢያት ፡ ከመ ፡ ያድኅኖ ፡ ለአዳም ፡ ወለደቂቁ ፡ እሞት ፡ ኃጢአት ፡ ዘለዓለም ። በዛቲ ፡ አርአያ ፡ ዘገብረ ፡ ሰማየ ፡ ወምድረ ። ዛቲ ፡ አርአያ ፡ እንተ ፡ ተርእየቶ ፡ ለያዕቆብ ። ዛቲ ፡ አርአያ ፡ እንተ ፡ ርእያ ፡ ሙሴ ፡ በደብረ ፡ ሲና ። ወአዘዞ ፡ ይሑር ፡ ምድረ ፡ ግብጽ ፡ ከመ ፡ ያድኅኖሙ ፡ ለደቂቀ ፡ እስራኤል ፡ እምቅንየት ። ዛ
(* fol. 36, v° a.) ቲ ፡ አርአያ ፡ ገባሪት ፡ ኵሉ ፡ ተአምራት ። እመኑ ፡ በዛቲ ፡ አርአያ ፡ አደ*ቂቀ ፡ እስራኤል ፡ እንተ ፡ ይሤኒ ፡ ላህዩ ፡ እምውሉደ ፡ እጓለ ፡ እመሕያው ። ዘተነበየ ፡ በእንቲአሁ ፡ ዳዊት ፡ ነቢይ ፡ በመዝሙር ።

7

ወሶበ ፡ ፈጸመት ፡ ሳራ ፡ ዘንተ ፡ ነገረ ፡ ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ አደቂቀ ፡ እስራኤል ፡ ውሉደ ፡ ኃጢአት ፡ ወጽኑዓነ ፡ አልባብ ፡ ከመ ፡ እብን ፡ ተአምኑሁ ፡ ይእዜ ፡ ወሚመ ፡ አልቦ ፡ አእምሩ ፡ ከመ ፡ ምውታን ፡ የአምኑ ፡ ብየ ። እምይእዜሰ ፡

2. ምድረ] B ምስለ. — *ib.* ወጺአ ፡ እምኀበ ፡ አብርሃም] B ወወፂአ ፡ እምአብርሃም. — 4. ሰማየ] B ሰማያተ. — *ib.* ዛቲ ፡ አርአያ ፡ እንተ ፡ ተርእየቶ ፡ ለያዕቆብ] B *om.* — 5. ዛቲ] A ለዛቲ; B, C, D donnent la leçon adoptée. — 6. እምቅንየት] C እምቅንት *sic.* — 8. በእንቲአሁ] D በእንቲአሃ. — 9. ነቢይ] B ወይቤ. — 11. ወጽኑዓነ] B, C, D *om.* ወ. — *ib.* ተአምኑሁ] C ተአምነሁ *sic.* — 12. የአምኑ ፡ ብየ] B, C, D የአምኑ ፡ ብየ ፡ በመቃብሪሆሙ ፡ (C በውስተ ፡ መቃብሪሆሙ ፡) ወአንትሙ ፡ ኢተአምኑ ፡ ብየ.

Père *Abraham* et nous a bénis. Sous cet aspect, il a promis à *Abraham* qu'il deviendrait père. Sous cet aspect, il est allé à la terre de *Sodome* [Sadom] et de *Gomorrhe* [Gamorâ], après être parti de chez *Abraham*. Les prophètes ont prophétisé que, sous cet aspect, il sauverait *Adam* ['Adâm] et ses enfants de la mort éternelle du péché. (C'est) sous cette forme qu'il a fait le ciel et la terre. (C'est) cette forme qui est apparue à *Jacob* [Yâ'qob]. (C'est) cette forme qu'a vue *Moïse* [Mousê] sur le mont *Sinaï* [Sinâ]. Elle lui ordonna d'aller à la terre d'*Égypte* [Gebets] délivrer les enfants d'*Israël* ['Esrâ'êl] de la servitude. (C'est) cette forme (qui est) l'auteur de tous les miracles. Croyez
(* fol. 36, v° a.) en cette forme, ô * enfants d'*Israël*, dont *la beauté est plus belle que (celle) des fils de l'homme*[1] (et) au sujet de laquelle le prophète *David* [Dâwit] a prophétisé dans les Psaumes. »

7

Lorsque *Sara* eut terminé ce discours, le *Seigneur Jésus* leur dit : « O enfants d'*Israël*, fils de péché et au cœur dur comme la pierre, croyez-vous maintenant, (oui) ou non ? Sachez (donc) que les morts croient en moi.

1. Ps., XLIV. 3.

የአምኑ ፡ ብየ ፡ አሕዛብ ፡ ነኪራነ ፡ ነገድ ፡ ህየንቲክሙ ፡ ከመ ፡ ይትፈጸም ፡ ትንቢተ ፡ ዳዊት ፡ ነቢይ ፡ ዘይቤ ፡ ሕዝብ ፡ ዘይትፈጠር ፡ ይሴብሖ ፡ ለእግዚአብሔር ፨

8

ወእምዝ ፡ ይቤሎን ፡ እግዚእ ፡ ኢየሱስ ፡ ለሳራ ፡ ወለርብቃ ፡ ወለራሄል ፡ ተመየጣ ፡ ውስተ ፡ መካናቲክን ፡ በሰላም ፨ ወሶቤሃ ፡ ተመይጣ ፡ ውስተ ፡ መቃብሪሆን ፨

ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በጸጋ ፡ ረድኤትከ ፡ ዕቀባ ፡ ለአመትከ ፡ ዕፀ ፡ ሕይወት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

2. ነቢይ] D *om.* — 4. ውስተ] B, C, D *om.* — *ib.* ውስተ] B ኀበ. — 5. ኦእግዚእየ — አሜን] B ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በጸጋ ፡ ረድኤትከ ፡ ዕቀበነ ፡ ለአግብርቲከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

Désormais les peuples des nations étrangères croiront en moi à votre place, afin que soit accomplie la prophétie du prophète *David* qui a dit : *Un peuple, qui sera créé, glorifiera le Seigneur* [1]. »

8

Puis le *Seigneur Jésus* dit à *Sara,* à *Rébecca* et à *Rachel :* « Retournez à vos places en paix. » Aussitôt elles retournèrent à leur tombeau.

O mon *Seigneur Jésus-Christ,* par la grâce de ton secours, garde ta servante *'Eḍa-Heywat* pour les siècles des siècles. Amen.

VINGT-TROISIÈME MIRACLE

LE MIRACLE DES MELONS

1. Jésus rencontre, à Césarée de Palestine, un homme qui se lamente sur la perte de ses melons, entièrement rongés par les vers. — 2. Jésus se fait apporter les trois racines qui, seules, restent dans le champ. — 3. Il les bénit et ordonne de les planter en les éloignant l'une de l'autre. — 4. La récolte est surprenante et procure au propriétaire du champ, après le payement de ses dettes, un bénéfice de quatre mille drachmes d'or. — 5. Cet homme apporte l'or à Jésus, qui lui conseille de le donner en aumône aux pauvres. — 6. Il le distribue entièrement et devient l'un des disciples de Jésus.

1. Ps., ci, 19.

* fol. 36, v° b. *፳፫ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በዘርአ ፡ መልጳጳን ፨ በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ዘውገ ፡ ሚካኤል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1

ወእንዘ ፡ የኀልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ በምድረ ፡ ቂሳርያ ፡ ዘፍልስጥኤም ፡ ምስለ ፡ አርዳኢሁ ፡ ርእየ ፡ ብእሴ ፡ ዘይቀውም ፡ ኀበ ፡ ዘርአ ፡ መልጳጳን ፡ ዘይበኪ ፡ ወይጐድእ ፡ በእዴሁ ፡ ገጾ ፡ ወእንግድዓሁ ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንተ ፡ ኮንከ ፡ ወምንትኑ ፡ ረከበከ ፡ ኦብእሲ ፡ ወለምንት ፡ ትበኪ ፨ ወአውሥአ ፡ ውእቱ ፡ ብእሲ ፡ ወይቤሎ ፡ እእግዚእየ ፡ አነ ፡ ብእሲ ፡ ነዳይ ፡ ወሕሙም ፡ ወድውይ ፡ ፃመውኩ ፡ ወዘራእኩ ፡ ዘንተ ፡ መልጳጳነ ፨ ወይእዜኒ ፡ ማሰነ ፡ ሊተ ፨

2

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንት ፡ ምክንያተ ፡ ሙስናሁ ፨ ወይቤሎ ፡ ዕጺ ፡

1. ፳፫] B ፳፱; C ፳፪; D ፳ወ፪. — *ib.* ተኣምር — መልጳጳን] B ተአምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በዘርአ ፡ መልጳጳን; C, D ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በዘርአ ፡ መልጳጳን. — 2. በረከተ ፡ ጸጋሁ — አሜን] B በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 4. በምድረ] B, C, D በሀገረ. — 5. ዘይበኪ] B, C, D እንዘ ፡ ይበኪ. — 6. በእዴሁ ፡ ገጾ ፡ ወእንግድዓሁ] C እንግድኣሁ ፡ በእዴሁ ፡ ገጾ; D እንግድዓሁ ፡ ወገጾ ፡ በእዴሁ. — *ib.* ምንተ] B, D ምንትኑ; C ምንት. — *ib.* ኮንከ ፡ ወምንትኑ] B, C, D *om.* — 7. ረከበከ] B, D ዘረከበከ. — *ib.* ወአውሥአ] C, D *om.* ወ. — *ib.* ብእሲ] C, D ድውይ. — 9. ሊተ] B ብየ. — 10. ወይቤሎ] B, C, D ወይቤሎ ፡ ዝኩ ፡ ብእሲ.

* fol. 36, v° b. * Vingt-troisième miracle que fit *Notre-Seigneur Jésus-Christ* sur une semence de melons[1].

Que la bénédiction de sa grâce soit avec son serviteur *Zawga-Mikâ'êl* pour les siècles des siècles! Amen.

1

Tandis que le *Seigneur Jésus* traversait le territoire de *Césarée* [Qisâryâ] de *Palestine* [Felesṭ'êm] avec ses disciples, il vit un homme qui se tenait (debout) auprès d'un (champ) ensemencé de melons, qui pleurait et (qui) se frappait de la main le visage et la poitrine. Le *Seigneur Jésus* lui dit : « Qu'as-tu, que t'est-il arrivé, ô homme, et pourquoi pleures-tu? » Cet homme répondit et lui dit : « O mon Seigneur, je suis un homme pauvre, souffrant et malade. J'ai peiné (pour) semer ces melons. Maintenant ils sont perdus pour moi. »

2

Le *Seigneur Jésus* lui dit : « Quelle (est) la cause de cette perte? » Il lui

1. Transcription du grec μελοπέπων.

አማሰኖ ፡ ሊተ ፡ ወጽድቁ ፡ ለአዶናይ ፡ አምላከ ፡ እስራኤል ፡ ያአምር ፡ ከመ ፡ አልቦ ፡ ዘአትረፈ ፡ ሊተ ፡ ዘእንበለ ፡ ፫ሥርው ፡ ወእምአይቴ ፡ እፈዲ ፡ *እዳየ ፡ ወእምአይቴ ፡ እረክብ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምልሖሙ ፡ ለ፫ሥርወ ፡ መልጸጽን ። ወመልሐ ሙ ፡ ወገደፎሙ ፡ ቅድሜሁ ፡ ለእግዚእ ፡ ኢየሱስ ። * fol. 37, r° a.

3

ወነሥኦሙ ፡ እግዚእነ ፡ ለመልጸጽን ፡ ወባረከ ፡ ላዕሌሆሙ ። ወይቤሎ ፡ ለውእቱ ፡ ብእሲ ፡ ንሥኦሙ ፡ ለእሉ ፡ መልጸጽን ፡ ወትክሎሙ ፡ በካልእ ፡ መካን ፡ እመካነ ፡ መልጸጽን ፡ ዘማሰነ ። ወሶበ ፡ ትተክሎሙ ፡ ኢታስተቃርቦሙ ።

4

ወገብረ ፡ ውእቱ ፡ ብእሲ ፡ በከመ ፡ ይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ወበጊዜሃ ፡ ጸገዩ ፡ እሉ ፡ ፫ሥርወ ፡ መልጸጽን ፡ ወተሰፍሐ ፡ አዕፁቂሆሙ ፡ ውስተ ፡ ምድር ። ወአፍረዩ ፡

1. አማሰኖ] C አማሰና. — *ib.* ወጽድቁ] B ወጽድቁኒ. — *ib.* ያአምር] A, B, C, D የአምር *sic;* notre correction donne la leçon adoptée. — *ib.* ከመ] B, C, D *om.* ከመ. — 2. ዘእንበለ] C ዘእንበ *sic.* — *ib.* ወእምአይቴ] B *om.* ወ. — *ib.* እፈዲ ፡ እዳየ] B ዘዕፈዲ ፡ ዕዳ. — 3. ለ፫] B *om.* ፫. — *ib.* መልጸጽን] B መልጸጽን ፡ እለ ፡ የብሱ ፡ አምጽኦሙ ፡ ኀቤየ; C መልጸጽን ፡ እለ ፡ የብሱ ፡ ወአምጽኦሙ ፡ ኀቤየ; D መልጸጽን ፡ እለ ፡ ኢየብሱ ፡ ወአምጽኦሙ ፡ ኀቤየ. — *ib.* ወመልሖሙ] B, C, D ወመልሖሙ ፡ ውእቱ ፡ ብእሲ ፡ ለእልክቱ ፡ ፫ሥርወ ፡ መልጸጽን. — 4. ቅድሜሁ ፡ ለእግዚእ] B, C, D ቅድመ ፡ እግዚእ. — 5. ወነሥኦሙ ፡ እግዚእነ] B ወአንሥኦሙ; C, D ወአንሥኦሙ ፡ እግዚእ ፡ ኢየሱስ. — 6. ንሥኦሙ] B ንሥኦን. — *ib.* ለእሉ] D ለእልክቱ. — 8. ይቤሎ] B, C, D አዘዞ. — 9. እሉ ፡ ፫ሥርወ ፡ መልጸጽን] B *om.* ሥርወ; C *om.* ፫.

dit : « Les vers me les ont ravagés. Le juste *Adonaï*[1] ['Adonây], Dieu d'*Israël*, sait que (les vers) ne m'ont rien laissé, sauf trois racines. Avec quoi payerai-je* ma dette et où trouverai-je (de l'argent pour l'acquitter)? » Le *Seigneur Jésus* lui dit : « Arrache les trois racines des melons. » Il les arracha et les jeta devant le *Seigneur Jésus*. * fol. 37, r° a.

3

Notre-Seigneur prit les melons et les bénit. Il dit à cet homme : « Prends ces melons et plante-les dans un endroit différent de l'endroit où les melons ont été ravagés. Lorsque tu les planteras, ne les mets pas près (les uns des autres). »

4

Cet homme fit comme le *Seigneur Jésus* lui avait dit. Immédiatement les trois racines des melons fleurirent et leurs ramifications s'étendirent

1. M. à m. : *la justice d'Adonaï.*

በይእቲ ፡ ዓመት ፡ ብዙኀ ፡ እምዘ ፡ ኃለፉ ፡ ዓመታት ። ወአስተጋብአ ፡ ውእቱ ፡ ብእሲ ፡ መልጸጸነ ፡ ዘይበዝኅ ፡ እምኵሉ ፡ ሰብአ ፡ ፍልስጥኤም ፡ ወሠለጠ ፡ እዳሁ ፡ ወሠርዓ ፡ ቤቶ ፡ ወእምገ ፡ ተረፎ ፡ ፵፻ድርሕመ ፡ ወርቅ ፡ ሤጠ ፡ መልጸጸን ።

5

* fol. 37, r° b. ወአምጽአ ፡ ዝንቱ ፡ ብእሲ ፡ ወርቀ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ *አእግዚእየ ፡ ሠለጥኩ ፡ እዳየ ፡ ወሠራዕኩ ፡ ግብረ ፡ ቤትየ ፡ ወተረፈኒ ፡ ፵፻ድርሕመ ፡ ወርቅ ፤ ወናሁ ፡ አምጻእኩ ፡ ኀቤከ ፡ ምንተ ፡ ትኤዝዘኒ ፡ እግበር ፡ ቦቱ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ሑር ፡ ሀብ ፡ ምጽዋተ ፡ ለነዳያን ፡ ወለምስኪናን ። ወገብረ ፡ ኵሎ ፡ በከመ ፡ አዘዞ ፡ እግዚእ ፡ ኢየሱስ ።

6

ወተመይጠ ፡ ኀቤሁ ፡ ወይቤሎ ፡ ናሁ ፡ ዘረውኩ ፡ ኵሎ ፡ ፵፻ድርሕመ ፡ ወርቅ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወኢያትረፍኩ ፡ ኀቤየ ፡ ፩ድርሕመ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ሠናየ ፡ ገበርከ ፡ ወባሕቱ ፡ ነዓ ፡ ትልወኒ ። ወተለዎ ፡ እንከ ፡ ወኮኖ ፡ ረድአ ፡ እ

3. ተረፎ] C ተርፎ. — 4. ዝንቱ] B ውእቱ; C, D ዝኩ. — *ib.* ወርቀ] B *om.* — *ib.* እግዚእ ፡ ኢየሱስ] B እግዚአብሔር. — 5. ሠለጥኩ] B, C, D አሥለጥኩ. — *ib.* ወተረፈኒ] B, C, D ወተርፈኒ. — 6. ኀቤከ] C, D *om.* — 7. ወለምስኪናን] B *om.* — 10. ፩ድርሕመ] B ፩ድርኅመ ፡ ወርቅ. — 11. ነዓ] B *om.*; C ነዋ. — *ib.* እንከ] B *om.* — *ib.* ወኮኖ] B ወኮነ.

sur la terre. (Les melons) fructifièrent[1], cette année-là, beaucoup plus que les années passées. Cet homme récolta beaucoup plus de melons que tous les gens de la *Palestine*. Il paya sa dette et régla (les affaires) de sa maison. Puis il lui resta quatre mille drachmes d'or (sur) la vente des melons.

5

* fol. 37, r° b. Cet homme apporta l'or au *Seigneur Jésus* et lui dit : « * O mon Seigneur, j'ai payé ma dette et j'ai réglé les affaires de ma maison. Il me reste quatre mille drachmes d'or. Voici que je (les) apporte vers toi. Que m'ordonnes-tu d'en faire? » Le *Seigneur Jésus* lui dit : « Va, donne l'aumône aux pauvres et aux malheureux. » Il fit tout comme le *Seigneur Jésus* lui avait ordonné.

6

Il revint vers lui et lui dit : « Voici que j'ai distribué entièrement les quatre mille drachmes d'or aux pauvres et aux malheureux. Je n'ai pas conservé par devers moi une seule drachme. » Le *Seigneur Jésus* lui dit : « Tu as bien fait. Mais viens, suis-moi ». Il le suivit donc et devint son disciple,

1. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann.

ምኵልቆሙ ፡ ለ፸ወ፪አርድእት ፨ ወበስብከቱ ፡ ተመይጡ ፡ ብዙኃን ፡ አሕዛብ ፡ እምደቂቀ ፡ እስራኤል ፡ ወእምባዕዳን ፡ አሕዛብ ፡ ወነሥኡ ፡ ጥምቀተ ፨ ወዓዲ ፡ አእመኖሙ ፡ ለሰብአ ፡ አስቃላን ፨

በረከተ ፡ ጸጋሁ ፡ ወኃይለ ፡ ረድኤቱ ፡ የሀሉ ፡ ምስለ ፡ አመቱ ፡ ወለተ ፡ ገብርኤል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

*፳፬ተአምር ፡ ዘእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በብእሲት ፡ እንተ ፡ ይውኅዝ ፡ ደም ፨ * fol. 37, v° a.

1. ለ፸ወ፪አርድእት] C, D ለ፸አርድእት. — *ib.* አሕዛብ] B, C, D ሕዝብ. — *ib.* እምደቂቀ ፡ እስራኤል] B *om.* — 2. ወእምባዕዳን ፡ አሕዛብ] B *om.* — 3. አስቃላን] B አስቀላን. — 4. በረከተ ፡ ጸጋሁ — አሜን] B በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ *sic;* D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 6. ፳፬] B ፳; C ፳፫; D ፳ወ፫. — *ib.* ተኣምር — ደም] B ተአምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በብእሲት ፡ እንተ ፡ ውኅዝ ፡ ደም; C, D ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በብእሲት ፡ እንተ ፡ ውኅዝ ፡ ደም.

(faisant partie) du nombre des soixante-douze disciples. Par sa prédication se convertirent beaucoup de gens des enfants d'*Israël* et d'autres gens. Ils reçurent le baptême. En outre, il convertit à la foi les gens d'*Ascalon* [ʿAsqâlân].

Que la bénédiction de sa grâce et la puissance de son secours soient avec sa servante *Walata-Gabr'êl* pour les siècles des siècles! Amen.

VINGT-QUATRIEME MIRACLE

GUÉRISON DE L'HÉMORROÏSSE

1. L'hémorroïsse se décide à aller toucher la frange du vêtement de Jésus. — 2. Elle est guérie aussitôt. — 3. Jésus demandant à Pierre qui l'a touché, l'hémorroïsse se présente. — 4. Jésus lui remet ses péchés. — 5. Aux Juifs indignés qui le prennent pour le fils du charpentier Joseph, il répond que Joseph n'est pas son père, mais son ami. — 6. Il aperçoit une chèvre sauvage paissant sur une colline et lui ordonne de dire qui il est. — 7. Sept mille quatre cents hommes, sans compter les femmes et les enfants, croient en Jésus. — 8. Jésus renvoie la chèvre, en lui promettant qu'elle ne deviendra la propriété de personne.

* Vingt-quatrième miracle de *Notre-Seigneur et Notre-Sauveur Jésus-Christ* sur une femme qui avait une perte de sang. * fol. 37, v° a.

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ኢራኔዎስ ፡ ለዓለመ ፡ ዓለም ፨

I

ወእንዘ ፡ የኀልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ በምድረ ፡ ገሊላ ፡ ምስለ ፡ አርዳኢሁ ፡ ወምስለ ፡ ብዙኃን ፡ ሕዝበ ፡ አይሁድ ፡ እንዘ ፡ ይትናገሮሙ ፡ ወይቤሎሙ ፡ ቀርበት ፡ ኀቤክሙ ፡ መንግሥተ ፡ ሰማያት ፡ ወአንትሙኒ ፡ ተወከፍዋ ፡ ወናሁ ፡ ብእሲት ፡ እምዘመደ ፡ አብርሃም ፡ ዘስማ ፡ ይዮስቄና ፡ እንተ ፡ ይውኅዛ ፡ ደም ፡ እም፲ወ፪ዓመት ፡ ወመጽአት ፡ ኀቤሁ ፡ ሐሊያ ፡ በልባ ፡ እንዘ ፡ ትብል ፡ ኢይደልወኒ ፡ እባእ ፡ ማእከለ ፡ ሕዝብ ፡ እስአሎ ፡ ለሊቅ ፡ ከመ ፡ ይፈውሰኒ ፨ እስመ ፡ ሕገ ፡ ሙሴ ፡ ይኤዝዝ ፡ ከመዝ ፡ እንዘ ፡ ይብል ፡ ኢትባእ ፡ ብእሲት ፡ በመዋዕለ ፡ ትክቶሃ ፡ ውስተ ፡ ትዕይንተ ፡ ሕዝብ ፨ ወእመሰ ፡ ቦአት ፡ ተሀቢላ ፡ ትትወገር ፡ በአዕባን ፡ እስከ ፡ ትመውት ፨ ወባሕቱ ፡ አሐውር ፡
* fol. 37, v° b. እገሥሥ ፡ ጽንፈ ፡ ልብሱ ፡ በድኅሬሁ ፡ እስመ ፡ አአ*ምር ፡ ለእመ ፡ ቀረብኩ ፡ ኀቤሁ ፡ አሐዩ ፡ እምዝንቱ ፡ ደዌ ፡ እኩይ ፨

1. በረከተ ፡ ጸጋሁ — ለዓለመ ፡ ዓለም] B በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ *sic;* D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 3. ኀቤክሙ] C, D *om.* — 4. ወአንትሙኒ] D ወአንትሙሂ. — *ib.* ተወከፍዋ] C ተወክፍዋ. — 5. ዘስማ] B ወስማ. — *ib.* ዓመት] B ክረምት. — 9. ወባሕቱ ፡ አሐውር] B, D ወባሕቱ ፡ እሑር; C ወባሕቱ ፡ ሑር. — 10. እገሥሥ] B, C, D ወእገሥሥ. — 11. እምዝንቱ] B እምዝ.

Que la bénédiction de sa grâce soit avec son serviteur *Irénée* ['Irânêwos] pour les siècles des siècles!

I

Tandis que le *Seigneur Jésus* traversait le territoire de la *Galilée* [Galilâ] avec ses disciples et avec beaucoup de gens des Juifs, en leur parlant et (en) leur disant : « Le royaume des cieux est proche de vous. Pour vous, recevez-le », voici qu'une femme de la lignée d'*Abraham* ['Abrehâm], appelée *Yeyosqênâ,* qui avait une perte de sang depuis douze ans, vint vers lui, après avoir pensé dans son cœur, en (se) disant : « Je ne dois pas entrer au milieu du peuple, (afin de) demander au Maître de me guérir. En effet, la loi de *Moïse* [Mousê] ordonne ainsi, en disant : *Que la femme (se trouvant) dans les jours de ses menstrues n'entre pas dans l'assemblée du peuple! Mais si elle est entrée, ayant osé (enfreindre cette prescription), qu'elle soit lapidée de pierres à mort*[1]*!* Cependant j'irai toucher la frange de son vêtement derrière
* fol. 37, v° b. lui, *car * je sais (que), si j'approche de lui, je serai guérie*[2] de cette mauvaise maladie. »

1. Lév., xv, 25 et 33. — 2. Matth., ix, 21.

2

ወእምዝ ፡ ቀርበት ፡ ኀቤሁ ፡ ለእግዚእ ፡ ወአኀዘት ፡ ጽንፈ ፡ ልብሱ ። ወሶቤሃ ፡ ሐይወት ፡ ወየብሰ ፡ ነቅዓ ፡ ደማ ፡ ዘይውኅዝ ።

3

ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ለእለ ፡ ይተልውዎ ፡ መኑ ፡ ገሠሠኒ ። አውሥአ ፡ ስምዖን ፡ ጴጥሮስ ፡ ወይቤሎ ፡ ኢትሬእዮሙኑ ፡ ለሕዝብ ፡ እለ ፡ ምስሌከ ፡ ወይትጋፍዑ ፡ ይስምዑ ፡ ቃለከ ፡ ክቡረ ፡ ወአንተ ፡ ትብል ፡ መኑ ፡ ገሠሠኒ ።

ወሶበ ፡ ሰምዓት ፡ ብእሲት ፡ ነገሮ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ቀርበት ፡ ኀቤሁ ፡ ወሰገደት ፡ ሎቱ ። ወትቤሎ ፡ ተሣሃለኒ ፡ አምላከ ፡ እስራኤል ፡ አነ ፡ ይእቲ ፡ እንተ ፡ ቀረብኩ ፡ ወገሠሥኩ ፡ ጽንፈ ፡ ልብስከ ። ወበጊዜ ፡ ገሠሥኩ ፡ ጽንፈ ፡ ልብስከ ፡ ሐየውኩ ፡ እምደዌየ ፡ ዘ፲ወ፪ዓመት ።

4

ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ለሕዝብ ፡ ኢረከብኩ ፡ እምነገደ ፡ እስራኤል ፡

1. ኀቤሁ ፡ ለእግዚእ] B, C, D ኀበ ፡ እግዚእ ፡ ኢየሱስ. — 3. አውሥአ] B, C ወአውሥአ. — 4-5. ወይትጋፍዑ] D *om.* ወ. — 6. ሰምዓት ፡ ብእሲት] D ሰምዓት ፡ ነገሮ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ቀርበት ፡ ብእሲት. — 7. አነ ፡ ይእቲ] B አነ ፡ ውእቱ. — 8. ልብስከ] D ከ est en surcharge. — *ib.* ወበጊዜ] C ወበጊዜሃ. — *ib.* ጽንፈ ፡ ልብስከ] B, C, D ልብስከ.

2

Alors elle s'approcha du Seigneur et prit la frange de son vêtement[1]. *Aussitôt elle fut guérie et la source de sa perte de sang devint sèche*[2].

3

Le *Seigneur Jésus* dit à ceux qui le suivaient : *Qui m'a touché? Simon-Pierre* [Sem'on Pêṭros] *répondit et lui dit : Ne vois-tu pas les gens qui (sont) avec toi et se pressent (pour) entendre ta parole glorieuse, et toi-même tu dis : Qui m'a touché*[3] *?*

Lorsque la femme entendit (cela), elle exposa au *Seigneur Jésus* qu'elle s'était approchée de lui. Elle l'adora et lui dit : « Sois clément envers moi, Dieu d'*Israël* ['Esrâ'el]. C'est moi qui me suis approchée et ai touché la frange de ton vêtement. Aussitôt que j'ai touché la frange de ton vêtement, j'ai été guérie de ma maladie de douze ans. »

4

Le *Seigneur Jésus* dit aux gens : « *Je n'ai pas trouvé dans la nation d'Israël*

1. Matth., IX, 20. — 2. Marc, V, 29. — 3. Luc, VIII, 45.

ዘከመ ፡ ሃይማኖታ ፡ ለዛቲ ፡ ብእሲት ። ወእምዝ ፡ ይቤላ ፡ ኅደጉ ፡ ለከ ፡ ኀጢአቲከ ፡
* fol. 38, r° a. ወይ*ትዌሰከከ ፡ ዝንቱ ፡ ጸጋ ፡ በዲበ ፡ ፈውስከ ።

5

ወይቤሉ ፡ አይሁድ ፡ በበይናቲሆሙ ፡ መኑ ፡ እንጋ ፡ ውእቱ ፡ ዘይሰሪ ፡ ኀጢአተ ፡ ዘእንበለ ፡ አምላከ ፡ እስራኤል ። አኮኑ ፡ ዝንቱ ፡ ወልዳ ፡ ለማርያም ፡ ወአቡሁ ፡ ዮሴፍ ፡ ጸራቢ ፡ ወአኃዊሁ ፡ እምአኃዊነ ፡ እሙንቱ ።

ወቆመ ፡ እግዚእ ፡ ኢየሱስ ፡ በእንተ ፡ ነገሮሙ ፡ ወይቤሎሙ ፡ ኦማኅበረ ፡ አይሁድ ፡ አነ ፡ እወ ፡ ወልደ ፡ ማርያም ፡ ወአኃውየ ፡ አኃዊክሙ ፡ ወዮሴፍሰ ፡ ኢኮነ ፡ አብየ ፡ አላ ፡ ፍቁርየ ፡ ውእቱ ።

6

ወእምድኅረዝ ፡ ተመይጠ ፡ ወርእየ ፡ ወግረ ፡ እንዘ ፡ ይትረዓይ ፡ በላዕሌሁ ፡ ወይጠል ። ወይቤሎ ፡ ለከ ፡ እብለከ ፡ ኦወይጠል ፡ ነዓ ፡ ዝየ ፡ ወንግሮሙ ፡ ለእሉ ፡ ሕዝብ ፡ መኑ ፡ አነ ፡ ወእምአይቴ ፡ መጻእኩ ፡ ውስተ ፡ ዓለም ፡ ወኀበ ፡ አይቴ ፡ አሐውር ። ወ

2. ወይትዌሰከከ] C ወይትወሰከ *sic;* D ከ est en surcharge. — *ib.* ፈውስከ] B ፈውስከኒ. — 5. ወአኃዊሁ] B, C, D ወአኃዊሁኒ. — 7. አነ ፡ እወ] B, C, D አነ ፡ ውእቱ. — *ib.* ወአኃውየ] C ወአኃውየሰ. — *ib.* አባየ] B, C, D አቡየ. — 8. አላ] B, C, D ወባሕቱ. — 9. ወእምድኅረዝ] B ወእምድኅረ ፡ ዝንቱ. — 10. እብለከ] C እሁበከ. — *ib.* ለእሉ ፡ ሕዝብ] B ለሕዝብ; C, D ለዝንቱ ፡ ሕዝብ. — 11. ወእምአይቴ] C *om.* ወ. — *ib.* መጻእኩ] B አነ ፡ መጻእኩ.

(*une foi*) comme la foi de cette femme. » Puis il lui dit : « *Je te remets tes*
* fol. 38, r° a. *péchés* [1], et cette grâce * s'ajoutera pour toi à ta guérison. »

5

Les Juifs dirent entre eux : *Quel est donc celui qui pardonne les péchés, hormis le Dieu d'Israël* [2] *? Celui-ci n'(est)-il pas le fils de Marie* [Mâryâm] [3] *? Son père* (*n'est-il pas*) *Joseph* [Yosêf], *l'artisan, et ses frères* (*ne*) *sont-ils* (*pas*) *de nos frères* [4] *?*

Le *Seigneur Jésus* protesta contre [5] leurs paroles et leur dit : « O assemblée des Juifs, oui, je suis le fils de *Marie,* et mes frères (sont) vos frères. Quant à *Joseph,* il n'est pas mon père, mais il est mon ami. »

6

Ensuite il se tourna et vit une chèvre (sauvage) paissant sur une colline. Il lui dit : « A toi je te dis, ô chèvre (sauvage), viens ici et expose à ces gens qui je suis, d'où je suis venu dans le monde et où je vais. » Cette chèvre

1. Matth., VIII, 10. — 2. Matth., IX, 2. — 3. Marc, II, 7. — 4. Matth., XIII, 55. — 5. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann.

መጽአ ፡ ውእቱ ፡ ወይጠል ፡ ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወከሠተ ፡ አፉሁ ፡ ወተናገረ ፡ በልሳነ ፡ እጓለ ፡ እመሕያው ፡ ወይቤ ፡ አንተ ፡ ውእቱ ፡ አምላከ ፡ እስራኤል ፡ አንተ ፡ ውእቱ ፡ ፈጣሬ ፡ * ሰማያት ፡ ወምድር ፨ አንተ ፡ ውእቱ ፡ ዘተ * fol. 38, r° b.
ናገርከ ፡ በልሳነ ፡ ነቢያት ፨

7

ወሶበ ፡ ሰምዑ ፡ ሕዝብ ፡ አንከሩ ፡ ጥቀ ፡ ወከኑ ፡ ኍልቈሙ ፡ ፯፻ወ፬፻ብእሲ ፡ ዘእንበለ ፡ አንስት ፡ ወደቅ ፨ ወተደሙ ፡ ኵሎሙ ፡ ወአንከሩ ፡ ወአምኑ ፡ በእግዚእነ ፡ ኢየሱስ ፡ ወይቤሉ ፡ በ፩ቃል ፡ እወ ፡ ዝንቱ ፡ በአማን ፡ ወልደ ፡ እግዚአብሔር ፨ አማን ፡ ዝንቱ ፡ ውእቱ ፡ ክርስቶስ ፡ ዘተፈነወ ፡ እምኀበ ፡ አብ ፡ ለመድኃኒተ ፡ አሕዛብ ፨ ዝንቱ ፡ ውእቱ ፡ ክርስቶስ ፡ ዘተነበየ ፡ ሙሴ ፡ በእንቲአሁ ፡ እንዘ ፡ ይብል ፡ እግዚአብሔር ፡ ያነሥእ ፡ ለክሙ ፡ በደኃሪ ፡ መዋዕል ፡ ብእሴ ፡ እምውስተ ፡ አኃዊክሙ ፡ ዘያስተጋብእሙ ፡ ኀቤሁ ፡ ለአሕዛብ ፨

1. post ወይጠል B, C, D *add.* ፍጡነ. — *ib.* ወሰገደ ፡ ታሕተ] B ወሰገደ ፡ ሎቱ ፡ ታሕተ. — 2. በልሳነ] C *om.* በ. — 4. ነቢያት] A ሰብእ; B, C, D donnent la leçon adoptée. — 5. post ሕዝብ B, C *add.* ዝንቱ. — *ib.* post ኍልቈሙ C *add.* ለ. — 6. በእግዚእነ ፡ ኢየሱስ] B *om.* ኢየሱስ; C, D *add.* ክርስቶስ. — 7. በአማን] A ዘበአማን; B, C, D donnent la leçon adoptée. — 8. ውእቱ] B *om.* — 10. ለክሙ] B, C, D *om.* — *ib.* ብእሴ] B ብእሲ; C, D *om.* — *ib.* አኃዊክሙ] B, C, D አኃዊነ. — 10-11. ዘያስተጋብእሙ] B, C, D *om.* ዘ (B a corrigé አስተጋብእሙ en ያስተጋብእሙ). — 11. ኀቤሁ]B *om.*

(sauvage) vint, se prosterna aux pieds du *Seigneur Jésus,* ouvrit la bouche, parla dans la langue des hommes et dit : « C'est toi le Dieu d'*Israël;* c'est toi le créateur des * cieux et de la terre; c'est toi qui parles dans la langue * fol. 38, r° b.
des prophètes. »

7

Lorsque les gens entendirent (cela), ils furent fort étonnés. Ils étaient au nombre de sept mille quatre cents hommes, sans (compter) les femmes et les enfants. Ils furent tous stupéfaits et étonnés. Ils crurent en *Notre-Seigneur Jésus* et dirent d'une seule voix : « Oui, celui-ci (est) vraiment le Fils du Seigneur. Vraiment celui-ci est le Christ qui a été envoyé de la part du Père pour le salut des peuples. Celui-ci est le Christ au sujet de qui *Moïse* [Mousê] a prophétisé en disant : *Le Seigneur suscitera pour vous, dans les derniers jours, un homme d'entre vos frères qui réunira auprès de lui les peuples*[1]. »

1. Deut., XVIII, 15.

8

ወእምዝ ፡ ይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ለውእቱ ፡ ወይጠል ፡ ሑር ፡ መካንከ ፡ ወተረዓይ ፡ ወኩን ፡ ግዑዘ ፡ እምይእዜ ፡ አልቦ ፡ ዘይቀንየከ ፨

በረከተ ፡ ጸጋከ ፡ የሀሉ ፡ ምስለ ፡ አመትከ ፡ ወለተ ፡ ዮሐንስ ፡ ለዓለመ ፡ ዓለም ፨

፳፭ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በብእሲ ፡ ዘየሐምም ፡ ሕማ
* fol. 38, v° a. መ ፡ ዝ*ልጋሴ ፡ ወጽሙም ፡ ውስተ ፡ እልኅዳር ፨

በረከቱ ፡ ይኅድር ፡ ምስለ ፡ ገብሩ ፡ ፋሲለደስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

2. እምይእዜ] B *om.* እም. — 3. በረከተ ፡ ጸጋከ — ለዓለመ ፡ ዓለም] B በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን. — 4. ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ] C, D ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ. — 4-5. ሕማመ] C, D በሕማመ. — 5. ወጽሙም] B ወበሐም. — *ib.* ውስተ ፡ እልኅዳር] B ውስተ ፡ ሀገረ ፡ አልሀዳር; C, D ውስተ ፡ ሀገረ ፡ አልሀዳር. — 6. በረከቱ — አሜን] B በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

8

Puis le *Seigneur Jésus* dit à la chèvre (sauvage) : « Va à ton endroit, pais et sois libre. Désormais personne ne t'asservira. »

Que la bénédiction de ta grâce soit avec ta servante *Walata-Yohannès* pour les siècles des siècles !

VINGT-CINQUIÈME MIRACLE

GUÉRISON D'UN ÉLÉPHANTIASIQUE SOURD-MUET

1. Jésus rend la parole à un éléphantiasique sourd-muet. — 2. Il l'envoie ensuite se laver à la piscine de Siloé : la lèpre disparaît. — 3. Comme la guérison est opérée le jour du sabbat, les Juifs veulent mettre à mort Jésus. — 4. Le miraculé défend Jésus. — 5. Jésus adresse aux Juifs de cinglants reproches, sous forme d'anathèmes. — 6. Aux Juifs qui déclarent que le Christ est Fils de David, il répond par la citation du premier verset du Psaume CIX (*Dixit Dominus Domino meo*).

Vingt-cinquième miracle que fit *Notre-Seigneur Jésus-Christ*, à *'Elḥedâr*,
* fol. 38, v° a. sur un homme qui souffrait de la maladie de * l'éléphantiasis et (était) muet.

Que sa bénédiction demeure avec son serviteur *Fâsiladas* pour les siècles des siècles ! Amen.

1

ወበአሐቲ ፡ ዕለት ፡ እንዘ ፡ የሐውር ፡ እግዚእ ፡ ኢየሱስ ፡ በምድረ ፡ እልኅዳር ፡ ርእየ ፡ ብእሴ ፡ ዝልጉሰ ፡ ወጽሙመ ፡ እንዘ ፡ ያስቆቁ ፡ ወይበኪ ፡ አልዒሎ ፡ አዕይንቲሁ ፡ ውስተ ፡ ሰማይ ፡ ወሰፊሖ ፡ እእዳዊሁ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንት ፡ ያበክየከ ፡ ኦብእሲ ፡ እንዘ ፡ ሀሎ ፡ መድኅንከ ። ወቀርበ ፡ ኀቤሁ ፡ እግዚእ ፡ ኢየሱስ ፡ ወአንበረ ፡ እዴሁ ፡ ዲበ ፡ ልሳኑ ። ወተናገረ ፡ ሶቤሃ ።

2

ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ወይቤሎ ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንተ ፡ ትፈቅድ ፡ ይእዜ ፡ ሑር ፡ በሰላም ። ወይቤሎ ፡ ውእቱ ፡ ብእሲ ፡ እግዚእየ ፡ ተሣሃለኒ ፡ አንሰ ፡ ኮንኩ ፡ ትዕይርተ ፡ ማእከሌሆሙ ፡ ለእስራኤል ። ወአልቦ ፡ ዘያበልዓኒ ፡ እምኔሆሙ ፡ ኅብስተ ፡ ዳእሙ ፡ ይሰድዱኒ ፡ በእንተ ፡ ቍስልየ ፡ ወኢይቀርቡ ፡ ኀቤየ ፡ ለግሙራ ። እስ

1. እግዚእ ፡ ኢየሱስ] C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* እልኅዳር] B እልሀዳር. — 3. ወሰፊሆ] A *om.* ወ; B, C ሰፍሐ; D donne la leçon adoptée. — *ib.* እእዳዊሁ] B እደዊ *sic*; C, D እደዊሁ. — *ib.* ኢየሱስ] D *om.* — 4. ሀሎ] C ሀሎከ. — 5. post ወተናገረ ፡ ሶቤሃ B *add.* ዓዲ ፡ አንበረ ፡ ዲበ ፡ እዘኒሁ ፡ ሰምዓ ፡ ሶቤሃ. — 6. ለእግዚእነ] B, C, D *om.* ነ. — 7. ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንተ ፡ ትፈቅድ ፡ ይእዜ ፡ ሑር ፡ በሰላም] A *om.*; B, C, D donnent la leçon adoptée. — 8. አንሰ ፡ ኮንኩ] B, C, D እስመ ፡ ኮንኩ. — 9. ማእከሌሆሙ] B ማእከሎሙ (primitivement ማእለከሎሙ *sic*). — *ib.* ዘያበልዓኒ] B ዘአብልዓኒ. — 10. ይሰድዱኒ] B ይሰድደኒ. — *ib.* በእንተ ፡ ቍስልየ] B *om.* — *ib.* ወኢይቀርቡ] B ወኢይቀርብ; C ወኢይቀርቡኒ.

1

Un jour que le *Seigneur Jésus* passait sur le territoire de *'Elḥedâr,* il vit un homme éléphantiasique et muet qui se lamentait et pleurait, en levant les yeux au ciel et en étendant les mains. Le *Seigneur Jésus* lui dit : « Quel (motif) te fait pleurer, ô homme, alors que ton Sauveur se trouve (auprès de toi)? » Le *Seigneur Jésus* s'approcha de lui et lui mit la main sur la langue. Il parla aussitôt.

2

Il se prosterna aux pieds de *Notre-Seigneur Jésus* et lui dit : « Tu es le Christ, le Fils du Seigneur. » Le *Seigneur Jésus* lui dit : « Que veux-tu maintenant? Va en paix. » Cet homme lui dit : « Mon Seigneur, sois clément envers moi. Quant à moi, je suis (un sujet) d'opprobre au milieu des Israélites. Personne d'entre eux ne me donne à manger de pain, mais ils me chassent à cause de mes plaies et n'approchent jamais de moi. En

መ ፡ እልብየ ፡ እእዳው ፡ ወእእጋር ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ሑር ፡ ኀበ ፡ ኰኵሕ ፡ ዘይወጽእ ፡ እምኔሁ ፡ ነቅዓ ፡ ማይ ፡ ዘይሰመ * ይ ፡ ስሙ ፡ ስልዋን ፡ ወህየ ፡ ሕጽብ ፡ ሥጋከ ፡ ፫ጊዜ ፡ እንዘ ፡ ትብል ፡ ለለኵሉ ፡ ሕፅበት ፡ በስመ ፡ አብ ፡ አሜን ። በስመ ፡ ወልድ ፡ አሜን ። በስመ ፡ መንፈስ ፡ ቅዱስ ፡ ሕይወት ፡ ዘለዓለም ፡ አሜን ። ዘውእቱ ፡ ተፍጻሜተ ፡ ኵሉ ፡ ዘውስተ ፡ ሰማያት ፡ ወምድር ፡ ወሎቱ ፡ ስብሐት ፡ ወክብር ፡ ወእኰቴት ፡ ወዕበይ ፡ ለዓለመ ፡ ዓለም ። ወለእመ ፡ ገበርከ ፡ ዘንተ ፡ ተሐዩ ፡ እምደዌከ ። ወበጊዜሃ ፡ ሖረ ፡ ውእቱ ፡ ብእሲ ፡ ኀበ ፡ ነቅዓ ፡ ስልዋን ። ወገብረ ፡ በከመ ፡ አዘዘ ፡ እግዚእ ፡ ኢየሱስ ፡ ወሐይወ ፡ ሶቤሃ ።

(* fol. 38. v° b.)

3

ወወጽአ ፡ ኀበ ፡ ጉባኤሆሙ ፡ ለአይሁድ ። ወሶበ ፡ ርእይዎ ፡ ሕያወ ፡ ይቤልዎ ፡ መኑ ፡ ፈወሰከ ። ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ መድኀኔ ፡ ዓለም ፡ ፈወሰኒ ። ወይቤልዎ ፡ ማእዜ ፡ ፈወሰከ ። ወይቤሎሙ ፡ ፈወሰኒ ፡ ወአሕየወኒ ፡ በዕለተ ፡ ሰንበት ።

ወይቤሉ ፡ አይሁድ ፡ በበይናቲሆሙ ፡ ዝንቱ ፡ ብእሲ ፡ ሠዓሬ ፡ ሰንበት ፡ ውእቱ ፡

2. ስልዋን] B ስልዋኖስ. — 3. ፫ጊዜ ፡ እንዘ ፡ ትብል ፡ ለለኵሉ ፡ ሕፅበት] B *om.* — *ib.* በስመ ፡ አብ — ሕይወት ፡ ዘለዓለም ፡ አሜን] B በስመ ፡ አሚን ፡ *sic* በስመ ፡ ወልድ ፡ አሜን ፡ በስመ ፡ መንፈስ ፡ ቅዱስ ፡ አሜን ። ሕይወት ፡ ዘለዓለም ፡ አሜን ; D በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ሕይወት ፡ ዘለዓለም ፡ አሜን. — 4. ዘውእቱ ፡ ተፍጻሜተ ፡ ኵሉ — ለዓለመ ፡ ዓለም] B *om.* — 7. ሖረ ፡ ውእቱ ፡ ብእሲ] B ውእቱ ፡ ብእሲ ፡ ሖረ. — *ib.* ስልዋን] B ስልዋኖስ. — *ib.* በከመ] B *om.* በ. — 7-8. አዘዘ] B ይቤሎ ; D አዘዞ. — 9. ለአይሁድ] B ለእስራኤል ፡ አይሁድ (primitivement). — 10. እግዚእ ፡ ኢየሱስ ፡ መድኀኔ ፡ ዓለም ፡ ፈወሰኒ] B እግዚእ ፡ ፈወሰኒ ; D እግዚእ ፡ ኢየሱስ ፡ ፈወሰኒ ፡ መድኀኔ ፡ ዓለም ፡ ወአሕየወኒ. — 12. ዝንቱ] B, C, D ዝንቱስ. — *ib.* ውእቱ] B *om.*

effet, je n'ai (plus) de mains (ni) de pieds. » Le *Seigneur Jésus* lui dit : « Va vers le rocher d'où sort la source d'eau qui s'appelle * *Siloé* [Selwân]. Là, lave ton corps trois fois, en disant à chaque ablution : « Au nom du Père, amen; au nom du Fils, amen; au nom de l'Esprit-Saint, vie éternelle, amen. Ce (Dieu trin) est (l'auteur) parfait de tout ce qui (est) dans les cieux et (sur) la terre. A lui gloire, honneur, action de grâces et majesté pour les siècles des siècles. » Si tu fais cela, tu seras guéri de ta maladie. » Immédiatement cet homme alla à la source de *Siloé*. Il fit comme avait ordonné le Seigneur *Jésus* et il fut guéri aussitôt.

(* fol. 38. v° b.)

3

Il partit vers l'assemblée des Juifs. Lorsqu'ils le virent guéri, ils lui dirent : « Qui t'a guéri ? » Il leur dit : « Le *Seigneur Jésus*, le Sauveur du monde, m'a guéri. » Ils lui dirent : « Quand t'a-t-il guéri ? » Il leur dit : « Il m'a guéri et m'a rendu sain le jour du sabbat. »

Les Juifs dirent entre eux : « Cet homme (*Jésus*) est le violateur du

ወአብጠለ ፡ ሕገ ፡፡ በእንተ ፡ ዝንቱ ፡ ይደልዎ ፡ ቀ*ትል ፡፡ ወጸውዕዎሙ ፡ ካህናት ፡ ወረበናት ፡ ለሕዝብ ፡ ወይቤልዎሙ ፡ እመ ፡ አእመርክሙ ፡ መካኖ ፡ ዚንወኒ ፡ ሶበ ፡ ይመጽእ ፡ ኢየሩሳሌም ፡፡ * fol. 39, r° a.

4

ወይቤሎሙ ፡ ውእቱ ፡ ሕሙም ፡ ዘሐይወ ፡ አነ ፡ አእምር ፡ ከመ ፡ ነበርኩ ፡ ቍሱለ ፡ ወበሓመ ፡ ወጽሙመ ፡ ወፈወሰኒ ፡ ዝንቱ ፡ ብእሲ ፡፡ ሶበሰ ፡ አልቦቱ ፡ ክሂል ፡ ወኃይል ፡ ዓቢይ ፡ እመ ፡ ኢክህለ ፡ ፈውሶትየ ፡፡ እስመ ፡ ኢሰማዕነ ፡ ግሙራ ፡ በነቢያት ፡ ወኢበመዋዕሊሆሙ ፡ ከመ ፡ ተገብረ ፡ ዘከመ ፡ ምግባሩ ፡ ለዝ ፡ ብእሲ ፡፡ ወይቤሉ ፡ ጸሐፍት ፡ ወፈሪሳውያን ፡ ኢትቅትልዎ ፡ ለዝንቱ ፡ ብእሲ ፡ ዘእንበለ ፡ አሕዛብ ፡ እለ ፡ አልቦሙ ፡ ልቡና ፡ ወእለ ፡ ኢያአምሩ ፡ ሕገ ፡፡

5

ወእንዘ ፡ ይትናገሩ ፡ ዘንተ ፡ መጽአ ፡ እግዚእ ፡ ኢየሱስ ፡ ኀቤሆሙ ፡፡ ወይቤሎሙ ፡

1. ወአብጠለ ፡ ሕገ] C ወአብጠሉ ፡ ሕግ. — *ib.* ቀትል] B, C, D ቀቲል. — 3. ኢየሩሳሌም] B እምኢየሩሳሌም. — 4. ከመ] B *om.* — 6. ዓቢይ] B *om.* — *ib.* እመ] A *om.*; B, C, D donnent la leçon adoptée. — 7. ዘከመ] B በከመ. — *ib.* ለዝ ፡ ብእሲ] B, C, D *om.* — 8. ኢትቅትልዎ] A ወኢትቅትልዎ; B ወኢትትልዎ *sic*; C, D donnent la leçon adoptée. — 9. ልቡና] B ልብ. — *ib.* ወእለ] C, D *om.* ወ. — *ib.* ኢያአምሩ] B, C, D የአምሩ. — 10. ወእንዘ ፡ ይትናገሩ ፡ ዘንተ] B ወእንዘ ፡ ዘንተ ፡ ይትናገሩ ፡ ዘንተ ፡ ነገረ. — *ib.* እግዚእ ፡ ኢየሱስ ፡ ኀቤሆሙ] B, C, D ኀቤሆሙ ፡ እግዚእ ፡ ኢየሱስ.

sabbat; il déclare vaine la Loi. C'est pourquoi il mérite* la mort. » Les prêtres et les anciens convoquèrent les gens (du peuple) et leur dirent : « Si vous connaissez l'endroit (où il séjourne), prévenez-nous, lorsqu'il viendra à *Jérusalem* ['Iyarousâlêm]. » * fol. 39, r° a.

4

Le malade qui était guéri leur dit : « Moi-même je sais que je suis demeuré ulcéré, muet et sourd et que cet homme m'a guéri. S'il n'avait pas une (grande) puissance et une grande force, il n'aurait pas pu me guérir. En effet, nous n'avons jamais entendu (dire) chez les prophètes ni à leur époque que (des œuvres) comme les œuvres de cet homme aient été accomplies. » Les scribes et les pharisiens dirent : « Ne tuez pas cet homme, mais (dédaignez) les gens qui n'ont pas d'intelligence et qui ne connaissent pas la Loi. »

5

Tandis qu'ils parlaient ainsi, le *Seigneur Jésus* vint vers eux et leur dit :

* fol. 39, r° b.

አእመርክሙኑ ፡ ወልደ ፡ መኑ ፡ አነ ፡ ሶበሰ ፡ አመንክሙ ፡ እምድኅንክሙ ፡ እምኃጢአትክሙ ። ወባሕቱ ፡ *በኢያእምሮትክሙ ፡ ንቡር ፡ ኃጢአትክሙ ። ዘኢተአምኑ ፡ ብየ ፡ ኢትሌብዉኑ ፡ አደቂቀ ፡ አፍዖት ፡ ትንቢተ ፡ ዳዊት ፡ ነቢይ ፡ ዘይቤ ፡ በመንፈስ ፡ ቅዱስ ፡ እብን ፡ ዘመነንዋ ፡ ነደቅት ፡ ይእቲ ፡ ኮነት ፡ ውስተ ፡ ርእሰ ፡ ማእዘንት ። እምኀበ ፡ እግዚአብሔር ፡ ኮነት ፡ ዛቲ ። ወነክር ፡ ይእቲ ፡ ለአዕይንቲነ ።

አደቂቀ ፡ አፍዖት ፡ ትቤሉ ፡ አንትሙ ፡ ዘጸረፈ ፡ ላዕለ ፡ እኁሁ ፡ ኢይትኴነን ። ወአንሰ ፡ እብለክሙ ፡ ዘይቤሎ ፡ ለእኁሁ ፡ ርሱሕ ፡ ይደልዎ ፡ ገሃነም ።

ኦትውልደ ፡ አራዊተ ፡ ምድር ፡ አንትሙ ፡ ተሐፅቡዎ ፡ ለጽዋዕ ፡ ውሥጠ ፡ ወታስተናጽሕዎ ፡ እንዘ ፡ ኢተዓቅብዎ ፡ ለሕገ ፡ ኦሪት ። ወታነውኑ ፡ ጸሎተ ፡ በውስተ ፡ ምሥያጣት ፡ ወትስሕቡ ፡ አልባሲክሙ ፡ ከመ ፡ ትሂዱ ፡ እጓለ ፡ ማውታ ፡ ወመበለታት ፡ በአመክንዮ ፡ ጸሎትክሙ ፡ ወታበውኡ ፡ አስራተ ፡ እዴሆሙ ፡ ለአዛብ ፡ ወለከ

1. ሶበሰ ፡ አመንክሙ] A, C, D *om.*; B donne la leçon adoptée. — 1-2. እምኃጢአትክሙ] C, D *om.* ክሙ. — 2. ወባሕቱ ፡ በኢያእምሮትክሙ ፡ ንቡር ፡ ኃጢአትክሙ] B ወባሕቱ ፡ ንቡር ፡ ጌጋይክሙ; C, D ወባሕቱ ፡ በእንተ ፡ ኢያእምሮትክሙ ፡ ንቡር ፡ ኃጢአትክሙ. — *ib.* ዘኢተአምኑ ፡ ብየ] A እመኑ ፡ ብየ; B ዘኢተአምሩ ፡ *sic* ብየ. — 3. ኢትሌብዉኑ] C ኢትሌብውኒ *sic.* — 4. ዘመነንዋ] B, D ዘመነንዎ. — *ib.* ይእቲ ፡ ኮነት] A ወይእቲ ፡ ኮነት ; B ወውእቱ ፡ ኮነ ; C, D ውእቱ ፡ ኮነ ; notre correction donne la leçon adoptée. — 5. ኮነት ፡ ዛቲ] B ኮነ ፡ ዝንቱ. — *ib.* ይእቲ] B *om.* — 6. post ኢይትኴነን B *add.* በደይን. — 6-7. ወአንሰ] B *om.* ወ. — 7. እብለክሙ] C, D እቤለክሙ. — *ib.* ገሃነም] D ኵነኔ ፡ ገሃነም. — 8. ለጽዋዕ] C ለጽዋ *sic.* — 8-9. ወታስተናጽሕዎ] B ወኢታስተናጽሕዎ. — 9. ኢተዓቅብዎ ፡ ለሕገ ፡ ኦሪት] C, D ኢተዓቅቡ ፡ ሕገ ፡ ኦሪት. — 10. ወትስሕቡ ፡ አልባሲክሙ] B ወታነውኑ ፡ ዘፈረ ፡ አልባሲክሙ; C, D ወትስሕቡ ፡ አልባሲክሙ ፡ ወታነውሑ ፡ ዘፈረ ፡ አልባሲክሙ. — *ib.* post ትሂዱ B, C, D *add.* ንዋየ. — 11. እዴሆሙ] B, C, D እዴሁ. — *ib.* ለአዛብ] B ለአሕዛብ *sic.*

* fol. 39, r° b.

« Savez-vous de qui je suis le Fils? Si vous croyiez, vous seriez sauvés de votre péché. Mais votre péché repose *sur votre ignorance. (Vous) qui ne croyez pas en moi, ne comprendrez-vous pas, ô enfants de vipères, la prophétie du prophète *David* [Dâwit] qui a dit par l'Esprit-Saint : *La pierre que les constructeurs ont rejetée, elle-même a été (posée) au sommet de l'angle. Cette (pierre a été posée) de la part du Seigneur. Elle est merveilleuse pour nos yeux*[1].

O enfants de vipères, vous dites vous-mêmes (que) celui qui invective contre son frère ne sera pas jugé. Mais moi je vous dis (que) celui qui dit à son frère : « Impur », mérite la géhenne[2].

O race de serpents, vous-mêmes vous lavez l'intérieur de la coupe et la nettoyez, alors que vous n'observez pas la Loi mosaïque[3]. *Vous prolongez la prière dans les places (publiques) et vous traînez vos vêtements, afin de piller les orphelins et les veuves, sous le prétexte de votre prière*[4]. *Vous offrez la*

1. Ps., CXVII, 22-23. — 2. Matth., V, 22. — 3. Matth., XXIII, 25. — 4. Matth., XXIII, 14.

ሚ*ን ፡ ወለመለንስ ፡ ወተኃድጉ ፡ ትእዛዘ ፡ እግዚአብሔር ፨ ወበእንተዝ ፡ ኢትበውእዋ ፡ ለመንግሥተ ፡ እግዚአብሔር ፨ እስመ ፡ ኢትበውኡ ፡ አንትሙ ፡ ወለእለኒ ፡ ይበውኡ ፡ ትከልእዎሙ ፡ በዊአታ ፡ ለመንግሥተ ፡ ሰማያት ፨ * fol. 39, v° a.

አደቂቀ ፡ አፍዖት ፡ ጸሐቁ ፡ ከመ ፡ ትግበሩ ፡ ግብረ ፡ ዘያፈሪ ፡ ለክሙ ፡ መንግሥተ ፡ ሰማያት ፨ አሌ ፡ ለክሙ ፡ ጸሐፍት ፡ ወካህናት ፡ ወረበናተ ፡ እስራኤል ፡ እለ ፡ ታበጥሉ ፡ ሕገ ፡ ወክህድክምዎ ፡ ለክርስቶስ ፡ እንዘ ፡ ትጤይቁ ፡ ምጽአቶ ፡ ወትቤልዎ ፡ መኑ ፡ ውእቱ ፡ ወእምአይቴ ፡ መጽአ ፨

6

ወይቤልዎ ፡ አይሁድ ፡ ለእመ ፡ መጽአ ፡ ክርስቶስ ፡ ነአምን ፡ ቦቱ ፡ ወናአምር ፡ ከመ ፡ ውእቱ ፡ ወልደ ፡ ዳዊት ፡ ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እመ ፡ ከነ ፡ ውእቱ ፡ ወልደ ፡ ዳዊት ፡ በከመ ፡ ትቤሉ ፡ እፎ ፡ ይቤ ፡ ዳዊት ፡ በመንፈስ ፡ ቅዱስ ፡ ይቤሎ ፡ እግዚእ ፡ ለእግዚእየ ፡ ንበር ፡ በየማንየ ፡ እስከ ፡ አገብኦሙ ፡ ለጸላእትከ ፡ ታሕተ ፡ መከ

1. ወበእንተዝ] B እስመ; C, D ወበእንተ ፡ ዝንቱ. — 2. እስመ ፡ ኢትበውኡ — ለመንግሥተ ፡ ሰማያት] B እስመ ፡ ኢትበውኡ ፡ ትከልእዎሙ ፡ በዊአታ ፡ ለመንግሥተ ፡ ሰማያት. — 4. ዘያፈሪ] B, C, D ዘይፈሪ. — 5. ወካህናት ፡ ወረበናተ ፡ እስራኤል] B ወፈሪሳውያን ፡ ወካህናተ ፡ እስራኤል; C, D ወካህናተ ፡ እስራኤል. — 7. ante መጽአ B *add.* ውእቱ. — 8. ወናአምር] B, C, D ወነአምር *sic.* — 9. ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እመ ፡ ከነ ፡ ውእቱ ፡ ወልደ ፡ ዳዊት] B *om.*

*dîme de l'hysope, * du cumin et de la nielle, (mais) vous négligez les commandements du Seigneur*[1]. *C'est pourquoi vous n'entrerez pas dans le royaume du Seigneur. En effet, vous n'entrerez pas vous-mêmes; ceux aussi qui (se présentent pour) entrer, vous les empêchez d'entrer dans le royaume des cieux*[2]. * fol. 39, v° a.

O enfants de vipères, appliquez-vous à faire des œuvres qui vous donneront comme fruit[3] *le royaume des cieux*[4]. *Malheur à vous, scribes, prêtres et anciens d'Israël, qui déclarez vaine la loi*[5] et niez le Christ, en étant certains de sa venue et (en) disant de lui (par contre) : « Qui est-il? D'où vient-il? »

6

Les Juifs lui dirent : « Si le Christ vient, nous croirons en lui. Nous savons qu'il est fils de *David.* » Le *Seigneur Jésus* leur dit : *Si lui-même est fils de David, comme vous (le) dites, comment David dit-il par l'Esprit-Saint : Le Seigneur a dit à mon Seigneur : Assieds-toi à ma droite, jusqu'à ce que je réduise tes ennemis sous l'escabeau de tes pieds*[6]? Lorsque les Juifs entendirent de lui

1. Matth., xxiii, 23. — 2. Matth., xxiii, 13. — 3. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann. — 4. Matth., iii, 7-8. — 5. Matth., xxiii, 23. — 6. Ps., xxii, 43-45.

* fol. 39, v° b. የደ ፡ እገሪከ ። ወሰበ ፡ ሰምዐ ፡ አይሁድ ፡ እምኔሁ ፡ ዘንተ ፡ ነገረ ፡ ኮነ ፡ *ማእከሎሙ ፡ ተኃሥሦ ፡ ወኢተክህሎሙ ፡ ያውሥእዎ ፡ ፩ቃለ ።

7

ወይቤሉ ፡ በበይናቲሆሙ ፡ በኑ ፡ ክርስቶስ ፡ ዘትሴፈውዎ ፡ ይገብር ፡ ዘይበዝኅ ፡ እም ዝንቱ ፡ ተአምር ፡ ዘይገብር ፡ ዝንቱ ፡ ብእሲ ። ወምስለ ፡ ዝንቱ ፡ ኵሉ ፡ ኢረከብነ ፡ ላዕሌሁ ፡ ኃጢአተ ፡ ወኢነገረ ፡ ዘርቅ ፡ ወሐሰተ ። ወበይእቲ ፡ ጊዜ ፡ አምኑ ፡ ብዙኃን ፡ ሕዝብ ። ስብሐት ፡ ለእግዚአብሔር ።

ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ አመቱ ፡ ርግበ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

1. አይሁድ] C አይሁይሁድ *sic.* — *ib.* ዘንተ] B *om.* — *ib.* ማእከሎሙ] C, D በማእከሎሙ. — 2. ወኢተክህሎሙ] C ወኢይትክህሎሙ. — 3. ይገብር] A ይግበር; B, C, D donnent la leçon adoptée. — 4. ኢረከብነ] B ኢረከበ. — 5. post አምኑ B, C, D *add.* በቱ. — 6. ante ስብሐት A *add.* ወ; B, C, D donnent la leçon adoptée. — 7. ወምሕረቱ — አሜን] B ወምሕረቱ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

* fol. 39, v° b. ces paroles, il y eut * entre eux une discussion. *Il ne leur fut pas possible de lui répondre un seul mot*[1].

7

Ils dirent entre eux : « Est-ce que le Christ qu'on attend fera de plus grands miracles que ceux que fait cet homme? Avec tout ceci nous n'avons pas trouvé en lui de péché, ni de paroles d'afféterie et de mensonge. » A ce moment-là, beaucoup de gens crurent. Gloire au Seigneur!

Que sa miséricorde soit avec sa servante *Regba-Dâwit* pour les siècles des siècles! Amen.

1. Matth., xxii, 46.

፳፮ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በስደተ ፡ አንበጣ ፡ እምድረ ፡ ገሊላ ፡ ወይሁዳ ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1

ወነበሩ ፡ ሰብአ ፡ ገሊላ ፡ ወምድረ ፡ ይሁዳ ፡ ፬ዓመተ ፡ ወመንፈቀ ፡ ዓመት ፡ ይዘርኡ ፡ ወይፃምዉ ፨ ወሶበ ፡ ቀርበ ፡ ለማዕፀድ ፡ ይበልዕ ፡ አንበጣ ፡ ወኢያተርፍ ፡ ምንተ

1. ፳፮ተኣምር — ገሊላ ፡ ወይሁዳ] B ተኣምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ በስደተ ፡ አንበጣ ፡ በምድረ ፡ ይሁዳ ፡ ወገሊላ; C, D ፳፮ (D ፳ወ፮) ተኣምሪሁ ፡ ለእግዚእነ ፡ (D ወአምላክነ ፡) ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በስደተ ፡ አንበጣ ፡ እምድረ ፡ ገሊላ ፡ ወይሁዳ. — 3. በረከተ ፡ ጸጋሁ — ለዓለመ ፡ ዓለም ፡ አሜን] B በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 6. ይበልዕ] C በልየ. — *ib.* ወኢያተርፍ] B, D ኢያትረፈ.

VINGT-SIXIÈME MIRACLE

L'EXPULSION DES SAUTERELLES DE LA GALILÉE ET DE LA JUDÉE ET LA QUESTION DU SABBAT.

1. Pendant quatre ans et demi, la Galilée et la Judée sont ravagées par les sauterelles. — 2. Les Juifs chargent Nicodème d'aller demander à Jésus la cessation du fléau. — 3. Nicodème fait la démarche. — 4. Jésus lui dit que cette calamité est due à l'endurcissement des Israélites. — 5. Néanmoins, il les délivrera, mais ce sera le jour du sabbat. — 6. Il expose à Nicodème la question du sabbat. — 7. Nicodème est émerveillé de la sagesse de Jésus. — 8. Jésus est transfiguré et entouré d'une nuée lumineuse. A un ange qui descend du ciel pour lui demander ses ordres, il enjoint d'écarter le fléau, le jour du sabbat. — 9. A Nicodème épouvanté de ce qu'il vient de voir il déclare que le spectacle sera bien plus effrayant, lorsqu'il viendra juger les vivants et les morts. — 10. Il le charge de prêcher aux Juifs la pénitence. — 11. Conversion de nombreux Israélites. — 12. Nicodème voit, de ses propres yeux, l'ange écarter le fléau.

Vingt-sixième miracle que fit *Notre-Seigneur Jésus-Christ* par une expulsion de sauterelles du territoire de la *Galilée* [Galilâ] et de la *Judée* [Yehoudâ].

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* pour les siècles des siècles! Amen.

1

Les gens de la *Galilée* et du territoire de la *Judée* avaient continué, (pendant) quatre ans et demi, de semer et de peiner. Lorsqu'on approchait

* fol. 40, r° a. ኒ ፨ ወበእንተ ፡ ዝን*ቱ ፡ መጽአ ፡ ላዕለ ፡ ሰብአ ፡ ዛቲ ፡ ሀገር ፡ ምንዳቤ ፡ ወንዴት ፡ ብዙኅ ፨ ወሞቱ ፡ ብዙኃን ፡ እምደቂቀ ፡ እስራኤል ፡ ወእምባዕዳን ፡ ሕዝብ ፡ እለ ፡ የኀድሩ ፡ ውስተ ፡ አህጉር ፨

2

ወሶበ ፡ ተፈጸመ ፡ ፬ዓመት ፡ ወመንፈቀ ፡ ዓመት ፡ ተጋብኡ ፡ ደቂቀ ፡ እስራኤል ፡ ወይቤሉ ፡ በበይናቲሆሙ ፡ አይቴኑ ፡ ውእቱ ፡ ብእሲ ፡ ዘይቤ ፡ አነ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፨ እመሰኬ ፡ ውእቱ ፡ ይክል ፡ ያእትት ፡ እምኔነ ፡ ዘንተ ፡ ምንዳቤ ፡ ንዑ ፡ ንኅሥሦ ፨ ወይቤሎሙ ፡ ኒቆዲሞስ ፡ ኢይትከሀሎ ፡ ለመኑሂ ፡ ይግበር ፡ ዘከመ ፡ ግብሩ ፡ ለዝብእሲ ፡ ዘእንበለ ፡ የማነ ፡ እግዚአብሔር ፡ ኀዳር ፡ ላዕሌሁ ፨ ወይቤልዎ ፡ ለኒቆዲሞስ ፡ ንስእለከ ፡ ብቍዓነ ፡ ሑር ፡ ኀቤሁ ፡ አንተ ፡ በሕቲትከ ፡ እስመ ፡ ዓርክከ ፡ ውእቱ ፡ ወሰአሎ ፡ ከመ ፡ ያእትት ፡ እምኔነ ፡ ዘንተ ፡ መንሡተ ፨

1. ላዕለ ፡ ሰብአ ፡ ዛቲ ፡ ሀገር ፡ ምንዳቤ ፡ ወንዴት ፡ ብዙኅ] B ምንዳቤ ፡ ኀበ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር; C, D ላዕለ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ምንዳቤ ፡ ብዙኅ. — 2. ወሞቱ ፡ ብዙኃን ፡ እምደቂቀ ፡ እስራኤል] B, C, D ወሞቱ ፡ ብዝኖሙ ፡ (D ብዙኃን ፡) በረኃብ ፡ እምደቂቀ ፡ እስራኤል. — *ib.* ሕዝብ] B, C, D አሕዛብ. — 3. ውስተ ፡ አህጉር] B ውስተ ፡ ኵላ ፡ ሀገር ፡ ወአዕፃዳት; C, D ውስተ ፡ እላ ፡ አህጉር. — 5. ዘይቤ] B ዘይቤለነ. — 6. እመሰኬ ፡ ውእቱ ፡ ይክል] A እመሰኬ ፡ ውእቱ ፡ ይክልኑ; B እመሰ ፡ ይክል ፡ ውእቱ; D እመሰኬ ፡ ውእቱ ፡ ክርስቶስ ፡ ይክል; C donne la leçon adoptée. — 7. ንኅሥሦ] D ንኅሥሥ. — 9. ለኒቆዲሞስ] B *om.* ለ. — *ib.* ንስእለከ] B *om.* — 10. post መንሡተ B *add.* ኵሎ.

* fol. 40, r° a. de la moisson[1], les sauterelles (la) mangeaient et ne laissaient rien. * C'est pourquoi il vint sur les gens de cette contrée une (grande) calamité et une grande pauvreté. Moururent beaucoup d'enfants d'*Israël* et d'autres gens qui habitaient dans (ces) contrées.

2

Lorsque quatre ans et demi furent écoulés, les enfants d'*Israël* se réunirent et dirent entre eux : « Où est l'homme qui dit : « Je suis le Christ, le Fils du Seigneur? » Si donc lui-même peut écarter de nous cette calamité, allons le chercher. » *Nicodème* [Niqodimos] leur dit : *Il n'est possible à personne de faire (des œuvres) semblables aux œuvres de cet homme. Mais la droite du Seigneur (est) posée sur lui*[2]. Ils dirent à *Nicodème* : « Nous te demandons, de grâce[3], va le (trouver), toi seul, car il est ton ami, et demande-lui d'écarter de nous ce fléau. »

1. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann. — 2. Jean, III, 2. — 3. Ici ብቍዓነ, *nous* (*t'en prions*), peut être considéré comme le pluriel (première personne) de la formule de politesse ብቍዐኒ, *je* (*t'en*) *prie*.

3

ወሖረ ፡ ኒቆዲሞስ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ ሊቅ ፡ ኄር ፡ አነ ፡ አእም*ር ፡ ከመ ፡ እምኀበ ፡ እግዚአብሔር ፡ መጻእከ ፡ ውስተ ፡ ዓለም ፡ አንተ ፡ ውእቱ ፡ ጥበቡ ፡ ወኃይሉ ፡ ለእግዚአብሔር ። ወዝንቱ ፡ ረሀብ ፡ ወመዓት ፡ ወአንበጣ ፡ ዘመጽአ ፡ ላዕሌነ ፡ በእንቲአከ ፡ መጽአ ። ወይእዜኒ ፡ ተሣሀል ፡ ሕዝበከ ፡ ወክላእ ፡ በትረ ፡ መዓት ፡ እምኔነ ፡ እስመ ፡ ተመንደብነ ፡ በሞት ፡ ወበመቅሠፍት ፡ ዘኢንክል ፡ ጸዊረ ። * fol. 40, r° b.

4

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ እመሰ ፡ ነስሑ ፡ ደቂቀ ፡ እስራኤል ፡ እምግብሮሙ ፡ እኩይ ፡ እምኢረከበቶሙ ፡ ዛቲ ፡ እኪት ። እስፍንተ ፡ ጊዜ ፡ ፈቀድኩ ፡ አስተጋብኦሙ ፡ ውስተ ፡ ትእዛዝየ ፡ ከመ ፡ እንተ ፡ ታስተጋብእ ፡ ዶርሆ ፡ እጕሊሃ ፡ ታሕተ ፡ ክነፊሃ ። ወዓበዩ ፡ ትእዛዝየ ፡ ከመ ፡ ይባኡ ።

1. ኒቆዲሞስ] B ዲኒቆዲሞስ *sic* primitivement. — *ib.* ሊቅ] B ኦሊቅ. — *ib.* ኄር] B ዘበአማን. — 3. ጥበቡ ፡ ወኃይሉ ፡ ለእግዚአብሔር] B ኃይሉ ፡ ለአብ ፡ ወጥበቡ. — *ib.* ወዝንቱ ፡ ረሀብ] B ወዝንቱ ፡ ውእቱ ፡ ረኃብ. — 4. ላዕሌነ] B ላዕሌከ. — *ib.* በእንቲአከ ፡ መጽአ] C *om.* — *ib.* ወይእዜኒ] B ይእዜ. — 5. መዓት] D መዓትከ. — *ib.* ዘኢንክል] B ዘኢይክል. — 6. እግዚእ] B እግዚእነ. — *ib.* እመሰ] B እስመ. — *ib.* እምግብሮሙ] B እምኵሉ ፡ ግብሮሙ; C, D እምግባሮሙ. — 7. እምኢረከበቶሙ] B እንተ ፡ ረከበቶሙ; C, D እመ ፡ ኢረከበቶሙ. — *ib.* ፈቀድኩ] D እፈቅድ. — *ib.* post አስተጋብኦሙ B *add.* ለደቂቅኪ. — 8. ውስተ ፡ ትእዛዝየ] B *om.* — *ib.* ታስተጋብእ] B de seconde main (en surcharge); primitivement il y avait ያስተጋብእ.

3

Nicodème alla (trouver) le *Seigneur Jésus* et lui dit : « *Maître bon, moi-même je sais* * *que tu es venu de la part du Seigneur dans le monde*[1]. Tu es la sagesse et la puissance du Seigneur. Cette famine, (cette) colère et (ces) sauterelles qui sont venues sur nous sont venues à cause de toi. (Mais) maintenant sois clément envers ton peuple et retiens la verge de la colère (loin) de nous, car nous sommes tourmentés par la mort et par un châtiment que nous ne pouvons (plus) supporter. » * fol. 40, r° b.

4

Le *Seigneur Jésus* lui dit : « Si les enfants d'*Israël* s'étaient repentis de leurs œuvres mauvaises, ce malheur ne les aurait pas atteints. *Combien de fois j'ai voulu les réunir sous mes commandements, comme la poule réunit ses poussins sous ses ailes! (Mais) ils ont refusé*[2] d'entrer (sous) mes commandements. »

1. Jean, III, 2. — 2. Matth., XXIII, 37.

5

ወይቤሎ ፡ ኒቆዲሞስ ፡ ኅድግ ፡ ዘኅለፈ ፡ ኦእግዚእየ ፡ ወሚጥ ፡ መዓተከ ፡ እምኔነ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ለኒቆዲሞስ ፡ እወ ፡ አነ ፡ እገብር ፡ ዘሰአልከኒ ። ወይቤሎ ፡ ኒቆዲሞስ ፡ *ማእዜ ፡ ትገብር ፡ ኦሊቅ ፡ ኄር ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ በዕለተ ፡ ሰንበት ፡ እኤዝዞ ፡ ለዝ ፡ መዓት ፡ ይትመየጥ ፡ እምኔክሙ ።

* fol. 40, v° a.

6

ወይቤሎ ፡ ኒቆዲሞስ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ይደሉኑ ፡ ይትገበር ፡ ግብር ፡ በዕለተ ፡ ሰንበት ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ለኒቆዲሞስ ፡ ፍታሕ ፡ ለሊከ ፡ እስኩ ፡ ይኄይስኑ ፡ ትሕየው ፡ ነፍስ ፡ በዕለተ ፡ ሰንበት ፡ ወሚመ ፡ ትሙት ። ወይቤሎ ፡ ይኄይስ ፡ ሐይው ፡ እመዊት ፡ ኦእግዚእየ ።

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ እስመ ፡ እግዚኣ ፡ ውእቱ ፡ ለሰንበት ፡ ወልደ ፡ እጓ

1. ኅድግ] B ኅትም. — *ib.* ኦእግዚእየ] B *om.* ኦ. — 2. እግዚእ ፡ ኢየሱስ] B *om.* — *ib.* አነ] C, D *om.* — *ib.* post. እገብር B *add.* ኰሎ. — 3. ኢየሱስ] C *om.* — 4. በዕለተ ፡ ሰንበት ፡ እኤዝዞ ፡ ለዝ ፡ መዓት] B እኤዝዞ ፡ ለዝ ፡ መዓት ፡ በዕለተ ፡ ሰንበት. — 5. ኒቆዲሞስ] C *om.* — *ib.* ለእግዚእ] B *om.*; C, D እግዚእየ. — *ib.* ኢየሱስ] B, C, D *om.* — *ib.* ይደሉኑ] B *om.* — 6. ለሊከ ፡ እስኩ] B *om.* ለሊከ; C, D እስኩ ፡ ለሊከ. — *ib.* ይኄይስኑ] B ይኄይስከ; C *om.* ኑ; D met ኑ en surcharge. — 7. ትሕየው ፡ ነፍስ ፡ በዕለተ ፡ ሰንበት ፡ ወሚመ] B በዕለተ ፡ ሰንበት ፡ ትሕየው ፡ ወእመ ፡ አኮ; D *om.* ነፍስ. — *ib.* ትሙት] C ትመውት. — *ib.* post ወይቤሎ B, C, D *add.* ኒቆዲሞስ. — 8. ሐይው] D ሐዩው. — *ib.* ኦእግዚእየ] B *om.* — 9. ውእቱ] C *om.*

5

Nicodème lui dit : « Pardonne (les fautes) passées, ô mon Seigneur, et détourne ta colère de nous. » Le *Seigneur Jésus* dit à *Nicodème* : « Oui, moi-même je ferai ce que tu me demandes. » *Nicodème* lui dit : « * Quand (le) feras-tu, ô Maître bon? » Le *Seigneur Jésus* lui dit : « Le jour du sabbat, j'ordonnerai à cette colère de se détourner de vous. »

* fol. 40, v° a.

6

Nicodème dit au *Seigneur Jésus : « Convient-il qu'une œuvre soit faite le jour du sabbat*[1] *?* » Le *Seigneur Jésus* dit à *Nicodème :* « Juge toi-même, de grâce. *Vaut-il mieux qu'une âme soit sauvée le jour du sabbat ou qu'elle meure*[2] *?* » (*Nicodème*) lui dit : « Il vaut mieux être sauvé que mourir, ô mon Seigneur. »

Le *Seigneur Jésus* lui dit[3] : « *Le Fils de l'homme est le maître du sabbat*[4].

1. Marc, II, 24. — 2. Marc, III, 4. — 3. La conjonction እስመ introduit ici le discours direct. — 4. Marc, II, 28.

ለ ፡ እመሕያው ፡ ወውእቱ ፡ ሥሉጥ ፡ ላዕለ ፡ ሰንበት ፡ ይግበር ፡ ዘፈቀደ ፡ በዕለተ ፡ ሰንበት ፨ ኦኒቆዲሞስ ፡ እስመ ፡ ሰንበትሰ ፡ በእንተ ፡ ሰብእ ፡ ተፈጥረት ፡ ወአኮ ፡ ሰብእ ፡ በእንተ ፡ ሰንበት ፨ እስመ ፡ ለወልደ ፡ እጓለ ፡ እመሕያውሰ ፡ ቦቱ ፡ መባሕት ፡ በሰማይ ፡ *ወበምድር ፡ ከመ ፡ ያድኅን ፡ ብዙኃተ ፡ ነፍሳተ ፡ በዕለተ ፡ ሰንበት ፨ ኢታአምርኑ ፡ ኦ (* fol. 40, v° b.) ኒቆዲሞስ ፡ ሶበ ፡ አዘዝክዎ ፡ ለኤልያስ ፡ ነቢይ ፡ ይትኀጣእ ፡ እምቅድመ ፡ ኤልዛቤል ፡ ንግሥት ፡ ቀታሊተ ፡ ነቢያት ፡ ወሖረ ፡ ፵መዓልተ ፡ ወ፵ሌሊተ ፡ ምስለ ፡ ሰንበታቲሃ ፡ ወኢኮኖ ፡ ጌጋየ ፡ በእንተ ፡ ተአዝዞቱ ፡ ለቃልየ ፨ አድኀንክዎ ፡ እምእደ ፡ አክአብ ፡ ንጉሥ ፡ ወእምእደ ፡ ብእሲቱ ፡ ኤልዛቤል ፨

7

ወሶበ ፡ ሰምዓ ፡ ኒቆዲሞስ ፡ ዘንተ ፡ ነገረ ፡ እምእግዚእነ ፡ አንከረ ፡ ወሐለየ ፡ በነፍሱ ፡ እንዘ ፡ ይብል ፡ አኮ ፡ ነገሩ ፡ ለዝ ፡ ብእሲ ፡ ከመ ፡ ነገረ ፡ ባዕዳን ፡ ወኢነበበ ፡ ከ

1. ሥሉጥ ፡ ላዕለ ፡ ሰንበት] B ሥሉጥ ፡ ላዕለ ፡ ኵሉ ፡ ፍጥረት ፡ ወላዕለ ፡ ሰንበት. — *ib.* ይግበር ፡ ዘፈቀደ ፡ በዕለተ ፡ ሰንበት] C *om.* — 2. ኦኒቆዲሞስ] D ሞ est en surcharge. — *ib.* እስመ] B *om.* — *ib.* ሰብእ] B *om.* — 3. ለወልደ ፡ እጓለ ፡ እመሕያውሰ] B ለወልደ ፡ እግዚአብሔር. — 4. ወበምድር] A *om.* በ; B, C, D donnent la leçon adoptée. — *ib.* በዕለተ ፡ ሰንበት] A *om.;* B, C, D donnent la leçon adoptée. — *ib.* ኢታአምርኑ] B, C, D ኢተአምርኑ *sic.* — 5. ኦኒቆዲሞስ] C, D *om.* ኦ. — 6. ሰንበታቲሃ] B, C, D ሰናብቲሃ. — 7. ለቃልየ] B *om.* — 8. ብእሲቱ] B *om.* — 9. ወሶበ ፡ ሰምዓ — እምእግዚእነ] B ወሶበ ፡ ሰምዓ ፡ ዘንተ ፡ ነገረ ፡ እምእግዚእ ፡ ኢየሱስ ፡ ኒቆዲሞስ. — *ib.* እምእግዚእነ] B, C, D እምእግዚእ ፡ ኢየሱስ. — *ib.* በነፍሱ] B በልቡ. — 10. ወኢነበበ] B, C, D ወኢነበቡ.

Il a pouvoir sur le sabbat. (Il peut) faire ce qu'il veut le jour du sabbat. *O Nicodème, le sabbat a été créé pour l'homme et non pas l'homme pour le sabbat*[1]. Le Fils de l'homme a le pouvoir, au ciel * et sur la terre, de sauver beaucoup d'âmes, le jour du sabbat. Ne sais-tu pas, ô *Nicodème,* (que), lorsque j'ai ordonné au prophète *Élie* ['Èlyâs] de s'échapper de devant la reine *Jézabel* ['Èlzâbêl], tueuse de prophètes, il est allé (pendant) quarante jours et quarante nuits avec leurs sabbats, sans (commettre) de faute à cause de son obéissance à ma parole? Je l'ai sauvé de la main du roi *Achab* ['Ak'âb] et de la main de sa femme *Jézabel.* » (* fol. 40, v° b.)

7

Lorsque *Nicodème* entendit ces paroles de *Notre-Seigneur,* il fut étonné. Il songea en lui-même, en disant : « Les paroles de cet homme ne (sont) pas comme les paroles des autres. Il ne parle pas selon le langage (d'un homme)

1. Marc, II, 27.

መ ፡ ንበበ ፡ ወልደ ፡ ዘ፴ዓመት ፡ እስመ ፡ አሜሃ ፡ ኮኖ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ፴ዓመ ት ፡ እምአመ ፡ ተወልደ ፡ እምእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ማርያም ፡ በሥጋ ።

* fol. 41, r° a. ወአእመረ ፡ እግ*ዚእ ፡ ኢየሱስ ፡ ዘሐለየ ፡ ኒቆዲሞስ ፡ ወይቤሎ ፡ ለምንት ፡ ትሔ ሊ ፡ ዕቅፍተ ፡ ውስተ ፡ ልብከ ።

8

ወእንዘ ፡ ይትናገር ፡ ኒቆዲሞስ ፡ ምስለ ፡ እግዚእ ፡ ኢየሱስ ፡ ወፈድፈደ ፡ ብርሃነ ፡ ገጹ ፡ እምብርሃነ ፡ ፀሐይ ፡ ምስብዒተ ። ወዓዲ ፡ ርእየ ፡ ደመና ፡ ብርህተ ፡ ወያደቶ ።

ወ፩መልአክ ፡ ወረደ ፡ እምደመና ፡ ወሰገደ ፡ ቅድሜሁ ፡ ወይቤሎ ፡ ኦዘኢይትዌለ ጥ ፡ እመንበረ ፡ ስብሐቲሁ ፡ ኦዘይሬስያ ፡ ለኵላ ፡ ምድር ፡ መከየደ ፡ እግሩ ፡ ኦዘኢያገ ምርዎ ፡ ሰማያት ፡ ወምድር ፡ አእግዚእ ፡ ፍቁር ፡ ወልደ ፡ እግዚአብሔር ፡ ቀዳማዊ ፡ ም

1. ወልደ] B, C, D ውሉደ. — *ib.* ዘ፴ዓመቱ] A, B, C, D ዘዓመቱ; notre correction donne la leçon adoptée. — *ib.* እስመ ፡ አሜሃ — ፴ዓመት] B *om.* — 2. እምአመ] B ወእምአመ. — *ib.* ተወልደ — በሥጋ] B ተወልደ ፡ በሥጋ ፡ እምእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ. — *ib.* በ፪ማርያም] C, D ማርያም. — 4. ውስተ ፡ ልብከ] B በልብከ. — 5. ወእንዘ ፡ ይትናገር — እምብርሃ ነ ፡ ፀሐይ ፡ ምስብዒተ] B ወእንዘ ፡ ያወሥእ ፡ ኒቆዲሞስ ፡ ለእግዚእ ፡ ኢየሱስ ፡ በርሃ ፡ ገጹ ፡ ከመ ፡ ብርሃነ ፡ ፀሐይ ፡ ምስብዒተ; C, D ወእንዘ ፡ ያወሥእ ፡ ኒቆዲሞስ ፡ ለእግዚእ ፡ ኢየሱስ ፡ በርሃ ፡ ገጹ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወፈድፈደ ፡ (D ፈድፋደ ፡) እምብርሃነ ፡ ፀሐይ ፡ ምስብዒተ. — 6. ወያደቶ] B, C, D *om.* ወ. — 8. እግሩ] B እገሪሁ. — 9. እግዚአብሔር] B እግዚእ ፡ ፍቁር.

âgé de trente ans. » En effet, alors le *Seigneur Jésus* avait trente ans, depuis qu'il était né de *Notre-Dame la Sainte Vierge Marie,* deux (fois vierge) : en corps (et en esprit).

* fol. 41, r° a. Le **Seigneur Jésus* sut ce que pensait *Nicodème*. Il lui dit : « *Pourquoi penses-tu le scandale dans ton cœur*[1] ? »

8

Tandis que *Nicodème* parlait avec le *Seigneur Jésus,* la lumière du visage (de *Jésus*) dépassa (en intensité) sept fois la lumière du soleil. En outre, (*Nicodème*) vit une nuée lumineuse (qui) entourait (*Jésus*).

Un ange descendit de la nuée, se prosterna devant (*Jésus*) et lui dit : « O (toi)[2] qui n'es pas changé, (en descendant) du trône de ta gloire, ô (toi) qui fais de toute la terre l'escabeau de tes pieds, ô (toi) que les cieux et la terre ne contiennent pas, ô Seigneur bien-aimé, Fils du Seigneur éternel, que

1. Matth., IX, 4. — 2. Dans tous les vocatifs qui suivent il y a en éthiopien la troisième personne du singulier.

ንተኑ ፡ ትኤዝዘኒ ፡ እግበር ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ እኤዝዘከ ፡ ከመ ፡ ትሜጥ ፡ በትረ ፡ መዓት ፡ እምድረ ፡ ገሊላ ፡ ወእምድረ ፡ ይሁዳ ፡ በዕለተ ፡ ሰንበት ።

9

ወሶበ ፡ ነጸረ ፡ ኒቆዲሞስ ፡ ዘንተ ፡ አኃዞ ፡ ፍርሃት ፡ ወድንጋጼ ። ወእምብዝኃ ፡ ፍርሃቱ ፡ ሐቀየ ፡ ስነኒሁ ፡ ወርዕደ ፡ ብረኪሁ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንተኑ ፡ ነጸርከ ፡ ኦኒቆዲ * ሞስ ፡ በእንተ ፡ ፩መልአክ ፡ ዘፈራህከ ፡ ዘከመዝ ፡ ፍርሃተ ፡ እፎኑ ፡ ተገብር ፡ አመ ፡ ይመጽእ ፡ ወልደ ፡ እጓለ ፡ እመሕያው ፡ በስብሐቲሁ ፡ ወበስብሐተ ፡ ኲሎሙ ፡ መላእክቲሁ ፡ ይኰንን ፡ ሕያዋነ ፡ ወሙታነ ። እስመ ፡ በይእቲ ፡ ዕለት ፡ ይከውን ፡ ብካይ ፡ ዓቢይ ፡ ወሐቂየ ፡ ስነን ። ወአሜሃ ፡ በከየ ፡ ኒቆዲሞስ ፡ ብካየ ፡ ዓቢየ ፡ ወይቤ ፡ አመንኩ ፡ ብከ ፡ አምላከ ፡ እስራኤል ፡ ተሣሃለኒ ። * fol. 41, r° b.

10

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ አእምር ፡ ኦኒቆዲሞስ ፡ እስመ ፡ ኢይክል ፡ መኑሂ ፡ ይባእ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ ዘኢተወልደ ፡ እማይ ፡ ወእመንፈስ ፡ ቅዱስ ።

1. ምንተኑ] A, C ምንትኑ; B, D donnent la leçon adoptée. — *ib.* እግዚእ ፡ ኢየሱስ] B *om.* — *ib.* እኤዝዘከ] B ግበር ፡ ትእዛዝየ. — 2. እምድረ] B እምነ ፡ ምድረ. — 3-4. ፍርሃቱ] B *om.* — 4. ምንተኑ] B *om.* ኑ. — 5. በእንተ] B ዘበእንተ. — *ib.* ዘከመዝ] B, C, D *om.* — 6-7. ኲሎሙ] B en surcharge. — 8. ዓቢይ] B *om.* — *ib.* ወሐቂየ] B, C, D ወሐቅየ. — 9. ተሣሃለኒ] B, C ተሠሃለኒ. — 11. ይባእ] C *om.*

m'ordonnes-tu de faire? » Le *Seigneur Jésus* lui dit : « Je t'ordonne de détourner la verge de colère du territoire de la *Galilée* et du territoire de la *Judée*, le jour du sabbat. »

9

Lorsque *Nicodème* vit ceci, la peur et l'épouvante le saisirent. Par suite de l'intensité de sa peur, ses dents grincèrent et ses genoux tremblèrent. Le *Seigneur Jésus* lui dit : « Qu'as-tu vu (de si effrayant), ô * *Nicodème*, au sujet d'un ange, pour être effrayé d'une telle peur? Comment feras-tu, lorsque le Fils de l'homme viendra, dans sa gloire et dans la gloire de tous ses anges, juger les vivants et les morts? En effet, ce jour-là *il y aura de grands pleurs et des grincements de dents*[1]. » Alors *Nicodème* versa de grands pleurs et dit : « Je crois en toi, Dieu d'*Israël*. Sois clément envers moi. » * fol. 41, r° b.

10

Le *Seigneur Jésus* lui dit : « Sache, ô *Nicodème*, que *personne ne peut entrer dans le royaume des cieux qui ne soit né de l'eau et de l'Esprit-Saint*[2]. Maintenant

1. Matth., VIII, 12. — 2. Jean, III, 5.

ወይእዜኒ ፡ ሑር ፡ ኀበ ፡ ደቂቀ ፡ እስራኤል ፡ ወበሎሙ ፡ አግዙፋነ ፡ ልብብ ፡ እስከ ፡ ማእዜኑ ፡ እትዔገሥክሙ ፡ ወንግሮሙ ፡ ይግበሩ ፡ ንስሓ ፨ አእምር ፡ ኦኒቆዲሞስ ፡ እስመ ፡ ረሰይኩከ ፡ ሊተ ፡ ረዳኤ ፡ ወሰባኬ ፨

11

(* fol. 41, vº a.) ወሖረ ፡ ኒቆዲሞስ ፡ ኀበ ፡ ደቂቀ ፡ እስራኤል ፡ ወዜነዎሙ ፡ ኵሎ ፡ መንክራቲሁ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወአምኑ ፡ ብዙኃን ፡ *እምኔሆሙ ፡ በእዴሁ ፨

12

ወተአተተ ፡ መዓተ ፡ አንበጣ ፡ እምሰብአ ፡ ገሊላ ፡ ወይሁዳ ፡ በዕለተ ፡ ሰንበት ፨ ወርእዮ ፡ ኒቆዲሞስ ፡ ሊቆሙ ፡ ለአይሁድ ፡ በአዕይንቲሁ ፡ ለመልአከ ፡ እግዚአብሔር ፡ ዘርእዮ ፡ ቀዲሙ ፡ እንዘ ፡ ይኤዝዞ ፡ እግዚእ ፡ ኢየሱስ ፡ ከመ ፡ ያእትቶሙ ፡ ለአናብጥ ፡ በአክናፊሁ ፡ ወበአእዳዊሁ ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡ ማርያም ፡ ወምስለ ፡ አመቱ ፡ ወለተ ፡ ሕይወት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ሑር ፡ ኀበ ፡ ደቂቀ ፡ እስራኤል ፡ ወበሎሙ] B ሑር ፡ በሎሙ ፡ ለደቂቀ ፡ እስራእል ፨ ወበሎሙ. — *ib.* አግዙፋነ ፡ ልብብ] B አግዙፋነ ፡ ክሳድ ፡ ወልብብ. — 3. ሊተ] B, C *om.* — *ib.* ረዳኤ] B, C, D ረድእ. — 4. ኵሎ] B *om.* — 5. ብዙኃን ፡ እምኔሆሙ ፡ በእዴሁ] B ብዙኃን ፡ እምኔሆሙ ፡ በእደዊሁ; D በእዴሁ ፡ ብዙኃን ፡ እምኔሆሙ. — 6. ገሊላ ፡ ወይሁዳ] B ይሁዳ ፡ ወገሊላ. — 7. ሊቆሙ] B መልአኮሙ. — 8. ቀዲሙ] B ቀዳሚ. — *ib.* እግዚእ ፡ ኢየሱስ] B እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ; C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 10. በረከተ ፡ ጸጋሁ — አሜን] B በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C ሣህሉ ፡ ወምሕረቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ሣህሉ ፡ ወምሕረቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

donc va (trouver) les enfants d'*Israël* et dis-leur : « O épais de cœur, jusqu'à quand vous supporterai-je? Expose-leur de faire pénitence. Sache, ô *Nicodème,* que je t'ai fait mon aide et mon prédicateur. »

11

(* fol. 41, vº a.) *Nicodème* alla (trouver) les enfants d'*Israël* et leur raconta tous les prodiges du *Seigneur Jésus*. Beaucoup * d'entre eux crurent par son intermédiaire.

12

Le fléau des sauterelles fut écarté des gens de *Galilée* et de *Judée,* le jour du sabbat. *Nicodème,* prince des Juifs, vit de ses yeux l'ange du Seigneur — qu'il avait vu auparavant, alors que le *Seigneur Jésus* lui donnait des ordres — écarter les sauterelles avec ses ailes et avec ses mains.

Que la bénédiction de sa grâce soit avec son serviteur *Gabra-Mâryâm* et avec sa servante *Walata-Heywat* pour les siècles des siècles! Amen.

፳፯መንክር ፡ ዘገብረ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በምድረ ፡ አስቃላን ፡ በእንተ ፡ አናብስት ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ዘውገ ፡ ሚካኤል ፡ ወብእሲቱ ፡ ዕፀ ፡ ሕይወት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

I

ወሀለዉ ፡ ብዙኃን ፡ አናብስት ፡ በምድረ ፡ አስቃላን ፡ እስከ ፡ ኢክህሉ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ይፃኡ ፡ እምአንቀጸ ፡ ቤቶሙ ፡ እምድኅረ ፡ ዕርበተ ፡ ፀሐይ ፨ ወሖሩ ፡ ሰብአ ፡ አስቃላን ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤልዎ ፡ ሊቅ ፡ ኄር ፡ እስመ ፡ እግዚአብሔር ፡ ፈነወከ ፡ *ከመ ፡ ታድኅኖሙ ፡ ለደቂቀ ፡ እስራኤል ፡ ተሣሃለነ ፡ እግዚኦ ፡ ዘ * fol. 41. v° b.

1. ፳፯መንክር — በእንተ ፡ አናብስት] B ፳፯ተአምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በምድረ ፡ አስቃላን ፡ በእንተ ፡ አናብስት ; C, D ፳ወ፯ ፡ ተኣምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በምድረ ፡ አስቃላን ፡ በእንተ ፡ አናብስት. — 3. በረከተ ፡ ጸጋሁ — አሜን] B በረከቱ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ; C ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ; D ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 7. እግዚእ ፡ ኢየሱስ] C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 7-8. እግዚአብሔር ፡ ፈነወከ] B ፈነወከ ፡ እግዚአብሔር. — 8. እግዚኦ] B እግዚእነ ; C, D እግዚእ.

VINGT-SEPTIÈME MIRACLE

LES LIONS D'ASCALON

1. Les habitants de la région d'Ascalon viennent supplier Jésus de les délivrer des incursions de nombreux lions. — 2. Jésus leur promet de les exaucer. — 3. Nathanaël communique aux lions l'ordre de Jésus. — 4. Les lions se prosternent devant Nathanaël et lui obéissent. — 5. Les gens d'Ascalon sont affermis dans la foi.

Vingt-septième prodige que fit *Notre-Seigneur et Notre-Sauveur Jésus-Christ* sur le territoire d'*Ascalon* ['Asqâlân] au sujet de lions.

Que la bénédiction de sa grâce soit avec son serviteur *Zawga-Mikâ'êl* et sa femme *'Eḍa-Heywat* pour les siècles des siècles! Amen.

I

Il y avait beaucoup de lions dans le territoire d'*Ascalon*, au point que les gens de cette contrée ne pouvaient pas sortir de la porte de leur maison après le coucher du soleil. Les gens d'*Ascalon* allèrent trouver le *Seigneur Jésus* et lui dirent : « O Maître bon, le Seigneur t'a envoyé, * afin de sauver les enfants d'*Israël*. Sois clément envers nous, ô Seigneur, malgré notre * fol. 41. v° b.

እንበለ ፡ ኢድልወትነ ፡ ወስድዶሙ ፡ ለእሉ ፡ አናብስት ፡ ዘአማሰኑ ፡ ብሔረነ ። ወናእምር ፡ ከመ ፡ ይሰምዑ ፡ ትእዛዘከ ፡ ወቃለከ ።

2

ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እስመ ፡ ተሣሀልኩ ፡ ላዕሌክሙ ፡ በእንተ ፡ አስተብቍዖትክሙ ፡ ኀቤየ ። ወይእዜኒ ፡ ተመየጡ ፡ ሀገረክሙ ፡ ወሑሩ ፡ ኀበ ፡ ይትጋብኡ ፡ አናብስት ፡ ወበልዎሙ ፡ ለአናብስት ፡ እስመ ፡ እግዚእ ፡ ኢየሱስ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ይቤለክሙ ፡ ኦአናብስት ፡ ኢትንበሩ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፡ ወኢታማስኑ ፡ ምንተኒ ፡ ዘሀሎ ፡ ውስቴታ ። ወዘንተ ፡ ሰሚዖሙ ፡ ተመይጡ ፡ ሰብአ ፡ አስቃላን ፡ ውስተ ፡ ሀገሮሙ ።

3

ወሖረ ፡ እምኔሆሙ ፡ ፩ብእሲ ፡ ዘስሙ ፡ ናትናኤል ፡ እምቃና ፡ ዘገሊላ ። ወሖረ ፡ ኀበ ፡ ይትጋብኡ ፡ አናብስት ፡ ወይቤሎሙ ፡ በከመ ፡ አዘዞሙ ፡ እግዚእ ፡ ኢየሱስ ። ወ

1. ኢድልወትነ] B, C, D *om.* ኢ. — *ib.* ante ወስድዶሙ D *add.* ከመ ፡ ኢንሙት (en surcharge). — *ib.* ወናእምር] B, C, D ነአምር *sic.* — 2. ከመ] B *om.* — 3. ተሣሀልኩ] B, C, D ተሠሀልኩ *sic.* — 4. ሀገረክሙ] B, C, D ውስተ ፡ ሀገርክሙ. — *ib.* ወሑሩ] C ወሖሩ. — 5. እስመ] B *om.* — *ib.* ወልደ ፡ እግዚአብሔር ፡ ሕያው] C, D ወልደ ፡ እጓለ ፡ እመሕያው. — 7 8. አስቃላን] D አስቃሎን. — 9. እምኔሆሙ ፡ ፩ብእሲ] B ፩እምኔሆሙ; C, D *om.* እምኔሆሙ. — 10. ኀበ ፡ ይትጋብኡ ፡ አናብስት] C, D ኀበ ፡ አናብስት ፡ ይትጋብኡ. — *ib.* አዘዞሙ] B, C, D አዘዞ. — *ib.* እግዚእ ፡ ኢየሱስ] B *om.* ኢየሱስ.

indignité et chasse les lions qui ravagent notre pays. Nous savons qu'ils écouteront ton ordre et ta parole. »

2

Le *Seigneur Jésus* leur dit[1] : « Je serai clément envers vous au sujet de votre supplication à mon égard. Maintenant donc retournez à votre pays, allez à (l'endroit) où les lions se réunissent et dites aux lions : « Le *Seigneur Jésus*, Fils du Seigneur vivant, vous dit : « O lions, ne demeurez pas dans « cette contrée et ne ravagez rien qui s'y trouve. » Ayant entendu ceci, les gens d'*Ascalon* retournèrent à leur pays.

3

Un homme, appelé *Nathanael* [Nâtnâ'êl], de *Cana* [Qânâ] de *Galilée* [Galilâ], s'en alla (loin) d'eux. Il alla à (l'endroit) où les lions se réunissaient et leur dit ce que le *Seigneur Jésus* leur avait ordonné. Lorsque *Nathanaël* leur eut

1. La conjonction እስመ introduit ici le discours direct.

ሰበ ፡ ነገሮሙ ፡ ናትናኤል ፡ ዘንተ ፡ ተጋብኡ ፡ ኀቤሁ ፡ *ብዙኃን ፡ አናብስት ፡ እለ ፡ አልቦሙ ፡ ኍልቍ ። ወውእቱሰ ፡ ሰፍሐ ፡ እዴሁ ፡ ወገሠጾሙ ፡ ወይቤሎሙ ፡ ሑሩ ፡ እምውስተ ፡ ዛቲ ፡ ሀገር ፡ ወኢትባኡ ፡ እምይእዜ ፡ በከመ ፡ አዘዘክሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ፈራቂሁ ፡ ለዓለም ፡ እስመ ፡ ውእቱ ፡ ኢይከልአክሙ ፡ ሲሳየክሙ ። * fol. 42, r° a.

4

አድነኑ ፡ ርእሶሙ ፡ እልክቱ ፡ አናብስት ፡ ኅቡረ ፡ ወሰገዱ ፡ ለናትናኤል ፡ እስመ ፡ ውእቱ ፡ ፩እምአርዳኢሁ ፡ ለእግዚእ ፡ ኢየሱስ ። ወሖሩ ፡ አናብስት ፡ እምይእቲ ፡ ሀገር ፡ ሶቤሃ ።

5

ወሶበ ፡ ርእዩ ፡ ሰብአ ፡ አስቃላን ፡ ዘንተ ፡ መንክረ ፡ ጸንዓ ፡ ሃይማኖቶሙ ፡ ወነጸሩ ፡ ስብሐተ ፡ እግዚአብሔር ።

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ወብእሲቱ ፡ … ለዓለመ ፡ ዓለም ፡ አሜን ።

1. ዘንተ] B ዘንተ ፡ ነገረ. — 2. ኍልቍ] C ኆልቈ *sic*. — 3. እግዚእ ፡ ኢየሱስ] C እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ; D *om.* ኢየሱስ. — 4. ኢይከልአክሙ] B ኢይከልአክሙ. — 5. አድነኑ] B, C, D ወአድነኑ. — 6. ውእቱ ፡ ፩] B ፩ውእቱ. — *ib.* ለእግዚእ ፡ ኢየሱስ] B ለእግዚእነ. — 8. ርእዩ] C ሰምዑ. — 10. በረከተ ፡ ጸጋሁ — አሜን] B በኃይለ ፡ ረድኤቱ ፡ ይዕቀበነ ፡ ለኵልነ ፡ አሜን; C ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ *sic*; D ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

exposé ceci, *de nombreux (et) d'innombrables lions se réunirent auprès de lui. Quant à lui, il étendit la main, les admonesta et leur dit : « Allez-vous-en de cette contrée et n'(y) entrez (plus) désormais, comme vous (l') a ordonné le *Seigneur Jésus*, le Rédempteur du monde. En effet, lui-même ne vous refusera pas votre nourriture. » * fol. 42, r° a.

4

Les lions inclinèrent leur tête ensemble et se prosternèrent (devant) *Nathanaël*. En effet, il était l'un des disciples du *Seigneur Jésus*. Les lions s'en allèrent de cette contrée aussitôt.

5

Lorsque les gens d'*Ascalon* virent ce prodige, leur foi fut affermie. Ils considérèrent la gloire du Seigneur.

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* et (avec) sa femme… pour les siècles des siècles! Amen.

፳፰ተአምር ፡ ዘከመ ፡ ተናገሮሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለ፲ወ፪ሐዋርያት ፡ በኢያሪኮ ።

በሣህለ ፡ ምሕረቱ ፡ የሐውጻ ፡ ለአመቱ ፡ መጽሔተ ፡ ድንግል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

1

* fol. 42, r° b. *ወሶበ ፡ ሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢያሪኮ ፡ አስተጋብኦሙ ፡ ለአርዳኢሁ ፡ ወይቤሎሙ ፡ አንትሙ ፡ ደቂቀ ፡ ርስተ ፡ እግዚአብሔር ። ወለክሙ ፡ አስተዳሎኩ ፡ መንግ

1. ፳፰ተአምር — በኢያሪኮ] B ተአምር ፡ ዘከመ ፡ ተናገሮሙ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለ፲ወ፪ሐዋርያት ፡ በኢያሪኮ; C, D ፳፰ ፡ (D ፳ወ፰) ተአምሪሁ ፡ ለእግዚእን ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከመ ፡ ተናገሮሙ ፡ ለ፲ወ፪ሐዋርያት ፡ በኢያሪኮ. — 3. በሣህለ ፡ ምሕረቱ — አሜን] B በነባበ ፡ ቃሉ ፡ ያስምዖ ፡ ፍሥሓ ፡ ወጽድቀ ፡ ለገብሩ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን; C ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ሣህሉ ፡ ወምሕረቱ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 5. እግዚእ ፡ ኢየሱስ] B እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ; C, D እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ.

VINGT-HUITIÈME MIRACLE

DISCOURS ESCHATOLOGIQUE DE JÉSUS A JÉRICHO

1. Les apôtres sont la lumière du monde et le sel de la terre. — 2. Discours eschatologique de Jésus à Pierre. — 3. Pierre demande à Jésus où les apôtres, qui se trouvent dans le désert, iront passer la nuit. — 4. Jésus ordonne à Pierre de se rendre à Jérusalem. — 5. Pierre et les apôtres arrivent instantanément à Jérusalem. — 6. Ils rencontrent Gamaliel qui les introduit chez lui. — 7. Gamaliel va au-devant de Jésus qu'il trouve assis sur le Mont des Oliviers. — 8. Au moment où Jésus entre chez Gamaliel, les colonnes de la maison se couvrent de verdure. — 9. Jésus déclare à Gamaliel qu'il deviendra martyr. — 10. Paroles de Jésus aux apôtres. — 11. Jésus passe la nuit chez Gamaliel.

Vingt-huitième miracle (où il est raconté) comment le *Seigneur Jésus-Christ* parla aux douze apôtres à *Jéricho* ['Iyâriko].

Que par la clémence de sa miséricorde il veille sur sa servante *Matshêta-Dengel* pour les siècles des siècles! Amen.

1

* fol. 42, r° b. *Lorsque le *Seigneur Jésus* alla à *Jéricho*, il réunit ses disciples et leur dit : « Vous êtes les cohéritiers[1] du Seigneur. *(C'est) pour vous (que) j'ai préparé le*

1. M. à m. : *les enfants de l'héritage;* ደቂቅ a ici le sens de *participants, copartageants.*

ሥተ ፡ ሰማያት ፡ እምቅድመ ፡ አዝማን ፡ ወእምቅድመ ፡ ይትፈጠሩ ፡ ሰማያት ፡ ወምድር ። እስመ ፡ ኵልክሙ ፡ ንጹሓን ፡ አንትሙ ፡ ወበእንተ ፡ ዝንቱ ፡ ኀረይኩክሙ ፡ አነ ። ወባሕቱ ፡ በእምኔክሙ ፡ ሰይጣን ፡ ፩ወዘእንበሌሁሰ ፡ ትወርሱ ፡ ኵልክሙ ፡ መንግሥተ ፡ ሰማያት ፡ ዘኢርእየ ፡ ዓይን ፡ ወኢሰምዓ ፡ እዝን ፡ ወውስተ ፡ ልብ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘኢይትነገር ፡ ተድላሁ ። ለክሙ ፡ እብለክሙ ፡ ለ፲ወ፪እስመ ፡ ትነብሩ ፡ አመ ፡ ዕለተ ፡ ትንሣኤ ፡ ዲበ ፡ ፲ወ፪መናብርት ፡ ወትኴንኑ ፡ ፲ወ፪ነገደ ፡ እስራኤል ። አንትሙ ፡ ብርሃኑ ፡ ለዓለም ፡ ወጸዳሉ ፡ ለበድው ። አንትሙ ፡ ጼው ፡ ለምድር ።

2

ወካዕበ ፡ ይቤሎ ፡ ለስምዖን ፡ ጴጥሮስ ፡ ኦስምዖን ፡ ወልደ ፡ ዮና ፡ ምንተ ፡ ትብል ፡ በእንቲአየ ። ይቤ ፡ ስምዖን ፡ እ*ብል ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሐር ፡ ሕያው ፡ መድኅነ ፡ ዓለም ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ብፁዕ ፡ አንተ ፡ ወልደ ፡ ዮና ፡ እስመ ፡ አቡየ ፡ ዘበሰማያት ፡ ከሠተ ፡ ለከ ፡ ከመ ፡ ታእምር ፡ ዘንተ ። አእምር ፡ ኦስምዖን ፡ እስመ ፡ ለእመ ፡ ጐድጐድከ ፡ ኆኅተ ፡ ይትረኃው ፡ ለከ ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ እስመ ፡ ብዙኃን ፡ አበው ፡ ወነቢያት ፡ ፈተዉ ፡ ይርአዩ ፡ ዘርኢከ ፡

* fol. 42, v° a.

1. ወእምቅድመ] B, C *om.* ወ. — 4. ዘኢርእየ] B, C, D ዘኢርእያ. — *ib.* ወውስተ] D *om.* ወ. — *ib.* ዘኢተሐለየ] C, D ዘኢተሀለየት. — 5. እብለክሙ] C, D እብል. — 9. ይቤ] C, D ወይቤ. 11. ዘንተ] A *om.;* B, C, D donnent la leçon adoptée. — *ib.* አእምር] A *om.;* B, D donnent la leçon adoptée. — 12. አእምር ፡ ኦስምዖን — ይትረኃው ፡ ለከ] C *om.* — 13. ኦስምዖን] D *om.* ኦ. — *ib.* ወነቢያት] A *om.* ወ; B, C, D donnent la leçon adoptée.

royaume des cieux avant les temps et avant que fussent créés les cieux et la terre[1]. *En effet, vous êtes tous purs*[2]. *C'est pourquoi je vous ai choisis moi-même. Cependant il y a parmi vous un Satan*[3] [Sayṭân]. Mais, sauf lui, vous hériterez tous du royaume des cieux, *que l'œil n'a pas vu, (que) l'oreille n'a pas entendu, qui n'est pas imaginé dans le cœur de l'homme*[4] (et) dont les délices sont inexprimables. A vous les douze je vous dis (que) *vous siégerez, au jour de la résurrection, sur douze trônes et (que) vous jugerez les douze tribus d'Israël*[5]. *Vous êtes la lumière du monde*[6] et la splendeur du désert. *Vous êtes le sel de la terre*[7]. »

2

En outre, il dit à *Simon Pierre* [Sem'on Pêtros] : « O *Simon*, fils de *Jonas* [Yonâ], *que dis-tu de moi?* » *Simon dit :* « * *Je dis (que) tu es le Christ, le Fils du Seigneur vivant, le Sauveur du monde.* » *Le Seigneur Jésus lui dit :* « *Tu es bienheureux, fils de Jonas, car (c'est) mon Père qui (est) dans les cieux (qui) t'a révélé cela*[8], afin que tu (le) saches. Sache, ô *Simon*, que, si tu frappes à la porte des (cieux), elle s'ouvrira pour toi. Tu es bienheureux, *ô Simon, car beaucoup de*

* fol. 42, v° a.

1. Matth., xxv, 34. — 2. Jean, xiii, 10. — 3. Jean, vi, 71. — 4. I Cor., ii, 9. 5. Matth., xix, 28. — 6. Matth., v, 14. — 7. Matth., v, 13. — 8. Matth., xvi, 15-17.

አንተ ፡ ወኢርእዮ ፨ ብፁዓት ፡ እእዛኒከ ፡ እለ ፡ ሰምዓ ፡ ቃልየ ፨ ወብፁዓት ፡ አዕይንቲከ ፡ እለ ፡ ርእያ ፡ ኪያየ ፨ አእምር ፡ ኦስምዖን ፡ እስመ ፡ አብርሃም ፡ ፍቁር ፡ ፈተወ ፡ ይርአይ ፡ ኪያየ ፡ ብዙኃነ ፡ አዝማነ ፨ ወእምዝ ፡ ፈጸምኩ ፡ ሎቱ ፡ ፍትወቶ ፡ ወርእየ ፡ ኪያየ ፡ ወተፈሥሐ ፨

አማን ፡ እብለከ ፡ ኦስምዖን ፡ እስመ ፡ ዘማውያን ፡ ወፈያት ፡ ወመጸብሓን ፡ ወኵሎሙ ፡ ነገደ ፡ ኃጥኣን ፡ ይቀድምዎሙ ፡ ለደቂቀ ፡ እስራኤል ፡ በዊአ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ፨ * fol. 42, v° b. አማን ፡ እብለከ ፡ ኦስምዖን ፡ *እስመ ፡ ሰረይኩ ፡ ለደቂቀ ፡ እስራኤል ፡ ኵሎ ፡ ኃጢአቶሙ ፡ ወጽርፈቶሙ ፨ ላዕለ ፡ አብ ፡ ወላዕለ ፡ ወልድ ፡ ወላዕለ ፡ መንፈስ ፡ ቅዱስ ፡ ለዘነበበ ፡ ቃለ ፡ እኩየ ፡ ላዕሌሆሙ ፡ ኢየኃድግ ፡ ሎቱ ፡ ኢበዝ ፡ ዓለም ፡ ወኢበዘይመጽእ ፨ ኵሉ ፡ ዘየአምን ፡ ብየ ፡ በቅድመ ፡ ሰብእ ፡ አነኒ ፡ አአምኖ ፡ በቅድመ ፡ አቡየ ፡ ወመላእክትየ ፨ ወዘክሀደኒ ፡ በቅድመ ፡ ሰብእ ፡ አነኒ ፡ እክህዶ ፡ በቅድመ ፡ አቡየ ፡ ወመላእክትየ ፨

አእምር ፡ ኦስምዖን ፡ እስመ ፡ ይመጽእ ፡ መዋዕል ፡ ይሄሊ ፡ ኵሉ ፡ ዘይቀትለክሙ ፡

1. ብፁዓት ፡ እእዛኒከ — እለ ፡ ርእያ ፡ ኪያየ] B ብፁዓት ፡ አዕይንቲከ ፡ እለ ፡ ርእያ ፡ ነቢየ ፡ ወብፁዓት ፡ አዕዛኒከ ፡ እለ ፡ ሰምዓ ፡ ቃልየ; C ብፁዓት ፡ አእይንቲከ ፡ እለ ፡ ርእያ ፡ ኪያየ ፨ ብፁዓት ፡ እእዛኒከ ፡ እለ ፡ ሰምዓ ፡ ቃልየ. — *ib.* ወብፁዓት] D *om.* ወ. — 2. ኪያየ] B ነቢየ. — 3. ብዙኃነ] B, C, D ብዙኃ. — *ib.* ወርእየ] B, C, D *om.* ወ. — 4. ኪያየ] B ነቢየ. — *ib.* ወተፈሥሐ] B *om.* ወ. — 5-6. ወኵሎሙ] B, C, D ወኵሉ. — 9. ለዘነበበ] B, C, D ወነበበሙ. — *ib.* ላዕሌሆሙ] B, C, D ላዕሌሁ. — *ib.* ሎቱ] B, C, D ሎሙ. — 10. post ወኢበዘይመጽእ B *add.* ዓለም. — *ib.* ኵሉ] B ወለኵሉ. — 11. ወዘክሀደኒ] B ወለዘክሀደኒ.

patriarches et de prophètes ont désiré voir ce que tu vois toi-même et ne (l') ont pas vu[1]. *Bienheureuses (sont) tes oreilles qui ont entendu ma parole. Bienheureux (sont) tes yeux qui m'ont vu*[2]. Sache, *ô Simon, qu'Abraham* ['Abrehâm], (*mon*) *bien-aimé, a désiré me voir*[3] de nombreuses fois. Alors j'ai comblé pour lui son désir : *il m'a vu et il s'est réjoui*[4].

« *Vraiment je te dis, ô Simon, que les débauchés*, les brigands, *les publicains* et toutes sortes[5] de pécheurs *précéderont les enfants d'Israël* (*pour*) *entrer dans* * fol. 42, v° b. *le royaume des cieux*[6]. *Vraiment je te dis, ô Simon, que* * *j'ai pardonné aux enfants d'Israël tous leurs péchés et leurs blasphèmes*[7]. (Mais) contre le Père, *contre le Fils et contre l'Esprit-Saint, à celui qui profère une parole mauvaise contre eux je ne remettrai* (*son péché*) *ni en ce monde, ni en celui qui viendra*[8]. *Tout* (*être*) *qui m'aura confessé devant les hommes, moi aussi je le confesserai devant mon Père et mes anges.* (*Mais*) *celui qui m'aura renié devant les hommes, moi aussi je le renierai devant mon Père et mes anges*[9].

« Sache, ô *Simon,* que *des jours viendront* (*où*) *quiconque vous tuera pensera*

1. Matth., XIII, 17. — 2. Matth., XIII, 16. — 3. Jean, VIII, 56. — 4. Jean, VIII, 56. — 5. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann. — 6. Matth., XXI, 31. — 7. Matth., XII, 31. — 8. Matth., XII, 32. — 9. Matth., X, 32-33.

ይከውን ፡ ከመ ፡ ዘያበውእ ፡ መባአ ፡ ወቍርባነ ፡ ለእግዚአብሔር ፡ ወትከውኑ ፡ ጽሉአነ ፡ በኀበ ፡ ኵሉ ፡ በእንተ ፡ ስምየ ፡፡ ወይጸላእ ፡ ኵሉ ፡ ዘይዜክር ፡ ስምየ ፡ በአፉሁ ፡ በኀበ ፡ ኵሉ ፡ አሕዛብ ፡፡

አእምር ፡ አስምዖን ፡ እስመ ፡ ይመጽኡ ፡ አሕዛብ ፡ እምነ ፡ ምድረ ፡ በድው ፡ ያስተሐቅሩ ፡ ሕዝብየ ፡ ወይቤሉ ፡ ቃለ ፡ ላዕለ ፡ እግዚአብሔር ፡ ዘኢይቤልዎ * ሙ ፡ ክልኣን ፡ አሕዛብ ፡ ወትረኵስ ፡ ምድር ፡ እምኔሆሙ ፡ ወይከይዱ ፡ ቤተ ፡ መቅደስየ ፡ ወይጸሕቁ ፡ ከመ ፡ ያብጥሉ ፡ ሕግየ ፡፡ ወይፄውዉ ፡ ደቂቀ ፡ ሕዝብየ ፡ ወአዋልዲሆሙ ፡ ወእግቲሆሙ ፡፡ ወይሠይጥዎሙ ፡ ውስተ ፡ አህጉር ፡ በበይናቲሆሙ ፡፡ ወዘሰ ፡ ተፄወወ ፡ አረጋይ ፡ እምውስተ ፡ ሕዝብየ ፡ ይቀትልዎ ፡ ወይሴርዩ ፡ እደዊሆሙ ፡ በደሙ ፡ ወይሔልዩ ፡ ከመ ፡ ያበውኡ ፡ መሥዋዕተ ፡ ለእግዚአብሔር ፡፡ ወትእምርቶሙሰ ፡ ለዝ ፡ ሕዝብ ፡ ይሴርዩ ፡ ጽሕሞሙ ፡ በቈጽል ፡ ርኩስ ፡ ወይቀንዩ ፡ ባሕረ ፡ ወየብሰ ፡፡ መንግሥትኒ ፡ ይትወሀብ ፡ ሎሙ ፡ ወይትመዘበር ፡ ዓለም ፡ በእደዊሆሙ ፡ ወይበጥል ፡ ሥርጉ ፡፡

* fol. 43, r° a.

1. ይከውን] D ይመስሎ. — *ib.* ከመ ፡ ዘያበውእ ፡ መባአ ፡ ወቍርባነ] B, C *om.* መባአ ፡ ወ; D ከመ ፡ ዘመሥዋዕተ ፡ ያበውእ. — *ib.* ጽሉኣነ] B ጽሉዓ. — 2. ዘይዜክር] B ዘይዜክር. — 5. ወይቤሉ] D ወይበሉ. — *ib.* ዘኢይቤልዎሙ] C, D ዘኢይቤልዎ. — 6. ቤተ] B ደቤተ *sic* primitivement. — 7. ወይፄውዉ] C ወፄው. *sic.* — *ib.* ደቂቀ ፡ ሕዝብየ] C ደቂቅየ ፡ ሕዝብየ. — 8. ወእግቲሆሙ] B, C, D ወይሌልይዎሙ ፡ እምአበዊሆሙ ፡ ወእግቲሆሙ (B ወእምእግቲሆሙ). — *ib.* ውስተ ፡ አህጉር] B, D ውስተ ፡ ኵሉ ፡ አህጉር; C ውስተ ፡ ኵሉ ፡ አህገር *sic.* — *ib.* ተፄወወ] B ፄወወ. — 9. ሕዝብየ] B ሕዝብ. — *ib.* ወይሴርዩ] C ወሤርዩ *sic.* — *ib.* በደሙ] B, C, D በደሞሙ. — 10. post ከመ B, C, D *add.* በዝንቱ. — *ib.* ወትእምርቶሙሰ] B ወትእምርቶሙ; D ወትእምርቶሙኒ. — *ib.* ለዝ ፡ ሕዝብ] B ለሕዝብ. — 11. ጽሕሞሙ] C, D ልበሙ. — *ib.* ርኩስ] B ርኵስ. — *ib.* ወይቀንዩ] C, D ወይቀንጹ. — 12. ወይትመዘበር] C, D ወይመዘብር. — *ib.* ሥርጉ] C ሥርጎ.

offrir une offrande et un sacrifice au Seigneur[1]. *Vous deviendrez odieux auprès de tous à cause de mon nom*[2]. Quiconque mentionnera mon nom dans sa bouche sera haï par tous les peuples.

« Sache, ô *Simon*, que des peuples viendront de la terre du désert. Ils mépriseront mon peuple et diront des paroles contre le Seigneur que d'autres peuples *ne disent pas. La terre sera souillée par eux. Ils fouleront (aux pieds) mon sanctuaire. Ils s'appliqueront à abolir ma loi. Ils emmèneront captifs les enfants de mon peuple, leurs filles et leurs mères. Ils les vendront entre eux dans des régions (étrangères). Quant au vieillard qui sera fait captif d'entre mon peuple, ils le tueront et ils teindront leurs mains dans son sang. *Ils penseront offrir un sacrifice au Seigneur*[3]. Quant au signe de ce peuple, (le voici) : ils teindront leur barbe avec des feuilles impures. Ils domineront la mer et le sec. L'empire même leur sera donné. Le monde sera détruit par leurs mains et (sa) beauté sera anéantie.

* fol. 43, r° a.

1. Jean, XVI, 2. — 2. Matth., X, 22. — 3. Jean, XVI, 2.

ወውእቲ ፡ አሚረ ፡ ይበክዩ ፡ ፀሓይ ፡ ወወርኅ ፡ በዘይመጽእ ፡ ውስተ ፡ ዓለም ፡ እምግብረ ፡ ዝንቱ ፡ ሕዝብ ። ወይከውን ፡ ተአምራት ፡ ክሡት ፡ በውስተ ፡ ከዋክብት ። * fol. 43, r° b. ወይበጥል ፡ ጥበበሙ ፡ ለጠቢባን ። እስመ ፡ እሉ ፡ ሕዝብ ፡ * ይሬስዩ ፡ ርእሶሙ ፡ ጠቢባነ ፡ ወነቢያተ ፡ ወይትራድኡ ፡ በበይናቲሆሙ ፡ በእንተ ፡ ሃይማኖቶሙ ፡ ርኩስት ። ወውእቱ ፡ በትረ ፡ መዓት ፡ ዘይመጽእ ፡ እምሀገረ ፡ ጽልመት ፡ እምነገደ ፡ ቄዳር ። ወይዌልጡ ፡ ትምህርትየ ፡ ወኢይክሉ ፡ ይወልጡ ፡ ኵሎ ። ወብዙኃን ፡ እምነ ፡ ሕዝብየ ፡ ይስሕቱ ። ብፁዓን ፡ እለ ፡ ይርኅቁ ፡ እምኔሆሙ ፡ ወኢይተልውዎሙ ።

እሙነ ፡ እብል ፡ አሜሃ ፡ ይበክዩ ፡ አድባር ፡ ወአውግር ፡ ወይየብሱ ፡ አፍላግ ፡ ወይትመዘበሩ ፡ አህጉር ፡ ወይትሐነጹ ፡ እለ ፡ ተመዝበሩ ። ወይትቃጸብዎሙ ፡ ለኅሩያንየ ፡ ወይብሉ ፡ እሉ ፡ ደቂቀ ፡ ኃጕል ፡ ከመ ፡ ሎሙ ፡ አብ ፡ በአምሳለ ፡ አብየ ። ወበኵሉ ፡ መዋዕለ ፡ ሕይወቶሙ ፡ ግዙፋነ ፡ ክሳድ ፡ እሙንቱ ፡ ወይትመለአኩ ፡ ላዕለ ፡ ነገሥት ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ። ወይትራድኡ ፡ በጽልእ ፡ ላዕለ ፡ ኵሉ ፡ እለ ፡ የአምኑ ፡ በስምየ ። ወይጐይዩ ፡ አሕዛብ ፡ እምቅድሜሆሙ ፡ ወበመዋዕሊሆሙ ፡

1. ወውእተ] B, C, D ወይእተ. — 2. እምግብረ] C, D እምግባረ. — *ib.* ተኣምራተ ፡ ክሡተ] B ተኣምራት ፡ ክሡት; C ተኣምራተ ፡ ወመንክራተ ፡ ክሡተ; D ተኣምራት ፡ ክሡተ. — 3. ወይበጥል] B ወይቤጥል. — *ib.* እሉ] B, C, D ዝንቱ. — 4. ጠቢባነ ፡ ወነቢያተ] C ጠቢባን ፡ ወነቢያት. — *ib.* ወይትራድኡ] C *om.* ወ. — *ib.* ሃይማኖቶሙ] B ሃይማኖት. — 5. ዘይመጽእ] B, C, D ዘይወፅእ. — *ib.* እምነገደ] B ወእምነገደ. — 6. ትምህርትየ] A ትእምርትየ; B, C, D donnent la leçon adoptée. — *ib.* ይወልጡ] B, C ይዌልጡ. — 7. post ይስሕቱ B *add.* ባሙ ፡ ወይከውኑ ፡ ፃማሆሙ; C, D በሙ ፡ ወይከውኑ ፡ ከማሆሙ. — 9. ወይትመዘበሩ] B, C, D ወይትመዘበር. — *ib.* ወይትሐነጹ] B ወይትሐነየጹ *sic* primitivement. — 10. ወይብሉ] C ወይቤሉ. — *ib.* ኃጕል] C ሐጕል. — *ib.* አብ] B *om.*; C አበ. — 11. ወበኵሉ] C ወለኵሉ. — *ib.* ግዙፋነ] C አግዙፋነ *sic.* — 13. አሕዛብ] A *om.*; B, C, D donnent la leçon adoptée.

« Ce jour-là, le soleil et la lune pleureront à cause de ce qui viendra dans le monde par suite des œuvres de ce peuple. *Il y aura des miracles manifestes dans les étoiles*[1].

* fol. 43, r° b. « La sagesse des sages sera anéantie. En effet, ces gens * se feront eux-mêmes sages et prophètes. Ils s'aideront entre eux touchant leur foi impure. C'est la Verge de colère qui viendra de la région des ténèbres, de la tribu de *Qêdâr*. Ils changeront ma doctrine, (mais) ils ne pourront pas (la) changer entièrement. Beaucoup (de gens) de mon peuple s'égareront. Bienheureux ceux qui s'éloigneront d'eux et ne les suivront pas.

« Vraiment je (le) dis, alors les montagnes et les collines pleureront; les fleuves deviendront secs; les villes seront détruites et celles qui auront été détruites seront (re)bâties. Ces fils de la perdition se moqueront de mes élus. Ils diront qu'ils ont un Père à l'image de mon Père. Pendant tous les jours de leur vie, ils seront épais de cou; ils s'établiront maîtres sur les rois; ils s'aimeront entre eux; ils s'entr'aideront dans la haine contre tous ceux qui croiront en mon nom. Les peuples fuiront de devant eux.

1. Luc, xxi, 25.

ይበጥል ፡ ሕግየ ፡ ወፍትሕየ ፨ ወአንሰ ፡ እሄሉ ፡ ምስ * ሌሆሙ ፡ ለእለ ፡ የአምኑ ፡ ብየ ፡ ወኢየኃድጎሙ ፡ እስከ ፡ ተፍጻሜተ ፡ ዓለም ፨ * fol. 43, v° a.

3

ወሶበ ፡ ፈጸመ ፡ እግዚእ ፡ ኢየሱስ ፡ ነገሮ ፡ ዘንተ ፡ ይቤሎ ፡ ስምዖን ፡ እግዚእየ ፡ እስመ ፡ በጽሐ ፡ ምሴት ፡ ወመጽአ ፡ ሌሊት ፡ ወሀሎነ ፡ ውስተ ፡ ገዳም ፡ ወአልብነ ፡ መካን ፡ ኀበ ፡ ንበይት ፡ ምንትኑ ፡ ትሔሊ ፡ ከመ ፡ ትግበር ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢታአምርኑ ፡ ኦስምዖን ፡ ከመ ፡ ዚአየ ፡ ውእቱ ፡ መዓልት ፡ ወእንቲአየ ፡ ይእቲ ፡ ሌሊት ፨ ወእእኅዝ ፡ በእራኅየ ፡ ኵሎ ፡ ዓለመ ፡ በከመ ፡ ተነበየ ፡ ኅሩይየ ፡ ዳዊት ፨

4

ወካዕበ ፡ ይቤ ፡ ቅሩባን ፡ ንሕነ ፡ እምኢየሩሳሌም ፨ ባእ ፡ ኦስምዖን ፡ ሀገረ ፡ ወአመ ፡ በአትከ ፡ ትረክብ ፡ ብእሴ ፡ አረጋዌ ፡ ዘይእኅዝ ፡ በግዓ ፡ ለእመ ፡ ርኢከ ፡ በሎ ፡

1. ይበጥል] B ይቤጥል. — *ib.* ምስሌሆሙ ፡ ለእለ] B, C, D ምስለ ፡ እለ. — 3. ፈጸመ] B ይቤ. — *ib.* post ዘንተ B *add.* ነገረ. — 4. ምሴት] B ጊዜ ፡ ምሴት. — 5. ምንትኑ] B ምንተኒ. — 6. ኢታአምርኑ] B, C, D ኢተአምርኑ *sic.* — *ib.* ከመ] B, D እስመ: C ስመ *sic.* — 7. ኅሩይየ ፡ ዳዊት] B, C, D ዳዊት ፡ ኅሩይየ. — 9. ወካዕበ] B, C, D ወእምዝ. — *ib.* ቅሩባን ፡ ንሕነ] B, C, D ንሕነ ፡ ቅሩባን. — 10. በግዓ] B እበግዓ *sic* primitivement. — *ib.* ለእመ] B ወለእመ. — *ib.* ርኢከ] B ርኢክ. — *ib.* በሎ] B ሀሎ.

Dans leurs jours, ma loi et mon droit seront abolis. Pour moi, je me trouverai * avec ceux qui croiront en moi et je ne les abandonnerai pas jusqu'à la fin du monde. » * fol. 43, v° a.

3

Lorsque le *Seigneur Jésus* eut achevé ce discours, *Simon* lui dit : « Mon Seigneur, voici que le soir est arrivé et que la nuit vient. Nous nous trouvons dans le désert et nous n'avons pas d'endroit où passer la nuit. Que penses-tu faire? » Le *Seigneur Jésus* lui dit : « Ne sais-tu pas, ô *Simon, que le jour est à moi,* (*que*) *la nuit est à moi et* (*que*) *je prends dans ma main le monde entier*[1], comme a prophétisé mon élu *David* [Dâwit]? »

4

En outre, (*Jésus*) dit : « Nous sommes près de *Jérusalem* [Iyarousâlem]. Entre, ô *Simon*, (dans) la ville. A ton entrée, tu trouveras un vieillard qui

1. Ps., LXXIII, 16-17.

እስመ ፡ ሊቅነ ፡ ይፈቅድ ፡ ይኅድር ፡ ኀቤከ ። ወሶቤሃ ፡ ያርእየከ ፡ መካነ ፡ ዘይደሉ ፡ ለነ ፡ ከመ ፡ ንኅድር ፡ ውስቴቱ ። ወሶቤሃ ፡ ቦአ ፡ ስምዖን ፡ ምስለ ፡ አብያጺሁ ፡ አርዳእ ፡ ውስተ ፡ ኢየሩሳሌም ።

5

* fol. 43, v° b. አመ ፡ ይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ *ባእ ፡ ሀገረ ፡ ኢየሩሳሌም ፡ እስመ ፡ ሀለዉ ፡ በገዳመ ፡ ኢያሪኮ ፡ ወበዝኀ ፡ አንክሮቶሙ ፡ ወይቤሉ ፡ በበይናቲሆሙ ፡ አኮኑ ፡ ይእዜ ፡ ሀሎነ ፡ በገዳመ ፡ ኢያሪኮ ፡ እፎ ፡ በጻሕነ ፡ በቅጽበት ፡ ሀገረ ፡ ኢየሩሳሌም ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ዘይክል ፡ ኵሎ ።

6

ወረከቡ ፡ ሶበ ፡ ቦኡ ፡ ሀገረ ፡ ብእሴ ፡ ዘያአምር ፡ ኦሪተ ፡ ዘይብልዎ ፡ ገማልያል ፡ ወምስሌሁ ፡ በግዕ ። ወነገሮ ፡ ስምዖን ፡ ኵሎ ፡ ዘይቤ ፡ እግዚእ ፡ ኢየሱስ ፡ ወውእቱሂ ፡ አብኦ ፡ ቤቶ ፡ ለጴጥሮስ ፡ ዘምስለ ፡ አብያጺሁ ፡ አርዳእ ። ወነጸሬ ፡ ሎሙ ፡

1. ይፈቅድ] B ይፈቅድቅ *sic* ; ይ est en surcharge. — 2. ቦአ] B *om.* — *ib.* አብያጺሁ ፡ አርዳእ] C አርዳኢሁ ፡ አብያጽ. — 6. ሀሎነ ፡ በገዳመ ፡ ኢያሪኮ] D በገዳመ ፡ ኢያሪኮ ፡ ሀሎነ. — 8. ወረከቡ ፡ ሶበ ፡ ቦኡ ፡ ሀገረ] B, C, D ወሶበ ፡ ቦኡ ፡ ሀገረ ፡ ረከቡ. — *ib.* ዘያአምር] A, B, C, D ዘየአምር *sic*; C met ር en surcharge: notre correction donne la leçon adoptée. — 9. እግዚእ ፡ ኢየሱስ] B እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ; C እግዚእነ ፡ ኢየሱስ; D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 10. አብኦ] B, C, D አብኦሙ. — *ib.* ዘምስለ ፡ አብያጺሁ ፡ አርዳእ] B ወለአብያጺሁ ፡ አርዳእ.

prend une brebis. Lorsque tu le verras, dis-lui : « Notre Maître veut demeurer chez toi. » Aussitôt il te fera voir un endroit qui est prêt pour nous, afin que nous y demeurions. » Aussitôt *Simon* entra avec ses compagnons, les disciples, dans *Jérusalem*.

5

* fol. 43, v° b. Quand le *Seigneur Jésus* dit à (*Simon*) : « * Entre (dans) la ville de *Jérusalem* », comme (les apôtres) se trouvaient dans le désert de *Jéricho*, leur étonnement fut grand. Ils dirent entre eux : « Ne nous trouvions-nous pas tout à l'heure dans le désert de *Jéricho*? Comment sommes-nous arrivés, en un clin d'œil, à la ville de *Jérusalem*? » Ils glorifièrent le Seigneur qui peut tout.

6

Ils trouvèrent, lorsqu'ils entrèrent (dans) la ville, un homme qui connaissait la Loi (mosaïque), qu'on appelait *Gamaliel* (Gamâlyâl). (Il avait) avec lui une brebis. *Simon* lui exposa tout ce qu'avait dit le *Seigneur Jésus*. Lui-même (*Gamaliel*) introduisit (dans) sa maison *Pierre* (Pèṭros), qui (était) avec

ውስተ ፡ መካን ፡ ርኁብ ፡ ወንጹሕ ። ʹወይቤሎሙ ፡ ዝንቱ ፡ መካን ፡ ይደሉ ፡ ለሊቅክሙ ።

7

ወወፅአ ፡ ከመ ፡ ይትቀበሎ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወረከቦ ፡ እንዘ ፡ ይነብር ፡ በደብረ ፡ ዘይት ፡ ወሰአሎ ፡ ከመ ፡ ይባእ ፡ ቤቶ ፡ ምስሌሁ ። ወይቤሎ ፡ ባእ ፡ ኦእግዚእየ ፡ ውስተ ፡ ቤትየ ፡ እስመ ፡ ይጸንሕ ፡ ገብርከ ፡ ሰላመከ ፡ ወኢትጐንዲ ፡ በዊአተ ፡ ከመ ፡ ኢይኅጣእ ፡ ሰላመከ ፡ ንጹ*ሐ ። * fol. 44, r° a.

8

ወሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ ምስለ ፡ ገማልያል ፡ ወቦአ ፡ ቤቶ ። ወገማልያልሂ ፡ እኁሁ ፡ ለኒቆዲሞስ ፡ ውእቱ ። ወሶበ ፡ ርእዮሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ለአዕማደ ፡ ቤት ፡ አሐመልመሉ ፡ ወኮኑ ፡ ርጡባነ ። ወሶበ ፡ ርእዩ ፡ ገማልያል ፡ ወእኁሁ ፡ ኒቆዲሞስ ፡ አንከሩ ፡ ወተደሙ ።

1. ርኁብ ፡ ወንጹሕ] B ርኁብ ፡ ወርኁብ. — 3. ለእግዚእ ፡ ኢየሱስ] B, D ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ; C ለእግዚእን ፡ ኢየሱስ. — 4. ከመ ፡ ይባእ ፡ ቤቶ ፡ ምስሌሁ] B, C ከመ ፡ ይባእ ፡ ምስሌሁ ፡ ቤቶ ; D ምስሌሁ ፡ ከመ ፡ ይባእ ፡ ቤቶ. — 5. ውስተ ፡ ቤትየ] B ወስተ ፡ ይ sic. — ib. ገብርከ] B, C, D om. — ib. ወኢትጐንዲ] B, C, D om. ወ. — ib. በዊአተ] B በዊኦቶ. — 7. ወገማልያልሂ] A om. ወ ; B, C, D donnent la leçon adoptée. — 8. እግዚእ ፡ ኢየሱስ] B እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ; D እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ. — ib. ለአዕማደ] C met ማ en surcharge. — 9. ርእዩ] B, C, D ርእየ. — ib. post ኒቆዲሞስ B, C, D add. ወእለ ፡ ምስሌሁ. — 10. post አንከሩ B add. ፈድፋደ ; C, D add. ወፈድፋደ.

ses compagnons, les disciples. Il fit des lits pour eux dans un endroit spacieux et propre. Il leur dit : « Cet endroit est convenable pour votre Maître. »

7

Il partit, afin d'aller au-devant du *Seigneur Jésus*. Il le trouva assis sur le *Mont des Oliviers*. Il lui demanda d'entrer (dans) sa maison avec lui. Il lui dit : « Entre, ô mon Seigneur, dans ma maison, car ton serviteur attend ta paix. Ne tarde pas d'entrer, afin que je ne sois pas privé de ta paix * pure. » * fol. 44, r° a.

8

Le *Seigneur Jésus* alla avec *Gamaliel* et entra (dans) sa maison. *Gamaliel* était le frère de *Nicodème* (Niqodimos). Lorsque le *Seigneur Jésus* vit les colonnes de la maison, elles verdoyèrent et devinrent fraîches. Lorsque *Gamaliel* et son frère *Nicodème* virent (ce prodige), ils furent étonnés et stupéfaits.

9

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ አገማልያል ፡ ኢታንክር ፡ እምዝንቱ ፡ ተአምር ፡ እስመ ፡ አርአይኩ ፡ ለሕዝበ ፡ እስራኤል ፡ ዘይበዝኅ ፡ እምዝ ፡ ወኢአምኑ ፡ ብየ ፡ ምንተኒ ፡ ርእዮሙ ፡ እምቅድመ ፡ ግብአትየ ፡ ውስተ ፡ ስብሐትየ ፡ ዘኢተፈለጥኩ ፡ እምኔሁ ። አገማልያል ፡ ብፁዓን ፡ እለ ፡ አምኑ ፡ ብየ ። አእምር ፡ አገማልያል ፡ እስመ ፡ ሀለወከ ፡ ትኩን ፡ ስምዓ ፡ በእንተ ፡ ስምየ ፡ ይብዛኅ ፡ ፍሥሓከ ፡ እስመ ፡ ጽሑፍ ፡ ስምከ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ።

10

* fol. 44, r° b. ወእምዝ ፡ ይቤሎሙ ፡ ለአርዳኢሁ ፡ ለክሙሰ ፡ እምቅ * ድመ ፡ አዝማን ፡ ኅረይኩክሙ ፡ ወእምቅድመ ፡ እግበር ፡ ሰማያተ ፡ ወምድረ ። ተፈሥሑ ፡ እምይእዜሰ ፡ ወአእምሩ ፡ እስመ ፡ አሐቲ ፡ እምስእርተ ፡ ርእስክሙ ፡ ኢትትኀጐል ። ወባሕቱ ፡ ቦ ፡ ፩ እምኔክሙ ፡ ሰይጣን ።

4. እምኔሁ] C, D እምኔሆሙ. — *ib.* አምኑ] B, C, D የአምኑ. — 6. ስምከ] C, D *om.* — 7. ለአርዳኢሁ] C ለአርዳኢሆሙ. — 8. ወእምቅድመ] B *om.* ወ. — *ib.* እምይእዜሰ] B, C, D *om.* እም. — 9. ኢትትኀጐል] B en surcharge. — *ib.* ፩] B *om.*

9

Le *Seigneur Jésus* dit (à *Gamaliel*) : « O *Gamaliel*, ne t'étonne pas de ce miracle. En effet, j'ai fait voir au peuple d'*Israël* ['Esrâ'êl] de plus grands (miracles) que celui-ci et ils n'ont cru en moi aucunement, après (les) avoir vus, avant mon retour, dans ma gloire, (auprès de mon Père) de qui je ne suis pas séparé. O *Gamaliel*, bienheureux ceux qui auront cru en moi. Sache, ô *Gamaliel*, qu'il te faudra devenir martyr à cause de mon nom. Que ta joie soit grande, car ton nom (est) inscrit dans le royaume des cieux ! »

10

* fol. 44, r° b. Puis il dit à ses disciples : *Quant à vous, je vous ai choisis * avant les temps et avant de faire les cieux et la terre*[1]. *Réjouissez-vous désormais et sachez que (pas) un seul des cheveux de votre tête ne se perdra*[2]. *Cependant il y a parmi vous un Satan*[3] [Sayṭân].

1. Matth., xxv, 34. — 2. Luc, xxi, 18. — 3. Jean, vi, 71.

II

ወኀደረ ፡ እግዚእ ፡ ኢየሱስ ፡ ምስለ ፡ አርዳኢሁ ፡ ይእተ ፡ ሌሊተ ፡ ውስተ ፡ ቤቶ ፡ ለገማልያል ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ወብእሲቱ ፡ መጽሐተ ፡ ድንግል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

፳፱ነገር ፡ ዘከመ ፡ ተናገሮሙ ፡ በደብረ ፡ ዘይት ፡ እግዚእነ ፡ ክርስቶስ ፨

በረከተ ፡ ጸጋሁ ፡ ይኅድር ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡ ዋሕድ ፡ ወምስለ ፡ ብእሲቱ ፡ ወለተ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. እግዚእ ፡ ኢየሱስ] B, C እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ; D እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ. — 3. በረከተ ፡ ጸጋሁ — አሜን] B ከማሁ ፡ ይኅድር ፡ በረከተ ፡ ጸጋሁ ፡ ላዕለ ፡ ገብሩ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን. — 5. ፳፱ነገር — እግዚእነ ፡ ክርስቶስ] B ነገር ፡ ዘከመ ፡ ተናገረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አመ ፡ ጌሠ ፡ ወሖረ ፡ ደብረ ፡ ዘይት; C, D ፳፱ ፡ (D ፳ወ፱) ተኣምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከመ ፡ ተናገሮሙ ፡ በደብረ ፡ ዘይት. — 6. በረከተ ፡ ጸጋሁ — አሜን] B በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

II

Le *Seigneur Jésus* demeura avec ses disciples, cette nuit-là, dans la maison de *Gamaliel*.

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* et sa femme *Matshêta-Dengel* pour les siècles des siècles! Amen

VINGT-NEUVIÈME MIRACLE

DISCOURS DE JÉSUS A SES APOTRES SUR LE MONT DES OLIVIERS.

1. Jésus se rend au Mont des Oliviers. — 2. Discours de Jésus aux apôtres. — 3. Discours de Jésus à Pierre. — 4. Les apôtres sont jaloux de Pierre. — 5. Après leur avoir prescrit l'humilité, Jésus leur déclare qu'ils jugeront les douze tribus d'Israël. — 6. Il se réserve de juger lui-même les fidèles. — 7. Seul le Père céleste connaît la date du jugement.

Vingt-neuvième (miracle). Exposé (où il est dit) comment *Notre-Seigneur le Christ* parla (à ses disciples) sur le *Mont des Oliviers*.

Que la bénédiction de sa grâce demeure avec son serviteur *Gabra-Wâhed* et avec sa femme *Walata*... pour les siècles des siècles! Amen.

1

ወሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ በሳኒታሁ ፡ ደብረ ፡ ዘይት ፡ ወምስሌሁ ፡ ዮሐንስ ፡ ወያዕቆብ ፡ ደቂቀ ፡ ዘብዴዎስ ፡ አርዳኢሁ ፨

2

ወሰበ ፡ ርእዩ ፡ ያዕቆብ ፡ ወዮሐንስ ፡ ውእተ ፡ ቤተ ፡ መቅደስ ፡ ይቤልዎ ፡ ምንተ ፡
* fol. 44, v° a. ይሤኒ ፡ ዝንቱ ፡ ቤተ ፡ መቅደስ ፨ *ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ አማን ፡ እብለክሙ ፡ ኢይትረከብ ፡ ውስተ ፡ ዝንቱ ፡ ቤተ ፡ መቅደስ ፡ እብን ፡ ላዕለ ፡ እብን ፡ እስመ ፡ ይመጽኡ ፡ አሕዛብ ፡ እምሥራቀ ፡ ፀሓይ ፡ ወእምዕራብ ፡ ወይነብሩ ፡ ዲበ ፡ ማዕደ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፨ ወለደቂቀ ፡ መንግሥትሰ ፡ ይሰድድዎሙ ፡ ወያወፅእዎሙ ፡ አፍአ ፡ ወይረክቦሙ ፡ ዓቢይ ፡ ኀዘን ፨ ወአሕዛብሰ ፡ ይትፌሥሑ ፨

ወአንትሙኒ ፡ አርዳእ ፡ እስመ ፡ ይበጽሐክሙ ፡ መዋዕል ፡ ኵሉ ፡ ዘገብረ ፡ ላዕሌክሙ ፡ እኩየ ፡ ወዘቀተለክሙ ፡ ይመስሎ ፡ ከመ ፡ ኢቀተለክሙ ፡ ወከመ ፡ ገብረ ፡

1. እግዚእ ፡ ኢየሱስ] B እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ; C እግዚእነ ፡ ኢየሱስ. — 2. ደቂቀ ፡ ዘብዴዎስ] B ወልደ ፡ እልፍዮስ. — 3. ውእተ] A, B ውስተ; C, D donnent la leçon adoptée. — *ib.* ይቤልዎ] B ይቤሉ. — *ib.* ይቤልዎ — ቤተ ፡ መቅደስ] B, D donnent la leçon adoptée. — *ib.* ምንተ] B ምንት. — 6. ዲበ] B ውስተ. — 7. ወለደቂቀ] B *om.* ወ. — 8. ዓቢይ ፡ ኀዘን] B ኀዘን ፡ ዓቢይ. — 9. ወአንትሙኒ] B, C, D ወአንትሙሰ. — *ib.* አርዳእ] B አርዳእየ. — *ib.* ዘገብረ] B, D ዘኢገብረ; C ዘኢይገብር. — 10. ወዘቀተለክሙ] B, C, D ወዘኢቀተለክሙ. — *ib.* ይመስሎ] C, D *om.* — *ib.* ከመ ፡ ኢቀተለክሙ ፡ ወከመ ፡ ገብረ ፡ ሠናየ] B, C, D ከመ ፡ ዘኢገብረ ፡ምግባረ ፡ ሠናይ.

1

Le *Seigneur Jésus* alla, le lendemain, au *Mont des Oliviers*. Avec lui (étaient) *Jean* [Yohannès] et *Jacques* [Yâʿqob], fils de *Zébédée* [Zabdêwos], ses disciples.

2

Lorsque *Jacques* et *Jean* virent le temple, ils lui dirent : « Combien[1] ce
* fol. 44, v° a. temple est beau! » *Le Seigneur Jésus** *leur dit : « Vraiment, je vous (le) dis, il ne sera pas trouvé en ce temple pierre sur pierre*[2]. *Voici que des peuples viendront de l'orient et de l'occident et s'assoiront à la table d'Abraham* ['Abrehâm], *d'Isaac* [Yesḥaq] *et de Jacob* [Yâʿqob]. *Quant aux fils du royaume, on les chassera, on les fera sortir dehors et une grande affliction les atteindra*[3]. Mais les Gentils se réjouiront.

« Vous aussi (mes) disciples, voici que *des jours arriveront* pour vous (*où*) *quiconque* fera contre vous une mauvaise (action) et *vous tuera croira* qu'il

1. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann. — 2. Matth., xxiv., 2. — 3. Matth., viii, 11-12.

ሥናየ ፡ ወያገብኡክሙ ፡ ኀበ ፡ ነገሥት ፡ ወመኳንንት ፡ ወይቀትሉክሙ ፡ በእንተ ፡ ስምየ ፡ ወይጸልኡክሙ ፡ ኵሎሙ ፡ አሕዛብ ።

ወለእመ ፡ ቆምክሙ ፡ ኀበ ፡ ነገሥት ፡ ወመኳንንት ፡ ኢተሐልዩ ፡ ዘትነቡ ፡ ወዘትትናገሩ ። እስመ ፡ መንፈስ ፡ ቅዱስ ፡ ዘኀዱር ፡ ላዕሌክሙ ፡ ይነብብ ፡ ላዕሌ*ክሙ ፡ ወይትናገር ፡ በልሳንክሙ ፡ በዘያስተኀፍሮሙ ፡ ለሕዝብ ፡ በእንቲአክሙ ። * fol. 44, v° b.

ወበውእቱ ፡ መዋዕል ፡ ያገብእ ፡ እኍ ፡ እኅዋሁ ፡ ለሞት ፡ ወአብኒ ፡ ውሉዶ ፡ ወውሉድኒ ፡ ይትነሥኡ ፡ ዲበ ፡ አዝማዲሆሙ ፡ ወይቀትልዎሙ ። ወዘሰ ፡ አዘለፈ ፡ ትዕግሥቶ ፡ ውእቱ ፡ ይድኅን ። ተዓገሡ ፡ እንከ ፡ እስመ ፡ ከማሁ ፡ ሰደድዎሙ ፡ ለነቢያት ፡ ቀደምትክሙ ።

ብፁዓን ፡ አንትሙ ፡ እለ ፡ ሰደዱክሙ ፡ አሕዛብ ፡ ወአኅሠሩክሙ ፡ ወነበቡ ፡ ላዕሌክሙ ፡ ነበበ ፡ ሐሰወ ፡ በእንተ ፡ ስምየ ፡ ወይደልወክሙ ፡ ከመ ፡ ትትፌሥሑ ። አእምሩ ፡ እስመ ፡ ዕሤትክሙ ፡ ዓቢይ ፡ በሰማያት ። ብፁዓን ፡ አንትሙ ፡ ደቂቀ ፡ መንግ

1. ወመኳንንት] C ወመኴንንት *sic*. — 3. ወመኳንንት] C ወመኴንንት *sic*. — *ib*. ዘትነቡ ፡ ወዘትትናገሩ] B ዘትትናገሩ ፡ ወዘትነብቡ ; C ዘትነብቡ ፡ ወዘትትናገሩ. — 4. ዘኀዱር] C *om*. ዘ. — *ib*. ላዕሌክሙ] B, C ምስሌክሙ. — *ib*. ላዕሌክሙ] B, C በላዕሌክሙ. — 5. በዘያስተኀፍሮሙ] C met ሮ en surcharge. — *ib*. ለሕዝብ] B, C, D ለአሕዛብ. — 6. እኍ] B እኅው ; C እኑ *sic*. — 7. ዲበ] C, D ላዕለ. — 8. ይድኅን] A, B ዘይድኅን ; C, D donnent la leçon adoptée. — *ib*. ተዓገሡ] B ተዓገሡኬ. — 10. እለ] B ለእመ ; D ለእለ. — 11. ሐሰወ] C እኩየ ፡ ወሐሰወ. — 12. ብፁዓን ፡ አንትሙ — እግዚአብሔር ፡ አንትሙ] B *om*.

ne vous a pas tués, (mais) *qu'il a fait une bonne (action)*[1]. *On vous livrera aux rois et aux juges et on vous tuera à cause de mon nom*[2]. *Tous les peuples vous haïront*[3].

« *Lorsque vous vous tiendrez (debout) auprès des rois et des juges, ne pensez pas à ce que vous proférerez (ni) à ce que vous direz*. *En effet, l'Esprit-Saint, qui demeure en vous, parlera* par vous*[4] et s'exprimera par votre langue, afin de confondre les gens à votre sujet. * fol. 44, v° b.

« En ces jours-là, *le frère livrera son frère à la mort et le père ses enfants*[5]. *Les enfants aussi se lèveront contre leurs parents et les tueront. Quant à celui qui prolongera sa patience, celui-là sera sauvé*[6]. *Soyez donc patients*. *En effet, pareillement on a persécuté les prophètes, vos prédécesseurs*[7].

« Vous êtes bienheureux, vous que les peuples ont persécutés, ont outragés et contre qui ils ont proféré des paroles mensongères à cause de mon nom. Il vous faut vous réjouir. *Sachez que votre récompense (sera) grande dans les cieux*[8]. Vous êtes bienheureux, (vous qui) êtes les fils du

1. Jean, xvi, 2. — 2. Matth., x, 17-18 (passim). — 3. Matth., x, 22. — 4. M. à m. : *sur*. — 5. Matth., x, 19-20. — 6. Matth., x, 21-22. — 7. Ce sens n'est pas indiqué dans le *Lex. aeth*. de Dillmann. — 8. Matth., v, 12.

ሥት ፡ እግዚአብሔር ፡ አንትሙ ። ብፁዓን ፡ አንትሙ ፡ ወራስያነ ፡ ተድላ ። ብፁዓን ፡ አንትሙ ፡ እስመ ፡ ነገሥት ፡ ምድር ፡ ወመኳንንቲሃ ፡ ይሰግዱ ፡ ለክሙ ። ብፁዓን ፡ * fol. 45, r° a. አንትሙ ፡ እስመ ፡ ኵሉ ፡ ሥልጣን ፡ ይበጥል ፡ እምነ ፡ ምድር ፡ ወኢይ*ተርፍ ፡ ውስቴታ ፡ ዘእንበለ ፡ ሥልጣንክሙ ።

3

ብፁ ፡ አንተ ፡ ኦስምዖን ፡ እስመ ፡ ኢይትኀጣእ ፡ እምውስተ ፡ ኵሉ ፡ ምድር ፡ ሥልጣንከ ፡ እስከ ፡ ዳግም ፡ ምጽአትየ ፡ ወእስከ ፡ ይሬእዩ ፡ አይሁድ ፡ ርግዘተ ፡ ገበየ ፡ እንተ ፡ ረገዙኒ ፡ አመ ፡ ዕለተ ፡ ስቅለትየ ፡ ዲበ ፡ ዕፀ ፡ መስቀል ፡ ወርእዮሙ ፡ ይቴክዙ ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ እስመ ፡ ኀበ ፡ ዘከሩ ፡ ስምየ ፡ ይዜከሩ ፡ ስመከ ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ እስመ ፡ በላዕሌከ ፡ አሐንጻ ፡ ለመሠረተ ፡ ክህነት ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ እስመ ፡ ክህነተ ፡ አሮን ፡ ወመልከ ፡ ጼዴቅ ፡ ንጹሓን ፡ ለከ ፡ ወሀብኩ ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ እስመ ፡ በየማንየ ፡ ትነብር ፡ አመ ፡ ዕለተ ፡ ደይን ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ ወለእመ ፡ ክሀድከኒ ፡ በዕለተ ፡ ስቅለትየ ፡ ፫ጊዜ ፡

1. post ተድላ C, D *add.* አንትሙ. — 2. ወመኳንንቲሃ] C መኳንንቲሃ *sic.* — 3. ይበጥል] B ይቤጥል. — 6. ወእስከ] B, C, D *om.* ወ. — *ib.* ርግዘተ] B, C, D መከነ ፡ ርግዘተ. — 7. ዕፀ] B, C, D *om* — 8. ይዜከሩ] C, D ይገዝከሩ. — 9. እስመ] B *om.*

royaume du Seigneur. Vous êtes bienheureux, (vous qui êtes) les héritiers des délices (du paradis). Vous êtes bienheureux, car les rois et les juges de la terre vous adoreront. Vous êtes bienheureux, car toute puissance * fol. 45, r° a. sera abolie de (dessus) la terre et il ne * restera sur (la terre) que votre puissance.

3

« Tu es bienheureux, ô *Simon,* car de toute la terre ta puissance ne s'échappera pas jusqu'à ma seconde venue et jusqu'à ce que les Juifs voient la perforation de mon côté, qu'ils transperceront, le jour de mon crucifiement, sur le bois de la croix. En (le) voyant, ils deviendront tristes. Tu es bienheureux, ô *Simon,* car (là) où l'on se souviendra de mon nom on se souviendra de ton nom. Tu es bienheureux, ô *Simon,* car sur toi j'édifierai le fondement du sacerdoce. Tu es bienheureux, ô *Simon,* car je t'ai donné le sacerdoce d'*Aaron* ('Aron) et de *Melchisédec* (Malka-Tsêdêq), les purs. Tu es bienheureux, ô *Simon,* car tu siégeras à ma droite, au jour du jugement dernier. Tu es bienheureux, ô *Simon,* (car) si tu me renies, au jour de

አነ : እሰሪ : ለከ : ፫ጊዜ : በ፴ ። ብፁዓት : አዕይንቲከ : እለ : ርእያኒ ። ብ*ፁዕ : አንተ : ኦስምዖን : እስመ : ኢይጸልም : ብርሃነ : አዕይንቲከ : ከመ : ይርአያ : ብርሃነ : ዓለም : በኵሉ : መዋዕል ። * fol. 45, r° b.

ብፁዕ : አንተ : ኦስምዖን : እስመ : ኀረይኩከ : ወረሰይኩከ : ድልወ : ከመ : ትርአይ : ኵሎ : አባግዕየ ። ብፁዕ : አንተ : ኦስምዖን : እስመ : ኵሎሙ : መላእክትየ : ያስተበፅዑከ ። ብፁዕ : አንተ : ኦስምዖን : እስመ : ኀረይኩከ : እምቅድመ : መዋዕል : ወአዝማን : ወሤምኩከ : ሊቀ : ላዕለ : አርዳእየ ። ብፁዕ : አንተ : ኦስምዖን : እስመ : በትረ : ስርየት : ይከውን : ውስተ : እዴከ : ወረሰይኩከ : መራኁተ : ለአንቀጸ : ስርየት : ወረሰይኩከ : ድልወ : ከመ : ትኅድግ : ኀጢአተ ። አማን : እብለከ : እስመ : ኵሉ : ዘኀደገ : ኀጢአተ : ይትኀደግ : ሎቱ ። ብፁዕ : አንተ : ኦስምዖን : ረድአ : ዳኅን : ወሰላም : አንተ ። ወይእዜሰ : ይሠግሩ : ብዙኃት : ዓሣት : ውስተ : መሥገር*ትከ ። ወኵሉ : ዘሰምዓከ : ወዘሰምዓ : ቃለከ : አንተ : መሠረታ : ለቤተ : ክርስቲያን ። ብፁዕ : አንተ : ኦስምዖን : ኢትፍራህ : እምእለ : ይቀትሉ : ሥጋ : ወባሕቱ : ፍርሆ : * fol. 45, v° a.

1. ብፁዓት : አዕይንቲከ : እለ : ርእያኒ] B, D ብፁዓት : አዕይንት : እለ : ርእያከ : ኦስምዖን ። ወዓዲ : ብፁዓት : አዕይንቲከ : እለ : ርእያኒ. — 2. ኦስምዖን] B ኦስምስምዖን *sic*. — 3. post በኵሉ : መዋዕል B, C, D *add.* ብፁዕ : አንተ : ኦስምዖን : እስመ : ትቀንዕ : በእንቲአየ : ከመ : ኤልያስ : ነቢይ. — 4. ኀረይኩከ : ወረሰይኩከ] B, C, D *om.* ኀረይኩከ. — 5. ኵሎ] C *om.* — 8. ስርየት] A ርስት : B ርስትየ; C, D donnent la leçon adoptée. — *ib.* post መራኁተ B *add.* ትፁር. — 9. ኵሉ] C, D ኵሎ. — 10. ይትኀደግ] B, C, D አኀድግ. — 11. ወይእዜሰ] B, C, D ወእምይእዜሰ. — 12. ወኵሉ] B, C, D *om.* ወ. — *ib.* ለቤተ : ክርስቲያን] B, D ለቤተ : ክርስቲያንየ; C ሌቤተ : *sic* ክርስቲያንየ. — 13. ፍርሆ] B ትፈርሆ.

mon crucifiement, trois fois, moi je te pardonnerai trois fois trente (fois). Bienheureux (sont) tes yeux qui m'ont vu. Tu es *bienheureux, ô *Simon*, car la lumière de tes yeux ne s'obscurcira pas, afin qu'ils voient la lumière du monde, tous les jours. * fol. 45, r° b.

« Tu es bienheureux, ô *Simon*, car je t'ai choisi et je t'ai rendu digne de paître toutes mes brebis. Tu es bienheureux, ô *Simon*, car tous mes anges te déclareront bienheureux. Tu es bienheureux, ô *Simon*, car je t'ai choisi avant les jours et les temps et je t'ai préposé prince sur mes disciples. Tu es bienheureux, ô *Simon*, car le bâton du pardon se trouve dans ta main. Je t'ai donné les clefs de la porte du pardon. Je t'ai rendu digne de remettre les péchés. Vraiment, je te dis que tout être à *qui tu auras remis les péchés ils lui seront remis*[1]. Tu es bienheureux, ô *Simon*, car tu es le disciple du salut et de la paix. Bientôt beaucoup de poissons seront attrapés dans * ton filet. Quiconque t'écoutera et écoutera ta parole (sera sauvé). Tu es le fondement de l'Église. Tu es bienheureux, ô *Simon*. *Ne crains pas ceux qui tuent le corps, mais crains celui qui tue l'âme et le* * fol. 45, v° a.

1. Jean, xx, 23.

ለዘይቀትል ፡ ነፍሰ ፡ ወሥጋ ፡ ኅቡረ ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ እስመ ፡ ሰባኬ ፡ ጽድቅ ፡ አንተ ፡ ወጸዋዒ ፡ ውስተ ፡ ሃይማኖትየ ። እምኰሉ ፡ አጽናፈ ፡ ምድር ፡ አንተ ፡ ሊቀ ፡ ምእመናንየ ፡ ወርእሰ ፡ ጻድቃንየ ። ብፁዕ ፡ አንተ ፡ ኦስምዖን ፡ እምይእዜ ፡ ወእስከ ፡ ለዓለመ ፡ ዓለም ።

4

ወሰበ ፡ ሰምዑ ፡ አርድእት ፡ ዘከመ ፡ ተናገሮ ፡ እግዚእነ ፡ ኢየሱስ ፡ ለጴጥሮስ ፡ ዘዮና ፡ ቀንዑ ፡ ላዕሌሁ ፡ ዓቢየ ፡ ቅንዓተ ፡ ወይቤሉ ፡ በበይናቲሆሙ ፡ መኑ ፡ ዘየዓቢ ፡ እምድኅረ ፡ ስምዖን ።

5

ወአእመረ ፡ እግዚእ ፡ ኢየሱስ ፡ ዘሐለዩ ፡ በነፍሶሙ ። ወይቤሎሙ ፡ ዘይፈቅድ ፡ ይኩን ፡ ሊቀ ፡ እምኔክሙ ፡ ይኩን ፡ ገብረ ። ወዘይፈቅድ ፡ ይኩን ፡ ቅድመ ፡ ለይኩን ፡ ድኅረ ። አእምሩ ፡ ኵሉ ፡ ዘሀሎ ፡ ምስሌየ ፡ ውእቱ ፡ * ቢጽክሙ ፡ ወዘኢይትጋባእ ፡ ም

* fol. 45, v° b.

1. ኅቡረ] B, C, D *om.* — *ib.* አንተ] B, C, D *om.* — 2. post ሃይማኖትየ B, C, D *add.* አንተ. — 3. ወርእሰ] B ወእለ. — *ib.* ወእስከ] C *om.* ወ. — 4. ወሰበ] B *om.* ወ. — *ib.* ሰምዑ] B *om.* — *ib.* እግዚእነ ፡ ኢየሱስ] B እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ; C እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ; D እግዚእ ፡ ኢየሱስ. — *ib.* ለጴጥሮስ] C, D ለስምዖን ፡ ጴጥሮስ. — 6. ቀንዑ ፡ ላዕሌሁ ፡ ዓቢየ ፡ ቅንዓተ] D *om.* — 7. ስምዖን] B *om.* — 9. ይኩን ፡ ሊቀ ፡ እምኔክሙ] B, C, D እምኔክሙ ፡ ይኩን ፡ ሊቀ. — *ib.* ለይኩን] B *om.* ለ.

corps ensemble[1]. Tu es bienheureux, ô *Simon,* car tu es le prédicateur de la justice et le convocateur à ma foi. Depuis toutes les extrémités de la terre, tu es le prince de mes fidèles et le chef de mes justes. Tu es bienheureux, ô *Simon,* dès maintenant et jusqu'aux siècles des siècles. »

4

Lorsque les disciples eurent entendu comment *Notre-Seigneur Jésus* avait parlé à *Pierre* [Pêṭros], (fils) de *Jonas* [Yonâ], ils furent jaloux de lui d'une grande jalousie. Ils dirent entre eux : « Lequel est le plus grand après *Simon?* »

5

Le *Seigneur Jésus* sut ce qu'ils pensaient en eux-mêmes. Il leur dit : « *Que celui qui veut devenir maître parmi vous devienne le serviteur et que celui qui veut se trouver en avant se trouve en arrière*[2]! Sachez (que) *quiconque se trouve avec moi est* * *votre compagnon et* (que) *celui qui ne se réunit pas avec moi,*

* fol. 45, v° b.

1. Matth., x, 28. — 2. Matth., xx, 26-27.

ስሌየ ፡ ውእቱ ፡ ይዘሩ ፡ ዘአስተጋባእክዎ ። ኢትተክዙ ፡ እንከ ፡ አቅደምኩ ፡ ወነገርኩክሙ ፡ ከመ ፡ ትነብሩ ፡ ምስሌየ ፡ ዲበ ፡ ፲ወ፪መናብርት ፡ አመ ፡ ዕለተ ፡ ትንሣኤ ፡ ወትኴንኑ ፡ ፲ወ፪ነገደ ፡ እስራኤል ።

6

ወይቤልዎ ፡ አርድእት ፡ ለምእመናንሰ ፡ እለ ፡ ይትመየጡ ፡ በእዴዊነ ፡ ውስተ ፡ ሃይማኖትከ ፡ መኑ ፡ ይኴንኖሙ ። ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ለምእመናንሰ ፡ አነ ፡ እኴንኖሙ ፡ ወኢይሁብ ፡ ኰነኔሆሙ ፡ ለባእድ ። እስመ ፡ ኮኑ ፡ ይበልዑ ፡ ሥጋየ ፡ ወይሰትዩ ፡ ደምየ ፡ በሃይማኖት ። እስመ ፡ ኵሉ ፡ ዘይበልዕ ፡ ሥጋየ ፡ ወይሰቲ ፡ ደምየ ፡ በሃይማኖት ፡ ንጽሕት ፡ አነ ፡ ሎቱ ፡ ወውእቱ ፡ ሊተ ፡ ወአነሥኦ ፡ በደኃሪት ፡ ዕለት ፡ ለሕይወት ፡ ዘለዓለም ። ወለኵነኔሰ ፡ ኢይቀርብ ፡ ወባሕቱ ፡ አወርሶ ፡ ሕይወተ ፡ ዘለዓለም ፡ እንተ ፡ አልባቲ ፡ ማኅለቅት ፡ ለእመ ፡ ኃደጉ ፡ ሎሙ ፡ ለሥጋየ ፡ እኴንን ። አእ*ምሩ ፡ እስመ ፡ አብ ፡ ኢይኴንን ፡ መነሂ ፡ ወኵሎ ፡ ኵነኔ ፡ አወፈዮ ፡ ለወል * fol. 46, r° a.
ዱ ፡ ወለዘፈቀደ ፡ የኅድግ ፡ ወለዘፈቀደ ፡ ይኴንን ። አእምሩ ፡ እስመ ፡ ይመጽእ ፡ መ

1. ይዘሩ] C, D ይዘርወኒ. — *ib.* post ወነገርኩክሙ B, C, D *add.* ክብረክሙ. — 4. ለምእመናንሰ] C ለምእመንስ. — 5. እግዚእ ፡ ኢየሱስ] B እግዚእነ. — 6. አነ] D አንሰ. — 7. ወይሰቲ] C ወይሰትዩ. — 8. በሃይማኖት] B በሃይማኖትየ. — *ib.* ወአነሥኦ] B, C, D ወአነ ፡ አነሥኦ. — *ib.* በደኃሪት] D በደኃሪ. — 9. ዕለት] B ለዕለት. — 10. ለሥጋየ ፡ እኴንን] B ለሥጋየ ፡ የኃድግ ፡ ወለእመ ፡ ኰነንክዎ ፡ ለሥጋየ ፡ እኴንን; C, D ለሥጋየ ፡ እኃድግ ፡ ወለእመ ፡ ኰነንክዎሙ ፡ ለሥጋየ ፡ እኴንን. — 11. ኢይኴንን] C *om.* ኢ. — *ib.* ወኵሎ] C ወኵሉ. — *ib.* ኵነኔ] B, C, D ኵነኔሁ. — 11-12. ለወልዱ] C, D ለወልድ. — 12. ወለዘፈቀደ ፡ የኅድግ ፡ ወለዘፈቀደ ፡ ይኴንን] B, C, D ለዘፈቀደ ፡ (D ወዘፈቀደ ፡) ይኃድግ ፡ ወለዘፈቀደ ፡ ይኰንን ፡ (B ይኴንን). — *ib.* ይመጽእ] B, C, D ትመጽእ.

celui-là disperse ce que j'ai rassemblé[1]. Ne soyez donc pas tristes. Je vous ai dit autrefois que *vous siégerez avec moi sur douze trônes, au jour de la résurrection, et (que) vous jugerez les douze tribus d'Israël*[2] ['Esrâ'êl].

6

Les disciples lui dirent : « Quant aux fidèles qui se convertiront par notre intermédiaire à ta foi, qui les jugera? » Le *Seigneur Jésus* leur dit : « Les fidèles, moi-même je les jugerai et je ne donnerai pas leur jugement à un autre, car ils ont mangé ma chair et bu mon sang avec foi. En effet, *quiconque mangera ma chair et boira mon sang* avec une foi pure, *je serai à lui, il sera à moi et je le ressusciterai, au dernier jour, pour la vie éternelle*[3]. Il n'approchera pas du supplice, mais je le ferai hériter de la vie éternelle qui n'a pas de fin. Puisque je leur ai laissé ma chair, je (les) jugerai.

* « Sachez que *le Père ne jugera personne, (mais que) tout jugement il l'a livré à son Fils*[4]. (Le Fils) pardonnera à qui il voudra et condamnera qui il voudra. * fol. 46, r° a.

1. Matth., XII, 30. — 2. Matth., XIX, 28. — 3. Jean, VI, 55 et 57 (passim). — 4. Jean, V, 22.

ዋዕል ፡ ኵሉ ፡ ዘይሰምዕ ፡ ቃሎ ፡ ለወልደ ፡ እግዚአብሔር ፡ የሐዩ ፡ ለዝሉፉ ። ወዘይገብር ፡ ምግባረ ፡ ሠናየ ፡ ይወርስ ፡ ተድላ ፡ ዘለዓለም ። ወዘሰ ፡ ይገብር ፡ እኩየ ፡ ኢይወርስ ፡ ተድላ ፡ ዘለዓለም ። ወእለሰ ፡ የአምኑ ፡ ይከውን ፡ ሀልዎቶሙ ፡ ውስተ ፡ መንግሥተ ፡ሰማያት ።

7

ወሶበ ፡ ሰምዑ ፡ አርድእት ፡ ዘንተ ፡ ይቤልዎ ፡ አምላክነ ፡ ወመድኀኒነ ፡ ማእዜ ፡ ይከውን ፡ ዕለተ ፡ ኵነኔ ። ወይቤሎሙ ፡ እግዚእነ ፡ ለዕለተ ፡ ኵነኔሰ ፡ አልቦ ፡ ዘያአምራ ፡ ወኢያአምር ፡ ሰዓታ ፡ ዘእንበለ ፡ አቡየ ፡ ዘበሰማያት ።

ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ተዐገሠዎ ፡ እምፍኖት ፡ ሙብእስ ፡ ለገብርከ ፡ ወልደ ፡ ዋሕድ ፡ ምስለ ፡ ብእሲቱ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

2. ምግባረ ፡ ሠናየ] B ምግባረ ፡ ሠናይ; C ሠናየ ፡ ምግባረ. — *ib.* ኢይወርስ ፡ ተድላ ፡ ዘለዓለም] B, C, D ይወርስ ፡ ኵነኔ ፡ ዘለዓለም. — 3. post የአምኑ B, C, D *add.* ብየ. — 4. ሰማያት] D *om.* — 5. አምላክነ] B, D ኦአምላክነ. — *ib.* ማእዜ] B, D ማእዜኑ. — 6. እግዚእነ] B እግዚእ ፡ ኢየሱስ. — *ib.* ዘያአምራ] A, B, C, D ዘየአምራ: notre correction donne la leçon adoptée. — 7. ወኢያአምር] A, B, C, D ወኢየአምር; B *om.*; notre correction donne la leçon adoptée. — *ib.* ሰዓታ] B *om.* — *ib.* ዘበሰማያት] C, D ዘውስተ ፡ ሰማያት. — 8. ኦእግዚእየ — አሜን] B በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን; C ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሣህልከ ፡ ወምሕረትከ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

Sachez que des jours viendront (où) *quiconque écoutera la parole du Fils du Seigneur vivra à jamais*[1]. Celui qui fera des œuvres bonnes héritera des délices éternelles. Mais celui qui fera (des œuvres) mauvaises n'héritera pas des délices éternelles. Quant à ceux qui croiront, leur place sera dans le royaume des cieux. »

7

Lorsque les disciples eurent entendu ceci, ils lui dirent : « *Notre-Dieu et Notre-Sauveur*, quand le jour du jugement surviendra-t-il ? » *Notre-Seigneur* leur dit : « *Quant au jour du jugement, personne ne le connaît, ni ne connaît son heure, sauf mon Père* qui (est) dans *les cieux*[2].

O mon *Seigneur Jésus-Christ*, pais, (loin) du chemin raboteux, ton serviteur *Walda-Wâhed* avec sa femme pour les siècles des siècles. Amen.

1. Jean, v, 25. — 2. Matth., xxiv, 36.

*፴ተአምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሎቱ ፡ ስብሐት ፡ ዘከመ ፡ ተጠ ምቀ ፡ እምዮሐንስ ፡ ወልደ ፡ ዘከርያስ ፨ * fol. 46, r° b.

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ወምስለ ፡ ብእሲቱ ፡ ዕፀ ፡ ሕይወት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ፴ተኣምሪሁ — ወልደ ፡ ዘክርያስ] B ተኣምሪሁ ፡ ለእግዚእን ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ እምዮሐንስ ፡ ወልደ ፡ ዘክርያስ; C ፳፱ተኣምሪሁ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከመ ፡ ተጠምከ ፡ *sic* እምኀበ ፡ ዮሐንስ ፡ ወልደ ፡ ዘክርያስ (፳፱ተኣምሪሁ est presque entièrement effacé); D ፳ወ፱ተኣምሪሁ ፡ ለእግዚእን ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከመ ፡ ተጠምቀ ፡ እምኀበ ፡ ዮሐንስ ፡ ወልደ ፡ ዘክርያስ. — 3. በረከተ ፡ ጸጋሁ — አሜን] B በረከቱ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን.

TRENTIÈME MIRACLE

BAPTÊME ET TENTATION DE JÉSUS

I. Baptême de Jésus. — 1. Paroles de Jésus à ses apôtres. — 2. Jean-Baptiste déclare à ses disciples que le Seigneur lui a révélé, dans le sein de sa mère, que, lorsque les eaux du Jourdain se mettraient à reculer et deviendraient ardentes, ce serait le signe de la venue de l'Agneau de Dieu. — 3. Le prodige annoncé se réalise. — 4. Jésus dit aux apôtres qu'il va aller au Jourdain se faire baptiser par Jean. — 5. Il passe la nuit avec ses disciples à Béthanie, chez Lazare. — 6. Jean confesse publiquement la divinité de Jésus. — 7. Jésus insiste pour que Jean le baptise. — 8. Les eaux du Jourdain reculent de quarante coudées et deviennent comme des charbons ardents. — 9. Jésus admoneste les eaux. — 10. Il insiste à nouveau pour que Jean lui donne le baptême. — 11. Il descend dans le Jourdain. — 12. Pendant le baptême, le ciel s'ouvre, l'Esprit-Saint descend, sous la forme d'une colombe, sur la tête de Jésus, et la voix du Père se fait entendre. — 13. Affermissement de la foi des apôtres et conversion des Juifs qui assistent au baptême. — 14. A sa sortie du Jourdain, Jésus est adoré par de nombreux anges. — 15. Il retourne à Jérusalem d'où il envoie ses apôtres prêcher aux pays d'Ammon et de Moab. — II. Tentation de Jésus. — 16. Jésus est tenté par Satan au sommet d'une montagne, au désert. — 17. Après un jeûne de quarante jours et de quarante nuits, il est tenté à nouveau. — 18. Il est tenté une dernière fois sur le pinacle du temple de Jérusalem. — 19. Après la fuite de Satan, des anges servent Jésus. — 20. Jésus se rend en Galilée.

*Trentième miracle de *Notre-Seigneur Jésus-Christ* — gloire à lui — (où il est raconté) comment il fut baptisé par *Jean* [Yohannès], fils de *Zacharie* [Zakâryâs]. * fol. 46, r° b.

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* et avec sa femme *'Eda-Heywat* pour les siècles des siècles! Amen.

1

ወእምድኅረ ፡ ዝንቱ ፡ ይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ለአርዳኢሁ ፡ አእምሩ ፡ እስመ ፡ ቀርበት ፡ መንግሥተ ፡ ሰማያት ፡ ኅሡ ፡ ፍኖተ ፡ ጸበበ ፡ ወኅድጉ ፡ እምኔክሙ ፡ ፍኖተ ፡ ርኅበ ። እስመ ፡ ብዙኃን ፡ ጽዉዓን ፡ ወኅዳጣን ፡ ኅሩያን ።

2

ወአሜሃ ፡ ከነ ፡ ዮሐንስ ፡ ያጠምቅ ፡ ኵሎ ፡ ዘይመጽእ ፡ ኀቤሁ ፡ እምደቂቀ ፡ እስራኤል ፡ በፈለገ ፡ ዮርዳኖስ ። ወከነ ፡ ይቤሎሙ ፡ ለአርዳኢሁ ፡ እስመ ፡ እግዚአብሔር ፡ ይቤለኒ ፡ እንዘ ፡ ሀሎኩ ፡ ውስተ ፡ ከርሡ ፡ እምየ ፡ ከመ ፡ አጥምቅ ፡ ሰብአ ፡ ለንጽሕና ፡ ውስተ ፡ ዮርዳኖስ ። ወለእመ ፡ ርኢክዎ ፡ ለማይ ፡ ይትመየጥ ፡ ወይገብእ ፡ ድኅሬሁ ፡ (* fol. 46, v° a.) ወይከውን ፡ ምውቀ ፡ ይደልወኒ ፡ አእምር ፡ ከመ ፡ መ*ጽአ ፡ በግዑ ፡ ለእግዚአብሔር ፡ ዘተነበዩ ፡ ነቢያት ፡ በእንቲአሁ ፡ መጽአ ፡ ውስተ ፡ ዓለም ፡ ከመ ፡ ይደምስስ ፡ ኃጢአተ ፡ ፍቁራኒሁ ። ወሀለዎ ፡ ይምጻእ ፡ ኀቤየ ፡ ከመ ፡ ይጠመቅ ።

1. እግዚእ ፡ ኢየሱስ] C እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ; D እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ. — 2. እምኔክሙ] B *om.* — 3. ርኅበ] A ርኂብ ; B, C, D donnent la leçon adoptée. — *ib.* ante እስመ B, C, D *add.* አእምሩ. — 5. ይቤሎሙ] B ይብሎሙ. — 6. ለንጽሕና] C, D በንጽሕና. — 9. ነቢያት ፡ በእንቲአሁ] B, D በእንቲአሁ ፡ ነቢያት. — 10. ይምጻእ] B, C, D ይመጽእ.

1

Ensuite le *Seigneur Jésus* dit à ses disciples : « *Sachez que le royaume des cieux est proche*[1]. *Cherchez la voie étroite et laissez* (*loin*) *de vous la voie large*[2]. *En effet, beaucoup* (*sont*) *appelés et peu* (*sont*) *élus*[3]. »

2

Alors *Jean baptisait quiconque venait vers lui des enfants d'Israël* ['Esrâ'êl] *dans le fleuve du Jourdain*[4] [Yordânos]. Il disait à ses disciples : « Le Seigneur m'a dit, alors que je me trouvais dans le sein de ma mère, de baptiser les hommes pour la purification[5] dans le *Jourdain*. Si je voyais l'eau revenir, (* fol. 46, v° a.) retourner en arrière et devenir chaude, il me faudrait savoir * qu'est venu l'Agneau du Seigneur au sujet de qui les prophètes ont prophétisé, qu'il est venu dans le monde, afin d'effacer les péchés de ses bien-aimés, et qu'il doit venir vers moi pour être baptisé. »

1. Luc, xxi, 31. — 2. Matth., vii, 13. — 3. Matth., xx, 16 et xxii, 14. — 4. Marc, i, 4-5 (passim). — 5. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann.

3

ወበአሐቲ ፡ ዕለት ፡ እንዘ ፡ ያጠምቅ ፡ ዮሐንስ ፡ ሰብአ ፡ ውስተ ፡ ዮርዳኖስ ፡ ርእዮ ፡ ለፈለገ ፡ ዮርዳኖስ ፡ ተመይጠ ፡ ወገቢአ ፡ ድኅሬሁ ፡ ወማይኒ ፡ ሞቀ ፡ ከመ ፡ ዘአርሰንዎ ፡ በእሳት ፡ ወውእቱሰ ፡ አውጽአ ፡ እዴሁ ፡ እምውስተ ፡ ማይ ፡ ወይቤ ፡ ናሁ ፡ መጽአ ፡ በግዑ ፡ ለእግዚአብሔር ፡ ዘያአትት ፡ ኃጢአተ ፡ ዓለም ፨ መጽአ ፡ ውስተ ፡ ዓለም ፡ እምድኅሬየ ፡ እስመ ፡ እምቅድሜየ ፡ ውእቱ ፡ ወቦቱ ፡ ኵሉ ፡ ኮነ ፡ ወሊተሰ ፡ ኢይደልወኒ ፡ እድንን ፡ ወእፍታሕ ፡ ቶታነ ፡ አሳዕኒሁ ፡ እምእገሪሁ ፨ ወእምዝ ፡ ጸርሐ ፡ እንዘ ፡ ይብል ፡ ተሣሃሎ ፡ እግዚኦ ፡ ለገብርከ ፡ ወልደ ፡ አመትከ ፡ ወአጠይቆ ፡ ምሥጢራቲከ ፡ እስመ ፡ አንተ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ቀዳማዊ ፨

4

ወሶበ ፡ ፈጸመ ፡ ነጊሮቶሙ ፡ ለአርዳ*ኢሁ ፡ እግዚእ ፡ ኢየሱስ ፡ በእንተ ፡ ኵነኔ ፡ * fol. 46, vº b.
ይቤሎሙ ፡ ንዑ ፡ ንሑር ፡ ውስተ ፡ ዮርዳኖስ ፡ ከመ ፡ ትስምዑ ፡ በህየ ፡ ቃለ ፡ አዋዲ ፡

1. ዮሐንስ ፡ ሰብአ] B ሰብአ ፡ ዮሐንስ. — 4. ዘያአትት] A, B, C ዘየአትት ; D donne la leçon adoptée. — *ib.* መጽአ ፡ ውስተ ፡ ዓለም] A *om.*; B, C, D donnent la leçon adoptée. — 5. ወቦቱ ፡ ኵሉ ፡ ኮነ] C, D ወኵሉ ፡ ቦቱ ፡ ኮነ. — *ib.* ወሊተሰ] B *om.* ወ. — 7. ተሣሃሎ ፡ እግዚኦ ፡ ለገብርከ] C, D ተሣሃለኒ ፡ (C ተሠሃለኒ ፡ *sic*) እግዚኦ ፡ ለገብርከ. — *ib.* ወልደ] C ወለወልደ. — *ib.* ወአጠይቆ] C, D ወአጠይቀኒ. — 9. እግዚእ ፡ ኢየሱስ] B, C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ.

3

Un jour que *Jean* baptisait des gens dans le *Jourdain*, il vit le fleuve du *Jourdain* revenir et retourner derrière lui et l'eau aussi devenir chaude, comme si on l'avait fait chauffer[1] au feu. Quant à lui, il tira sa main de dedans l'eau et dit : « *Voici qu'est venu l'Agneau du Seigneur qui ôte les péchés du monde. Il est venu dans le monde après moi*[2]. *En effet, il était avant moi et tout a eu lieu par lui*[3]. *Pour moi, je ne suis pas digne de me baisser et de délier la courroie des chaussures de ses pieds*[4]. » Puis, il cria, en disant : « Sois clément, ô Seigneur, envers ton serviteur, fils de ta servante, et instruis-le de tes mystères, car tu es le Fils du Seigneur vivant, éternel. »

4

Lorsque le *Seigneur Jésus* eut fini d'exposer à * ses disciples au sujet du jugement, il leur dit : « Venez, allons au *Jourdain*, afin que vous entendiez là * fol. 46, vº b.

1. Ce sens (sens physique et non métaphorique) n'est pas indiqué dans le *Lex. aeth.* de Dillmann. — 2. Jean, I, 29-30. — 3. Jean, I, 3. — 4. Jean, I, 27.

ዘይሰብክ ፡ በጺሖተ ፡ ፍኖትየ ። ወበህየ ፡ ትሬእይዎ ፡ ለማኅቶተ ፡ ገዳም ፡ ንዑ ፡ ንሑር ፡ ኀበ ፡ ኮከብ ፡ ብሩህ ። አማን ፡ እብለክሙ ፡ አልቦ ፡ እምትውልደ ፡ አንስት ፡ ዘየዓብዮ ፡ ለዮሐንስ ፡ መጥምቅ ፡ ወምግባሩ ፡ ከመ ፡ ኤልያስ ፡ ነቢይ ።

ዮም ፡ እቀጠቅጦ ፡ ለእኩይ ፡ ወአበጥል ፡ ሥልጣኖ ፡ ወአኅጕሎ ፡ በውስተ ፡ ማያት ። ዮም ፡ ይትቄደሱ ፡ ማያተ ፡ ምድር ። ዮም ፡ ይትፌጸም ፡ ትንቢተ ፡ ነቢያት ። ዮም ፡ ትሬእየኒ ፡ ባሕር ፡ ወትጐይይ ። ዮም ፡ ይሬእየኒ ፡ ዮርዳኖስ ፡ ወይገብእ ፡ ድኅሬሁ ። ዮም ፡ ይበጥል ፡ ኃይሉ ፡ ለዲያብሎስ ። ዮም ፡ ትበርህ ፡ ዓለም ። ዮም ፡ ይትሔደስ ፡ አቡነ ፡ አዳም ። ዮም ፡ ይደመሰስ ፡ ኃጢአታ ፡ ለሔዋን ፡ እመ ፡ ኵሉ ፡
* fol. 47. r° a. ሰብእ ። ዮም ፡ እከሥት ፡ ለክሙ ፡ ምልክናየ ፡ ወ*አሰምዓክሙ ፡ ቃሎ ፡ ለአቡየ ። ዮም ፡ አርእየክሙ ፡ ኃይሎ ፡ ለመንፈስ ፡ ቅዱስ ። ዮም ፡ ይትከሠት ፡ ለክሙ ፡ ምሥጢረ ፡ ሥላሴ ።

ዮም ፡ ያንፈርዕፁ ፡ አድባር ፡ ወአውግር ፡ ከመ ፡ አባግዕ ። ዮም ፡ ይትፌሥሑ ፡ ኵሎሙ ፡ አሕዛብ ፡ ወይጠፍሑ ፡ በእደዊሆሙ ። ዮም ፡ ይሬእየኒ ፡ ዮሐንስ ፡ ወልደ ፡

1. በጺሖተ] B በፀይሆተ *sic*. — *ib*. ትሬእይዎ ፡ ለማኅቶተ ፡ ገዳም] B, C, D ትሬእይዎ ፡ ለማኅቶት ፡ ብሩህ ፡ ዘይጸርኅ ፡ ከመ ፡ ቃለ ፡ ቀርን ፡ ቅድሜሁ ፡ ለንጉሠ ፡ ነገሥት ። ንኡ ፡ ንሑር ፡ መንገሌሁ ፡ ለማኅቶተ ፡ (C ለማኅቶቲ ፡ *sic*) ገዳም. — 2. እብለክሙ] B እብለከ. — 4. ማያት] C ለማያት. — 6. ይሬእየኒ] B ትሬእየኒ. — *ib*. ወይገብእ] B ወትገብእ. — *ib*. ድኅሬሁ] B ድኅሬሃ. — 7. ይበጥል] B ይቤጥል. — *ib*. ይትሔደስ] C, D ይትዌደስ. — 10. ይትከሠት] B እከሥት. — *ib*. ምሥጢረ] C ምሥጢራተ.

la parole du héraut, qui prêche l'avènement de ma voie. Là vous verrez la lampe du désert. Venez, allons vers l'étoile lumineuse. *Vraiment, je vous (le) dis, personne de la progéniture de la femme n'est plus grand que Jean-Baptiste*[1] et son œuvre (est) comme (celle) du prophète *Élie* ['Èlyâs].

« Aujourd'hui, je briserai le Malin ; j'abolirai sa puissance et je le perdrai dans les eaux. Aujourd'hui, les eaux de la terre seront sanctifiées. Aujourd'hui, la prophétie des prophètes sera accomplie. Aujourd'hui, la mer[2] me verra et fuira. Aujourd'hui, *le Jourdain me verra et retournera en arrière*[3]. Aujourd'hui, le pouvoir du diable sera aboli. Aujourd'hui, le monde brillera. Aujourd'hui, notre père *Adam* ['Adâm] sera rénové. Aujourd'hui, sera effacé le péché d'*Ève* [Hêwân], mère de tous les hommes. Aujourd'hui, je vous manifes-
* fol. 47. r° a. terai ma souveraineté et * je vous ferai entendre la voix de mon Père. Aujourd'hui, je vous ferai voir la force de l'Esprit-Saint. Aujourd'hui, le mystère de la Trinité vous sera révélé.

« Aujourd'hui, *les montagnes et les collines bondiront comme des agneaux*[4]. Aujourd'hui, tous les peuples se réjouiront et applaudiront de leurs mains.

1. Matth., xi, 11. — 2. Le terme ባሕር pourrait désigner le *fleuve* du Jourdain; mais ici c'est la citation du Ps. cxiii; d'ailleurs, dans la phrase qui suit il est expressément question du Jourdain. — 3. Ps., cxiii, 3. — 4. Ps., cxiii, 4.

መክን ፡ ወይትፌሣሕ ፡ ልቡ ። ዮም ፡ ይትፌወሱ ፡ ኵሎሙ ፡ ሕሙማነ ፡ ልብ ። ዮም ፡ ይመጽእ ፡ ብርሃን ፡ ለእለ ፡ ይነብሩ ፡ ውስተ ፡ ጽልመት ። ዮም ፡ አድኅን ፡ አምሳልየ ፡ ለእለ ፡ ይነብሩ ውስተ ፡ ሲኦል ። ዮም ፡ ይትረኀዋ ፡ አናቅጸ ፡ ሰማያት ። ዮም ፡ ይከውኑ ፡ ቀደምት ፡ ድኅረ ፡ ወደኃርትኒ ፡ ቅድመ ። ዮም ፡ ተጤይቁ ፡ መኑ ፡ አነ ፡ ወእምአይቴ ፡ መጻእኩ ። ዮም ፡ ትሰምዑ ፡ ቃሎ ፡ ለአብ ፡ እንዘ ፡ ይከውን ፡ ስምዓ ፡ በእንቲአየ ። ዮም ፡ ይትሐሠይ ፡ ዮርዳኖስ ፡ ምስለ ፡ ኵሎሙ ፡ አፍላግ ። ዮም ፡ ይበርሁ ፡ ሰማያት ፡ ወምድር ፡ ወማይኒ ፡ መ* ሪር ፡ ይከውን ፡ ጥዑመ ፡ ወይረውዩ ፡ ጽሙኣን ፡ እማይ ፡ ጥዑም ። ዮም ፡ እሔድስ ፡ ፍጥረትየ ። ዮም ፡ ይሁብ ፡ ፀሐይ ፡ ብርሃኖ ። ዛቲ ፡ ዕለት ፡ ይእቲ ፡ ዕለተ ፡ እግዚአብሔር ፡ እንተ ፡ ዘከሩ ፡ ነቢይ ። * fol. 47, r° b.

5

ወሶበ ፡ ፈጸመ ፡ ነገሮ ፡ ለአርዳኢሁ ፡ በጽሑ ፡ ቢታንያ ፡ እንተ ፡ ሀለወት ፡ ማዕከለ ፡ ኢየሩሳሌም ፡ ወዮርዳኖስ ፡ ወቤቱ ፡ በህየ ፡ ኀበ ፡ አልአዛር ።

1. ይትፌወሱ ፡ ኵሎሙ ፡ ሕሙማነ ፡ ልብ] B, C, D ይትፌወስ ፡ ኵሉ ፡ ሕሙመ ፡ ልብ. — 2. ለእለ] B *om.* ለ. — 4. ወደኃርትኒ] B, C, D *om.* ኒ. — 6. ዮም ፡ ይትሐሠይ] B *om.* ዮም. — *ib.* ይበርሁ] A ይበርህ; B, C, D donnent la leçon adoptée. — 7. ወማይኒ] C *om.* ወ. — *ib.* ይከውን] C ይቀውን *sic.* — 8. እሔድስ] C አሐድስ. — *ib.* ፍጥረትየ] B ፍሬያትየ. — 9. ይእቲ] C *om.* — 10. ነገሮ] B ዘንተ ፡ ነጊሮቶሙ; C, D ዘንተ ፡ ነገሮ. — 11. ወዮርዳኖስ] B, C, D በዮርዳኖስ. — *ib.* በህየ] B, D *om.* በ.

Aujourd'hui, *Jean* [Yohannès], fils de la stérile, me verra et son cœur se réjouira. Aujourd'hui, tous les affligés de cœur seront guéris. Aujourd'hui, *la lumière viendra pour ceux qui demeurent dans les ténèbres*[1]. Aujourd'hui, je délivrerai mes semblables qui demeurent dans le Schéol. Aujourd'hui, les portes des cieux s'ouvriront. Aujourd'hui, *les premiers se trouveront en arrière et les derniers en avant*[2]. Aujourd'hui, vous connaitrez (avec certitude) qui je suis et d'où je suis venu. Aujourd'hui, vous entendrez la voix du Père, qui deviendra témoin à mon sujet. Aujourd'hui, le *Jourdain* exultera (d'allégresse) avec tous les fleuves. Aujourd'hui, les cieux et la terre brilleront. L'eau * amère deviendra suave et les assoiffés s'abreuveront d'eau suave. Aujourd'hui, je rénoverai mes créatures. Aujourd'hui, le soleil donnera sa lumière. *Ce jour-ci est le jour du Seigneur*[3], qu'a mentionné le prophète. » * fol. 47, r° b.

5

Lorsqu'il eut achevé son exposé à ses disciples, ils parvinrent à *Béthanie* [Bitânyâ], qui se trouve entre *Jérusalem* ['Iyarousâlêm] et le *Jourdain*. Ils passèrent la nuit là, chez *Lazare* ['Al'azâr].

1. Luc, I, 79. — 2. Matth., XIX, 30. — 3. Ps., CXVII, 24.

6

ወበጽባሕ ፡ በጽሑ ፡ ፈለገ ፡ ዮርዳኖስ ። ወሶበ ፡ ርእዮ ፡ ዮሐንስ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ጸርሐ ፡ በልዑል ፡ ቃል ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ በግዑ ፡ ለእግዚአብሔር ፡ ዘያአትት ፡ ኃጢአተ ፡ ዓለም ። ዝንቱ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘመጽአ ፡ ለመድኃኒትነ ። ዝንቱ ፡ ውእቱ ፡ ንጉሠ ፡ ስብሐት ፡ ዘተነበየ ፡ በእንቲአሁ ፡ ዘካርያስ ። ዝንቱ ፡ ዋሕዱ ፡ ለእግዚአብሔር ፡ ቀዳማዊ ፡ ዘእንበለ ፡ ስሕተት ።

7

ወጸውዖ ፡ እግዚእ ፡ ኢየሱስ ፡ ለዮሐንስ ፡ ወይቤሎ ፡ ይደልወከ ፡ ዮም ፡ ትፈጽም ፡ * fol. 47, v° a. ሕገ ፡ ወትኩን ፡ ስም*ዓ ፡ በዘርኢከ ፡ ኃይልየ ፡ ተንሥእ ፡ አጥምቀኒ ፡ እስመ ፡ በጽሐ ፡ ጊዜ ፡ ጥምቀት ። ወአውሥአ ፡ ዮሐንስ ፡ ወይቤሎ ፡ ሊተ ፡ ይደልወኒ ፡ ከመ ፡ እጠመቅ ፡ እምኔከ ። ለምንትኑ ፡ መጻእከ ፡ አንተ ፡ ትጠመቅ ፡ እምኔየ ፡ እንዘ ፡ አነ ፡ ገብርከ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ይደልወከ ፡ አዮሐንስ ፡ ከመ ፡ ትትፌሣሕ ፡ በጥም

2-3. ዘያአትት] A, B, C ዘየአትት *sic;* D donne la leçon adoptée. — 3-4 ለመድኃኒትነ] C *om.* ለ. — 4. ንጉሠ ፡ ስብሐት] B, C, D ንጉሠ ፡ ነገሥት. — *ib.* ዘካርያስ] C *om.* — *ib.* ዝንቱ ፡ ዋሕዱ] B, C, D ዝንቱ ፡ ውእቱ ፡ ዋህዱ. — 5. ቀዳማዊ] B ቀዳሚ. — 6. እግዚእ] C ለእግዚእ. — *ib.* ይደልወከ ፡ ዮም] B, C, D ዮም ፡ ይደልወከ. — 7. ኃይልየ] B, C, D እምኃይልየ. — 8. ጥምቀት] B ጥምቀትየ. — *ib.* ወአውሥአ] C, D ወአውሥኦ. — 9. ለምንትኑ — እምኔየ] B *om.* — *ib.* አንተ] C, D *om.* — 10. እግዚእ ፡ ኢየሱስ] B, C, D እግዚእነ. — *ib.* ይደልወከ] C ይደልውከ *sic.*

6

Le matin, ils arrivèrent au fleuve du *Jourdain*. Lorsque *Jean* vit le *Seigneur Jésus*, il cria à haute voix, en disant : « *Voici l'Agneau du Seigneur qui ôte les péchés du monde*[1]. Celui-ci est le Fils du Seigneur qui est venu pour notre salut. Celui-ci est le roi de gloire au sujet de qui a prophétisé *Zacharie* [Zakâryâs]. Celui-ci (est) l'Unique du Seigneur éternel, sans péché. »

7

Le *Seigneur Jésus* appela *Jean* et lui dit : « Il te faudra aujourd'hui accomplir * fol. 47, v° a. la Loi et devenir * témoin sur (le fait) que tu auras vu ma puissance. Lève-toi (et) baptise-moi, car le moment du baptême est arrivé. » *Jean* répondit et lui dit : « *Pour moi, il me faut être baptisé par toi. Pourquoi es-tu venu*[2], (afin) d'être baptisé toi-même par moi, alors que je suis ton serviteur ? » Le *Seigneur Jésus* lui dit : « Il te faut, ô *Jean*, te réjouir de mon baptême par

1. Jean, I, 29. — 2. Matth., III, 14.

ቀትየ ፡ እምኔየ ፡ ወኢትፍራሀ ። ወአእምር ፡ ከመ ፡ አንተ ፡ ታንብር ፡ እዴከ ፡ ዲበ ፡ ርእስየ ፡ ወአነ ፡ አጠምቃ ፡ ለነፍስየ ፡ አንተ ፡ አንብር ፡ እዴከ ፡ ዲበ ፡ ርእስየ ፡ ወአነ ፡ እቄድሳ ፡ ለነፍስየ ። ኢትዕበይ ፡ ትእዛዝየ ፡ ኦዮሐንስ ፡ ዘበእንቲአሁ ፡ መጻእኩ ፡ ውስተ ፡ ዓለም ፡ ከመ ፡ እፈጽም ፡ ሕገ ፡ ወትንቢተ ፡ ዘተነበዩ ፡ በእንቲአየ ።

8

ወበጽሐ ፡ እግዚእ ፡ ኢየሱስ ፡ ውስተ ፡ ዮርዳኖስ ። ወሶበ ፡ ርእዮ ፡ ዮርዳኖስ ፡ ተመይጠ ፡ ወገብአ ፡ ድኅሬሁ ፡ ፵በእመት ፡ ወኮነ ፡ ማዩ ፡ ከመ ፡ አፍሓመ ፡ እሳት ። ይቤ ፡ ዮሐንስ ፡ ወንጌ*ላዊ ፡ አማን ፡ እብለክሙ ፡ ርኢክዎ ፡ አነ ፡ ለዮርዳኖስ ፡ ገብአ ፡ ድኅሬሁ ፡ ጐይዮ ፡ እምቅድሜሁ ፡ ለእግዚእ ፡ ኢየሱስ ። * fol. 47, v° b.

9

ወሶበ ፡ ገብአ ፡ ገሠጾ ፡ እግዚእነ ፡ እንዘ ፡ ይብል ፡ ቁም ፡ በመካንከ ፡ ጊዜ ፡ ጥምቀትየ ፡ ወኢትጕየይ ። ወእምዝ ፡ ተመይጠ ፡ ወቆመ ፡ ማይ ፡ ከመ ፡ ይትፈጸም ፡ ቃለ ፡

1. እምኔየ] A እምኔከ; B, C, D donnent la leçon adoptée. — *ib.* ወኢትፍራህ] D *om.* ወ. — *ib.* ወአእምር] B *om.* ወ. — 2. አንተ] B ወአንተ. — *ib.* ዲበ] B, C, D ላዕለ. — *ib.* ወአነ ፡ እቄድሳ ፡ ለነፍስየ] B *om.* — 5. እግዚእ ፡ ኢየሱስ] C, D እግዚእነ ፡ ኢየሱስ. — 6. ማዩ] A *om.*; B, C, D donnent la leçon adoptée. — *ib.* post እሳት D *add.* ክፍል. — 8. ጐይዮ] D ጐዪዮ. — 9. ወሶበ ፡ ገብአ ፡ ገሠጾ] B ወገሠፆ; C, D ወሶበ ፡ ገሠጾ. — *ib.* እግዚእነ] B, C, D *om.* — 10. ወኢትጕየይ] B ወኢትጐይይ. — *ib.* ተመይጠ ፡ ወቆመ ፡ ማይ] B, C, D ተመይጠ ፡ ማይ ፡ ወቆመ.

moi et ne pas avoir peur. Sache que toi tu poseras ta main sur ma tête, (mais que) moi je me baptiserai moi-même. Toi, pose ta main sur ma tête et moi je me sanctifierai moi-même. Ne récuse pas mon commandement, ô *Jean*, au sujet duquel je suis venu dans le monde, afin d'accomplir la Loi et les prophéties que (les prophètes) ont prophétisées à mon sujet. »

8

Le *Seigneur Jésus* parvint au *Jourdain*. Lorsque le *Jourdain* le vit, il revint et retourna en arrière de quarante coudées. Son eau devint comme des charbons de feu. *Jean* * l'évangéliste dit : « Vraiment, je vous (le) dis, j'ai vu moi-même le *Jourdain* retourner en arrière, fuyant devant le *Seigneur Jésus*. » * fol. 47, v° b.

9

Lorsque (le *Jourdain*) fut retourné (en arrière), *Notre-Seigneur* l'admonesta, en disant : « Tiens-toi à ton lieu au moment de mon baptême et ne

ዳዊት ፡ ነቢይ ፡ ዘይቤ ፡ ርእዩከ ፡ ማያት ፡ ወፈርሁ ። ወካዕበ ፡ ይቤ ፡ ምንት ፡ ኮንኪ ፡ ባሕር ፡ ዘጐየይኪ ፡ ወአንተኒ ፡ ዮርዳኖስ ፡ ዘገባእከ ፡ ድኅሬከ ። ይቤ ፡ ዳዊት ፡ ዘንተ ፡ በትንቢት ፡ በእንተ ፡ ጐይዮተ ፡ ባሕር ፡ እምቅድመ ፡ ገጹ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ዘመጽአ ፡ ከመ ፡ ይኰንና ፡ ለዓለም ፡ በጥበብ ።

10

ወሶበ ፡ ርእየ ፡ ዮሐንስ ፡ ጕየተ ፡ ዮርዳኖስ ፡ ወገቢኦቶ ፡ ድኅሬሁ ፡ ወተመይጦቶ ፡ ካዕበ ፡ ኀበ ፡ መካኑ ፡ ዘቀዳሚ ፡ በትእዛዘ ፡ እግዚእነ ፡ ርዕደ ፡ ዓቢየ ፡ ረዓደ ፡ ወሰገደ ፡ (* fol. 48, r° a.) ቅድሜሁ ፡ ለእግዚእነ ። ወይቤሎ ፡ እግዚእየ ፡ ወአምላኪየ ፡ ተሣሃሎ ፡ ለገብር*ከ ፡ ወልደ ፡ አመትከ ። ወኢታገብሮ ፡ ያንብር ፡ እዴሁ ፡ ዲበ ፡ ርእስከ ፡ እስመ ፡ ኢይደልዎ ፡ ለእግዚእ ፡ ይትሐት ፡ ታሕተ ፡ ገብሩ ። እስመ ፡ አንተ ፡ እግዚእ ፡ ወአነ ፡ ገብር ። አንተ ፡ ንጉሥ ፡ ወአነ ፡ ላእክ ። አንተ ፡ ፈጣሪ ፡ ወአነ ፡ ፍጡር ። አንተ ፡ ገባሪ ፡ ወአነ ፡ ግቡር ። አንተ ፡ ኃያል ፡ ሰማያዊ ፡ ወአነ ፡ ድኩም ፡ ምድራዊ ። አንተ ፡ ወልደ ፡ እግዚ

1. ዳዊት ፡ ነቢይ] D ነቢይ ፡ ዳዊት. — 2. ይቤ ፡ ዳዊት ፡ ዘንተ] D ዘንተ ፡ ይቤ ፡ ዳዊት. — 3. ጐይዮተ] B, C, D ጕየተ. — *ib.* ባሕር] C ማይ. — *ib.* ለእግዚእ ፡ ኢየሱስ] B, C, D ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 4. ለዓለም] B, C, D ለምድር. — 5. ድኅሬሁ] B, C, D ድኅረ. — 6. ዘቀዳሚ] C, D ዘቀዳማዊ. — *ib.* በትእዛዘ] C *om.* በ. — *ib.* እግዚእነ] B እግዚእነ ፡ ኢየሱስ; C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 7. እግዚእየ ፡ ወአምላኪየ] B, C, D አምላኪየ ፡ ወእግዚእየ. — *ib.* ተሣሃሎ] B, D ተሠሃሎ *sic*; C ተሠሃለኒ *sic*. — *ib.* ወልደ] C, D ወለወልድ. — 9. ታሕተ] B, C, D ላዕለ. — 11. ድኩም] B, C, D *om.*

fuis pas. » Alors l'eau revint et se tint (à son lieu), afin que fût accomplie la parole du prophète *David* [Dâwit] qui a dit : « *Les eaux t'ont vu et ont eu peur*[1]. » En outre, il a dit : « *Pourquoi, mer, as-tu fui et toi aussi, Jourdain, es-tu retourné en arrière*[2]*?* » *David* a dit ceci, en prophétisant au sujet de la fuite de la mer[3] de devant la face du *Seigneur Jésus,* qui est venu afin de juger le monde avec sagesse.

10

Lorsque *Jean* vit la fuite du *Jourdain,* son retour en arrière et sa revenue de nouveau à son lieu premier, sur l'ordre de *Notre-Seigneur,* il trembla d'un grand tremblement et se prosterna devant *Notre-Seigneur.* Il lui dit : « Mon (* fol. 48, r° a.) Seigneur et mon Dieu, sois clément envers * ton serviteur, fils de ta servante, et ne le force pas à poser sa main sur ta tête, car il ne faut pas que le Seigneur s'humilie sous son serviteur. En effet, tu es le Seigneur et je suis le serviteur. Tu es le Roi et je suis le ministre. Tu es le Créateur et je suis (un être) créé. Tu es l'Auteur et je suis (un être) fait. Tu es le Fort céleste

1. Ps., LXXVI, 17. — 2. Ps., CXIII, 5. — 3. Le terme ባሕር pourrait désigner à la rigueur le *fleuve* du Jourdain, mais ici c'est la citation du Ps. CXIII.

አብሔር ፡ ወአነ ፡ ወልደ ፡ እጓለ ፡ እመሕያው ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ግበር ፡ ኵሎ ፡ ዘአዘዝኩከ ፡ እስመ ፡ ይደልወከ ፡ ትግበር ፡ ዘንተ ፨

11

ወወረደ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ውስተ ፡ ዮርዳኖስ ፡ ዕሩቀ ፡ እምአልባሲሁ ፡ ወቆመ ፡ ማእከለ ፡ መዋግድ ፨ ወሀለዉ ፡ ህየ ፡ ብዙኃን ፡ ሕዝብ ፡ እለ ፡ መጽኡ ፡ ይጠመቁ ፡ እምዮሐንስ ፨ ወጸውዖ ፡ እግዚእ ፡ ኢየሱስ ፡ ለዮሐንስ ፡ ወይቤሎ ፡ ግበር ፡ በከመ ፡ አዘዝኩከ ፨

12

ወሖረ ፡ ዮሐንስ ፡ እንዘ ፡ ይርዕድ ፡ ወአንበረ ፡ እዴሁ ፡ ላዕለ ፡ ርእሰ ፡ እግዚእነ ፨ ወእምዝ ፡ አ*ልዓለ ፡ ርእሶ ፡ ወርእዮ ፡ ለሰማይ ፡ ስጡቀ ፡ ወእንዘ ፡ ይወርድ ፡ መንፈስ ፡ ቅዱስ ፡ ውስቴቱ ፡ በአምሳለ ፡ ርግብ ፡ ወነበረ ፡ ዲበ ፡ ርእሰ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወሰምዓ ፡ ቃለ ፡ አብ ፡ እንዘ ፡ ይጸርኅ ፡ ወይብል ፡ ዝንቱ ፡ ውእቱ ፡ ወልድየ ፡ ዘአፈቅር ፡ ወቦቱ ፡ ሠመርኩ ፨ ዝንቱ ፡ ውእቱ ፡ ወልድየ ፡ ወቦቱ ፡ ገበርኩ ፡ * fol. 78, r° b.

1. እግዚእ ፡ ኢየሱስ] B, C, D እግዚእነ. — 3. እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ] B, C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 4. ወሀለዉ] C ወሀለው *sic*. — 5. እግዚእ ፡ ኢየሱስ] B እግዚእነ. — 8. ወርእዮ] B *om.* ወ. — *ib.* ወእንዘ] B *om.* ወ. — *ib.* ይወርድ ፡ መንፈስ ፡ ቅዱስ] B ይወርድ ፡ እምሰማይ ፡ መንፈስ ፡ ቅዱስ. — 10. አብ] B, C, D *om.* — *ib.* ይጸርኅ ፡ ወይብል] B, C, D ይጸርሕ ፡ እምሰማይ ፡ ወይብል. — *ib.* ውእቱ] B *om.* — 11. ወቦቱ] B ዘቦቱ.

et je suis le faible terrestre. Tu es le Fils du Seigneur et je suis le fils de l'homme. » Le *Seigneur Jésus* lui dit : « Fais tout ce que je t'ai ordonné, car il te faut faire ceci. »

11

Le *Seigneur Jésus-Christ* descendit dans le *Jourdain*, nu de ses vêtements. Il se tint (debout) au milieu des flots. Se trouvaient là beaucoup de gens qui étaient venus, (afin) d'être baptisés par *Jean*. Le *Seigneur Jésus* appela *Jean* et lui dit : « Fais comme je t'ai ordonné. »

12

Jean alla en tremblant. Il posa sa main sur la tête de *Notre-Seigneur*. Puis * il leva sa tête. *Il vit le ciel fendu. (Il vit) l'Esprit-Saint descendre sur* * fol. 78, r° b.
(Jésus) sous la forme d'une colombe et demeurer sur la tête de Notre-Seigneur Jésus-Christ. Il entendit la voix du Père qui criait et disait : « Celui-ci est mon Fils que j'aime ; en lui je me plais[1]. Celui-ci est mon Fils; par lui j'ai fait

1. Matth., III, 16-17.

ኵሉ ፡ ሰማያተ ፡ ወምድረ ። ዝንቱ ፡ ውእቱ ፡ ወልድየ ፡ ዘተወልደ ፡ እምቅድመ ፡ አዝማን ፡ ወመዋዕል ። ዝንቱ ፡ ውእቱ ፡ ወልድየ ፡ ዘኢይትፈለጥ ፡ ወኢይትሌለይ ፡ እምኔየ ። ዝንቱ ፡ ውእቱ ፡ ወልድየ ፡ ዘበአማን ፡ ዘከማየ ።

13

ወሶበ ፡ ሰምዑ ፡ አርድእት ፡ ዘንተ ፡ ቃለ ፡ እምሰማይ ፡ ተወሰከ ፡ ሃይማኖቶሙ ፡ ወጸንዓ ። ወተሰምዓ ፡ ዝንቱ ፡ ቃል ፡ ለዮሐንስ ፡ መጥምቅ ፡ ወለአርዳኢሁ ፡ ወለኵሎሙ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ ወአምኑ ፡ በእግዚእነ ፡ ክርስቶስ ። ወይቤ ፡ ዮሐንስ ፡ በቃሉ ፡ ወኮነ ፡ ስምዓ ፡ በጽድቅ ፡ እንዘ ፡ ይብል ፡ ርኢክዎ ፡ ለመንፈስ ፡ ቅዱስ ፡
* fol. 48, v° a. እንዘ ፡ ይወርድ ፡ እምሰማይ ፡ ወነበረ ፡ ዲበ ፡ ርእሱ ፡ ለእግዚ*እ ፡ ኢየሱስ ፡ ወሰማዕኩ ፡ ቃለ ፡ አብ ፡ እንዘ ፡ ይከውን ፡ ሰምዓ ፡ ስወልዱ ።

14

ወሶበ ፡ ወጽአ ፡ እግዚእ ፡ ኢየሱስ ፡ እምውስተ ፡ ዮርዳኖስ ፡ ፈጺሞ ፡ ጥምቀተ ፡

1. ኵሎ ፡ ሰማያተ] B, C, D ሰማየ. — 2. አዝማን ፡ ወመዋዕል] D መዋዕል ፡ ወአዝማን. — *ib.* ውእቱ] D *om.* — *ib.* ወኢይትሌለይ] C ወዘኢይትሌለይ. — 6. ሀለዉ] C ሀለው *sic.* — *ib.* በእግዚእነ ፡ ክርስቶስ] B, C, D በእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* ወይቤ ፡ ዮሐንስ ፡ በቃሉ — ዲበ ፡ ርእሱ ፡ ለእግዚእ ፡ ኢየሱስ] B *om.* — 8. ለእግዚእ ፡ ኢየሱስ] C, D ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 9. ለወልዱ] C ላዕለ ፡ ወልዱ. — 10. እግዚእ ፡ ኢየሱስ] B, C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ.

tous les cieux et la terre. Celui-ci est mon Fils qui a été engendré avant les temps et les jours. Celui-ci est mon Fils qui n'est pas séparé et n'est pas désuni de moi. Celui-ci est mon Fils véritable qui (est) comme moi. »

13

Lorsque les disciples entendirent ces paroles (venant) du ciel, leur foi s'accrut et s'affermit. Ces paroles furent entendues de *Jean-Baptiste,* de ses disciples et de tous les gens qui se trouvaient là. Ils crurent en *Notre-Seigneur le Christ. Jean* parla expressément[1] et devint témoin sincèrement, en disant : « J'ai vu l'Esprit-Saint descendre du ciel et demeurer sur la tête
* fol. 48, v° a. du **Seigneur Jésus,* et j'ai entendu la voix du Père qui devenait témoin de son Fils. »

14

Lorsque le *Seigneur Jésus* sortit du *Jourdain,* après avoir accompli

1. Ce sens n'est pas indiqué dans le *Lex. aeth.* de Dillmann.

ወረዱ ፡ ብዙኃን ፡ መላእክት ፡ እምሰማይ ፡ ወጾርዎ ፡ በክነፊሆሙ ፡ ወአውፅእዎ ፡ እም
ዮርዳኖስ ፨ ወእምገ፡ ሰገዱ ፡ ሎቱ ፡ ኅቡረ ፨

15

ወሖረ ፡ እግዚ.እ ፡ ኢየሱስ ፡ እምዮርዳኖስ ፡ ምስለ ፡ አርዳኢሁ ፡ እስከ ፡ በኡ ፡ ኢ
የሩሳሌም ፨ ወእምህየ ፡ ፈነዎሙ ፡ ለአርዳኢሁ ፡ ኀበ ፡ ሀገረ ፡ አሞን ፡ ወሞአብ ፡ ከ
መ ፡ ይጸውዑ ፡ ሰብአ ፡ ውስተ ፡ ሃይማኖተ ፡ እግዚ.እ ፡ ኢየሱስ ፡ ክርስቶስ ፨

16

ወሶበ ፡ ነጸረ ፡ ሰይጣን ፡ ዘኮነ ፡ ውስተ ፡ ዮርዳኖስ ፡ ወሰምዖ ፡ ለዮሐንስ ፡
እንዘ ፡ ይከውን ፡ ስምዓ ፡ ለእግዚ.እ ፡ ኢየሱስ ፡ ከመ ፡ ውእቱ ፡ ወልደ ፡ እግዚ.አብሔ
ር ፡ ወሖረ ፡ እግዚ.እ ፡ ኢየሱስ ፡ ገዳመ ፡ ሶበ ፡ ተፈልጡ ፡ እምኔሁ ፡ አርዳኢሁ ፨ ወሶ
በ ፡ ርእዮ ፡ እግዚ.*እ ፡ ኢየሱስ ፡ አእመረ ፡ እንዘ ፡ የኃሥሥ ፡ እምኔሁ ፨ ወዓርገ ፡ መ * fol. 78, v° b.

3. እግዚእ ፡ ኢየሱስ] B, C, D እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* እስከ] C እስመ. — 4. ኢየሩሳ
ሌም] B, C, D ገዳመ ፡ ኢየሩሳሌም. — 5. ሃይማኖተ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ] B ሃይማኖቱ; C, D እግዚ.
እን ፡ ኢየሱስ ፡ ክርስቶስ. — 6. ውስተ] B, C, D በውስት. — *ib.* ወሰምዖ] A, C, D ወዘከመ ፡ ሰምዖ; B
donne la leçon adoptée. — 7. ይከውን] B, C, D ይከውኖ. — *ib.* ለእግዚእ ፡ ኢየሱስ] B, C, D ለእግዚእን ፡
ኢየሱስ ፡ ክርስቶስ. — 8. ወሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ ገዳመ] B ወሖረ ፡ ኀበ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ገዳ
መ; C ወሖረ ፡ እግዚእን ፡ ገዳመ; D ወሖረ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ገዳመ. — *ib.* ሶበ] C ወሶበ. —
9. እግዚእ ፡ ኢየሱስ] B እግዚእን; C, D ለእግዚእን. — *ib.* እንዘ ፡ የኃሥሥ] B ዘየኃሥሥ. — *ib.* ወዓር
ገ] D መዓርገ.

(les rites) du baptême, de nombreux anges descendirent du ciel, le portèrent avec leurs ailes et le tirèrent du *Jourdain*. Puis ils l'adorèrent ensemble.

15

Le *Seigneur Jésus* s'en alla du *Jourdain* avec ses disciples, jusqu'à ce qu'ils entrassent à *Jérusalem* ['Iyarousâlêm]. De là il envoya ses disciples au pays d'*Ammon* ['Amon] et de *Moab* [Mo'ab], afin d'appeler les gens à la foi du *Seigneur Jésus-Christ*.

16

Lorsque *Satan* [Sayṭân] eut vu ce qui avait eu lieu au *Jourdain* et eut entendu *Jean* devenir témoin du *Seigneur Jésus*, (il sut que (*Jésus*) était le Fils du Seigneur. *Le Seigneur Jésus alla au désert*[1], lorsque ses disciples se furent séparés de lui. Lorsque le **Seigneur Jésus* vit (*Satan*), il sut qu'il le cherchait. Il monta au haut d'une montagne qui se trouvait là. *Satan* * fol. 78, v° b.

1. Matth., IV, 1.

ልዕልተ ፡ ደብር ፡ ዘሀሎ ፡ ህየ ። ወሰይጣንኒ ፡ ዓርገ ፡ ውስተ ፡ ርእሰ ፡ ውእቱ ፡ ደብር ። ወይቤሎ ፡ ነጽር ፡ ኀበ ፡ መንግሥታተ ፡ ኵሉ ፡ ዓለም ፡ እስመ ፡ ሊተ ፡ ውእቱ ፡ ወለእመ ፡ ሰገድከ ፡ ሊተ ፡ እሁበከ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ጽሑፍ ፡ ከመ ፡ ለእግዚአብሔር ፡ ባሕቲቱ ፡ ይደሉ ፡ ሰጊድ ፡ ወባሕቲቶ ፡ ያምልኩ ።

17

ወተመይጠ ፡ እግዚእ ፡ ኢየሱስ ፡ ውስተ ፡ ገዳም ፡ እስመ ፡ ያቀድም ፡ አእምሮ ፡ ከመ ፡ ያሜክሮ ፡ ሰይጣን ፡ በረኀብ ፡ ወአርኀበ ፡ ነፍሶ ፡ ወኢበልዓ ፡ ምንተኒ ፡ ፵መዓልተ ፡ ወ፵ሌሊተ ። ወመጽአ ፡ ሰይጣን ፡ ኀቤሁ ፡ ውስተ ፡ ገዳም ፡ ወይቤሎ ፡ እመሰ ፡ ወልደ ፡ እግዚአብሔር ፡ አንተ ፡ በል ፡ ለእሉ ፡ አዕባን ፡ ይኩኑ ፡ ኅብስተ ፡ እስመ ፡ አአ
* fol. 49, r° a. ምር ፡ ከመ ፡ ርኁብ ፡ አንተ ። ወአውሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ እ*ስመ ፡ ጽሑፍ ፡ አኮ ፡ በኅብስት ፡ ከመ ፡ ዘየሐዩ ፡ ሰብእ ፡ አላ ፡ በኵሉ ፡ ቃል ፡ ዘይወፅእ ፡ እምአፉሁ ፡ ለእግዚአብሔር ።

1. ውስተ ፡ ርእሰ ፡ ውእቱ] B, D *om.* ውስተ; C ርእሰ ፡ ውስተ. — 3. እሁበከ] B, C, D ለከ ፡ እሁበከ. — *ib.* እግዚእ ፡ ኢየሱስ] B, C እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ. — 4. ይደሉ] B, C, D *om.* — 5. እግዚእ ፡ ኢየሱስ] B እግዚእን; C, D እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ. — 6. ያሜክሮ ፡ ሰይጣን] B, D ሰይጣን ፡ ያሜክሮ; C ሰይጣን ፡ ያመክሮ. — 7. ወመጽአ ፡ ሰይጣን ፡ ኀቤሁ] B, C, D ወመጽአ ፡ ኀቤሁ ፡ ሰይጣን. — 8. ለእሉ] A, B *om.* ለ; C, D donnent la leçon adoptée. — 9. ወአውሥአ] C, D ወአውሥኦ. — *ib.* እግዚእ ፡ ኢየሱስ] C, D እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ. — 10. ከመ] A *om.*: B, C, D donnent la leçon adoptée. — *ib.* በኵሉ ፡ ቃል] A በቃል: B, C, D donnent la leçon adoptée. — 11. ለእግዚአብሔር] B *om.*

aussi monta au sommet de cette montagne. *Il lui dit : « Regarde les royaumes du monde entier : voici qu'ils sont à moi. Si tu m'adores, je te (les) donnerai. » Le Seigneur Jésus lui dit : « Il (est) écrit qu'il faut adorer le Seigneur seul et rendre le culte à lui seul*[1]. »

17

Le *Seigneur Jésus* revint au désert. En effet, il savait auparavant que *Satan* le tenterait par la faim. Il s'affama lui-même et ne mangea rien, *(pendant) quarante jours et (pendant) quarante nuits. Satan vint vers lui dans*
* fol. 49, r° a. *le désert et lui dit : « Si tu es le Fils du Seigneur, dis à ces pierres de devenir du pain, car je sais que tu as faim. » Le Seigneur Jésus répondit et lui dit :* * *« Voici qu'il (est) écrit : (Ce n'est) pas seulement de pain que vit l'homme, mais de toute parole qui sort de la bouche du Seigneur*[2]. »

1. Matth., IV, 8-10. — 2. Matth., IV, 2-4.

18

ወዓዲ ፡ ያቀድም ፡ አእምሮ ፡ እግዚእ ፡ ኢየሱስ ፡ ከመ ፡ ሰይጣን ፡ ይፈቅድ ፡ ያመክሮ ፡ በመልዕልተ ፡ ምሥዋዓ ፡ ኢየሩሳሌም ፡ ወቀደሞ ፡ እግዚእ ፡ ኢየሱስ ፡ ወዓርገ ፡ ህየ ። ወሰይጣንሂ ፡ ዓርገ ፡ መከነ ፡ አቅርንተ ፡ ምሥዋዕ ። ወይቤሎ ፡ እመሰ ፡ ወልደ ፡ እግዚአብሔር ፡ አንተ ፡ በከመ ፡ ከነ ፡ ስምዓ ፡ ዮሐንስ ፡ ወልደ ፡ ዘከርያስ ፡ ንጻሕ ፡ ነፍሰከ ፡ እመልዕልተ ፡ ዝንቱ ፡ ቤተ ፡ መቅደስ ፡ ወተወረው ፡ ታሕተ ። እስመ ፡ ጽሑፍ ፡ ከመ ፡ ለመላእክቲሁ ፡ ይኤዝዞሙ ፡ በእንቲአከ ፡ ከመ ፡ ይዕቀቡከ ፡ በኵሉ ፡ ፍናዊከ ፡ ወበእደው ፡ ያንሥኡከ ፡ ከመ ፡ ኢትትዓቀፍ ፡ በዕብን ፡ እግርከ ። ላዕለ ፡ ተኵላ ፡ ወከይሲ ፡ ትጼዓን ፡ ወትከይድ ፡ አንበሳ ፡ ወከይሲ ።

19

ወሶቤሃ ፡ አርአዮ ፡ እግዚእ ፡ ኢየሱስ ፡ *ስብሐቲሁ ፡ ለሰይጣን ። ወይቤሎ ፡ ጽሑፍ ፡ ኢታመክሮ ፡ ለእግዚአብሔር ፡ አምላክከ ። ወእምዝ ፡ ኀደጎ ፡ ሰይጣን ፡ ወጐየ ። ወቀርቡ ፡ መላእክቲሁ ፡ ወተልእክዎ ። fol. 49. r° b.

1. ያቀድም] C, D አቅደመ. — *ib.* እግዚእ ፡ ኢየሱስ] B, C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 2. ምሥዋዓ] B ምሥዋዕ. — *ib.* እግዚእ ፡ ኢየሱስ] B እግዚእነ ፡ ኢየሱስ: C እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ: D እግዚእነ ፡ ክርስቶስ. — 4. ከነ ፡ ስምዓ] B, C, D ስምዓ ፡ ኮነ ፡ በእንቲአከ. — 5. ወተወረው] B *om.* — 7. ወበእደው] C ወበእደዊሆሙ. — *ib.* ኢትትዓቀፍ] C ኢትዓቀፍ *sic.* — *ib.* እግርከ] C, D እግረከ. — 9. ወሶቤሃ] D ወሶበ. — *ib.* እግዚእ ፡ ኢየሱስ] B, C, D እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* ante ጽሑፍ B, C, D *add.* እስመ. — 11. መላእክቲሁ] C መላእክት.

18

En outre, le *Seigneur Jésus* savait auparavant que *Satan* voulait le tenter au-dessus de l'autel (du temple) de *Jérusalem*. Le *Seigneur Jésus* le précéda et monta là. *Satan* aussi monta à l'endroit des cornes de l'autel. Il lui dit : « *Si tu es le Fils du Seigneur*, comme (l')a témoigné *Jean*, fils de *Zacharie* [Zakâryâs], précipite-toi toi-même du haut de ce temple et *jette-toi en bas*, *car il (est) écrit que (le Seigneur) a ordonné à ses anges, à ton sujet, de te garder dans toutes tes voies et de t'élever dans (leurs) mains, afin que tes pieds ne se heurtent pas à la pierre*[1]. *Tu chevaucheras sur le loup et le dragon et tu fouleras (aux pieds) le lion et le dragon*[2]. »

19

Aussitôt le *Seigneur Jésus* fit voir * sa gloire à *Satan*. *Il lui dit : « Il (est) écrit : Ne tente pas le Seigneur, ton Dieu*[3]. » *Alors Satan le laissa* et s'enfuit. *Les anges (du Seigneur) s'approchèrent et le servirent*[4]. * fol. 49, r° b.

1. Matth., IV, 6. — 2. Ps., XC, 11. — 3. Matth., IV, 7. — 4. Matth., IV, 11.

20

ወእምድኅረ ፡ ተመከረ ፡ እምኀበ ፡ ሰይጣን ፡ ሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ ምድረ ፡ ገሊላ ፡ ከመ ፡ ይትፌጸም ፡ ቃለ ፡ ነቢይ ፡ ዘይቤ ፡ ሕዝበ ፡ ገሊላ ፡ እለ ፡ ይነብሩ ፡ ውስተ ፡ ጽልመት ፡ ብርሃን ፡ ዓቢይ ፡ ሠረቀ ፡ ላዕሌሆሙ ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ወምስለ ፡ ብእሲቱ ፡ መጽሔተ ፡ ድንግል ፡ ለዓለመ ፡ ዓለም ፨

1. ወእምድኅረ] B ወድኅረ. — *ib.* እግዚእ ፡ ኢየሱስ] B, C, D እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ. — 4. በረከተ ፡ ጸጋሁ — ለዓለመ ፡ ዓለም] B ብርሃን ፡ መለኮቱ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይክድነነ ፡ ለኵልነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C ብርሃን ፡ መለኮቱ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይክድኖ ፡ ለገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ብርሃን ፡ መለኮቱ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይክድኖ ፡ ከመ ፡ ልብስ ፡ ለንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

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Après qu'il eut été tenté par *Satan*, le *Seigneur Jésus alla à la terre de Galilée* [Galilâ], *afin que fût accomplie la parole du prophète qui a dit : « (Quant aux) gens de Galilée qui demeurent dans les ténèbres, une grande lumière s'est levée sur eux*[1]. »

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* et avec sa femme *Matshêta-Dengel* pour les siècles des siècles!

1. Matth., IV, 12, 14 et 16.

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VINGT ET UNIÈME MIRACLE 181-186

LA BRANCHE D'OLIVIER PLANTÉE PAR ZACHÉE.

1. Un vieillard, nommé Zachée, demande secours à Jésus pour payer ses dettes. — 2. Il lui déclare que tous ses oliviers ont été stériles. — 3. Jésus se fait apporter une branche d'olivier et ordonne à Zachée de la planter au milieu de son champ. — 4. Cette branche pousse immédiatement. — 5. Zachée et les gens de sa maison croient au Christ. — 6. Zachée fait une récolte d'olives extrêmement abondante. — 7. Il va remercier Jésus, qui lui promet que, chaque année, la récolte sera aussi copieuse.

VINGT-DEUXIÈME MIRACLE 186-191

RÉSURRECTION DE SARA, RÉBECCA ET RACHEL.

1. Jésus, en se rendant au tombeau de Rachel, rencontre des princes des prêtres et des scribes. — 2. Comme il leur dit qu'il va ressusciter Rachel, ils le traitent de fou. — 3. Il les réprimande sévèrement et leur déclare qu'il va ressusciter aussi Sara et Rébecca. — 4. Il opère la résurrection. — 5. Il fait constater aux Juifs le miracle. — 6. Sara admoneste les Juifs. — 7. Jésus les gourmande aussi. — 8. Il ordonne aux trois saintes femmes de retourner à leur tombeau.

VINGT-TROISIÈME MIRACLE. 191-195

LE MIRACLE DES MELONS.

1. Jésus rencontre, à Césarée de Palestine, un homme qui se lamente sur la perte de ses melons, entièrement rongés par les vers. — 2. Jésus se fait apporter les trois racines qui, seules, restent dans le champ. — 3. Il les bénit et ordonne de les planter en les éloignant l'une de l'autre. — 4. La récolte est surprenante et procure au propriétaire du champ, après le payement de ses dettes, un bénéfice de quatre mille drachmes d'or. — 5. Cet homme apporte l'or à Jésus, qui lui conseille de le donner en aumône aux pauvres. — 6. Il le distribue entièrement et devient l'un des disciples de Jésus.

VINGT-QUATRIÈME MIRACLE 195-200

GUÉRISON DE L'HÉMORROÏSSE.

1. L'hémorroïsse se décide à aller toucher la frange du vêtement de Jésus. — 2. Elle est guérie aussitôt. — 3. Jésus demandant à Pierre qui l'a touché, l'hémorroïsse se présente. — 4. Jésus lui remet ses péchés. — 5. Aux Juifs indignés qui le prennent pour le fils du charpentier Joseph, il répond que Joseph n'est pas son père, mais son ami.

— 6. Il aperçoit une chèvre sauvage paissant sur une colline et lui ordonne de dire qui il est. — 7. Sept mille quatre cents hommes, sans compter les femmes et les enfants, croient en Jésus. — 8. Jésus renvoie la chèvre, en lui promettant qu'elle ne deviendra la propriété de personne.

VINGT-CINQUIÈME MIRACLE 200-207

GUÉRISON D'UN ÉLÉPHANTIASIQUE SOURD-MUET.

1. Jésus rend la parole à un éléphantiasique sourd-muet. — 2. Il l'envoie ensuite se laver à la piscine de Siloé : la lèpre disparaît. — 3. Comme la guérison est opérée le jour du sabbat, les Juifs veulent mettre à mort Jésus. — 4. Le miraculé défend Jésus. — 5. Jésus adresse aux Juifs de cinglants reproches, sous forme d'anathèmes. — 6. Aux Juifs qui déclarent que le Christ est Fils de David, il répond par la citation du premier verset du Psaume CIX (*Dixit Dominus Domino meo*).

VINGT-SIXIÈME MIRACLE 207-215

L'EXPULSION DES SAUTERELLES DE LA GALILÉE ET DE LA JUDÉE ET LA QUESTION DU SABBAT.

1. Pendant quatre ans et demi, la Galilée et la Judée sont ravagées par les sauterelles. — 2. Les Juifs chargent Nicodème d'aller demander à Jésus la cessation du fléau. — 3. Nicodème fait la démarche. — 4. Jésus lui dit que cette calamité est due à l'endurcissement des Israélites. — 5. Néanmoins, il les délivrera, mais ce sera le jour du sabbat. — 6. Il expose à Nicodème la question du sabbat. — 7. Nicodème est émerveillé de la sagesse de Jésus. — 8. Jésus est transfiguré et entouré d'une nuée lumineuse. A un ange qui descend du ciel pour lui demander ses ordres, il enjoint d'écarter le fléau, le jour du sabbat. — 9. A Nicodème épouvanté de ce qu'il vient de voir il déclare que le spectacle sera bien plus effrayant, lorsqu'il viendra juger les vivants et les morts. — 10. Il le charge de prêcher aux Juifs la pénitence. — 11. Conversion de nombreux Israélites. — 12. Nicodème voit, de ses propres yeux, l'ange écarter le fléau.

VINGT-SEPTIÈME MIRACLE 215-218

LES LIONS D'ASCALON.

1. Les habitants de la région d'Ascalon viennent supplier Jésus de les délivrer des incursions de nombreux lions. — 2. Jésus leur promet de les exaucer. — 3. Nathanaël communique aux lions l'ordre de Jésus. — 4. Les lions se prosternent devant Nathanaël et lui obéissent. — 5. Les gens d'Ascalon sont affermis dans la foi.

VINGT-HUITIÈME MIRACLE. 218-227

DISCOURS ESCHATOLOGIQUE DE JÉSUS A JÉRICHO.

1. Les apôtres sont la lumière du monde et le sel de la terre. — 2. Dis-

cours eschatologique de Jésus à Pierre. — 3. Pierre demande à Jésus où les apôtres, qui se trouvent dans le désert, iront passer la nuit. — 4. Jésus ordonne à Pierre de se rendre à Jérusalem. — 5. Pierre et les apôtres arrivent instantanément à Jérusalem. — 6. Ils rencontrent Gamaliel qui les introduit chez lui. — 7. Gamaliel va au-devant de Jésus qu'il trouve assis sur le Mont des Oliviers. — 8. Au moment où Jésus entre chez Gamaliel, les colonnes de la maison se couvrent de verdure. — 9. Jésus déclare à Gamaliel qu'il deviendra martyr. — 10. Paroles de Jésus aux apôtres. — 11. Jésus passe la nuit chez Gamaliel.

VINGT-NEUVIÈME MIRACLE. 227-235

DISCOURS DE JÉSUS A SES APOTRES SUR LE MONT DES OLIVIERS.

1. Jésus se rend au Mont des Oliviers. — 2. Discours de Jésus aux apôtres. — 3. Discours de Jésus à Pierre. — 4. Les apôtres sont jaloux de Pierre. — 5. Après leur avoir prescrit l'humilité, Jésus leur déclare qu'ils jugeront les douze tribus d'Israël. — 6. Il se réserve de juger lui-même les fidèles. — 7. Seul le Père céleste connaît la date du jugement.

TRENTIÈME MIRACLE 235-248

BAPTÊME ET TENTATION DE JÉSUS.

I. Baptême de Jésus. — 1. Paroles de Jésus à ses apôtres. — 2. Jean-Baptiste déclare à ses disciples que le Seigneur lui a révélé, dans le sein de sa mère, que, lorsque les eaux du Jourdain se mettraient à reculer et deviendraient ardentes, ce serait le signe de la venue de l'Agneau de Dieu. — 3. Le prodige annoncé se réalise. — 4. Jésus dit aux apôtres qu'il va aller au Jourdain se faire baptiser par Jean. — 5. Il passe la nuit avec ses disciples à Béthanie, chez Lazare. — 6. Jean confesse publiquement la divinité de Jésus. — 7. Jésus insiste pour que Jean le baptise. — 8. Les eaux du Jourdain reculent de quarante coudées et deviennent comme des charbons ardents. — 9. Jésus admoneste les eaux. — 10. Il insiste à nouveau pour que Jean lui donne le baptême. — 11. Il descend dans le Jourdain. — 12. Pendant le baptême, le ciel s'ouvre, l'Esprit-Saint descend, sous la forme d'une colombe, sur la tête de Jésus, et la voix du Père se fait entendre. — 13. Affermissement de la foi des apôtres et conversion des Juifs qui assistent au baptême. — 14. A sa sortie du Jourdain, Jésus est adoré par de nombreux anges. — 15. Il retourne à Jérusalem d'où il envoie ses apôtres prêcher aux pays d'Ammon et de Moab. — II. Tentation de Jésus. — 16. Jésus est tenté par Satan au sommet d'une montagne, au désert. — 17. Après un jeûne de quarante jours et de quarante nuits, il est tenté à nouveau. — 18. Il est tenté une dernière fois sur le pinacle du temple de Jérusalem. — 19. Après la fuite de Satan, des anges servent Jésus. — 20. Jésus se rend en Galilée.

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